

THE GARUḌA MAHĀPURĀṆAM

श्रीगरुडमहापुराणम्

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Description of other forms of Viṣṇu worship. Adoration of the five fundamental principles of the universe. Worship of the divine discs (Sudarśanam). The mode of worshipping the Hayagrīva manifestation of Viṣṇu. Mode of performing the rite of Gāyatrī Nyāsa. Description of the glories of Gāyatrī. The mode of worshipping the deities, Durgā, etc. Description of other form of Sun-worship. Maheśvara worship. Enumeration of diverse incantation, Mantras (Nāma Vidyā) are made.

Description of investing a phallic emblem with sacred thread (Śiva-pavitrārohaṇam). Description of the rite of investing an image of Viṣṇu with the holy thread Viṣṇu-pavitrārohaṇam) Contemplation of embodied and dis-embodied God. Characteristic marks of Śālagrāma Stones, Adoration of the deity presiding over homesteads (Vāstu). Essential features of a divine temple or of a palace. Installations of divine images. Discourse on Yoga and acts of piety. Discourses on charities and gift-makings, etc. Regulations of Prāyaścittas. Traits of conduct of men marked by the several kinds of Nidhis. Story of Priyavrata and incidental description of the Seven Islands of the precious are described.

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In the first Chapter we learn that, the Purāṇam consists of eight thousand and eight hundred verses, and the subjects dealt with therein are creation of the universe, Pūjās, Holy pools and shrines, Cosmogony and Geography, Ages of Manus, Duties of different social orders, Gift-making, Duties of kings, etc., Laws, Vratas, Royal dynasties, Vedāṅgas, Pralaya, Laws of Virtue, desire, and money, and Knowledge (of Brahman and external things): These then were the main themes that were originally dealt with in the Garuḍa Purāṇam, and we may say that this was so in the light of the principle of *Adhyāya Saṁpravibhāga* (classification of chapters) which forms one of the cardinal rules in forming the plan of a Sanskrit work. We regret to say, that, many things, having no legitimate connection with the main themes of this Purāṇam, nor having a direct bearing thereon have been added to it, and a large mass of original matter has been expunged from it so as to bring it within the compass of the eight thousand and eight hundred Ślokas, as laid down in the introductory chapter. Thus we see that the Preta Khaṇḍa or Viṣṇu-dharmottara was added to it by way of an appendix, and the reason of these successive accretions to the text can be easily understood if we consider that, the Garuḍa Purāṇam, like the Agni, etc., although originally a compendium of the available Brāhmanical knowledge and rituals, pursued and followed by the Vaiṣṇava section of the community, came to gather in many tributaries from the other branches of Brāhmanic thought and religion, as the distinction between the sects of Viṣṇu and other sects of Śiva and Śakti etc., came to be less marked and pronounced, and the points of difference of antagonism between them were more rounded off. Thus we see many Tāntrik rites and Mantras such as, the Tripura *Vidyā*, *Nityaklinnā Vidyā* were introduced into the Garuḍa Purāṇam

The question is natural enough, if the work is nothing but a compendium of Brāhmanic rituals and mysteries, what is the profit of disinterring it from beneath the oblivion which it so unqualifiedly deserves. Our answer is that, in addition to the many mystic rites and practices, which legitimately fall within the range of studies in spiritualism, the Garuḍa Purāṇam contains three Saṁhitās, viz., the Agastya Saṁhitā, the Bṛhaspati, Saṁhitā (Nitisāra), and the Dhanvantarī Saṁhitā; any one of which would give it a permanent value, and accord to it an undying fame among the works of practical Ethics or applied medicine. The Agastya Saṁhitā deals with the formation, crystallisation and distinctive traits of the different precious gems, and enumerates the names of the countries from which our forefathers used to collect those minerals. The cutting, polishing, setting, and appraising, etc., of the several kinds of gems and diamond, as they were practised in ancient India, can not but be interesting to artists and lay men alike, and the scientific truths, imbedded in the highly accounts of their origin and formation, shall we doubt not, be welcomed even by the present day mineralogists, if they only care to look through the veil and to see them in their pure and native nudity. In these days of Oriental research, it is quite within the possibilities of every ardent enquirer to make himself acquainted with the terms and technicalities of the science of our Ṛṣis, and we

are confident that any labour he may bestow on the subject in connection with the Agastya Saṁhitā will be remunerated hundred-fold.

The next Saṁhitā in the Garuḍa Purāṇam is the Bṛhaspati Sāṁhitā, commonly known as the Nīṭisāra, in which we find observations on practical conduct and a knowledge of human nature. The Saṁhitā gains one or two points more, not to speak of its excellent poetry and harmony. In the Aetiological portion of the Dhanvantari Saṁhitā, one is astonished to find that in "certain types of fever the blood undergoes a sort of chemical change which produces the morbid factors of the disease, that in haemoptisis the blood comes from the spleen, liver or the blood-vessels, that there is a kind of parasites that produces leprosy, and cutaneous affections in general," facts which, it was but yesterday, that the science of the west have gained access to. The therapeutical portion of the Saṁhitā contains many excellent remedies which can not but benefit man in the art of living long, healthy life. It is almost impossible for us to give within such a small compass even the faintest glimpse of the splendid truths that lie scattered through the pages of this noble Purāṇam; enough if we conclude our remark with the saying that, it broadens the vision of a man into regions where systems and worlds are but bubbles and atoms, and enables him to consolidate his amity with those profound realities, which encompass "being and becoming" in every plane of existence, or at least helps him to lift up the veil of the Nature's workshop and to catch a view, however slight and momentary, of the nature and essence of things.

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आचार काण्ड
Ācāra Kāṇḍa

अध्यायः १/ Chapter 1

॥ श्रीगणाधिपत्ये नमः॥

॥ सरस्वत्यैनमः॥

अथ श्रीगरुडमहापुराणं प्रारम्भ्यते॥
तत्रादौ कर्मकाण्डाख्यः पूर्वखण्डः प्रारम्भ्यते॥
ॐ नारायणं नमस्कृत्य नरं चैव नरोत्तमम्॥
देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥ १॥
ॐ अजमजरमनन्तं ज्ञानरूपं महान्तं
शिवममलमनादिं भूतदेहादिहीनम्॥
सकलकरणहीनं सर्वभूतास्थितं तं
हरिममलममायं सर्वगं वन्द एकम्॥ १॥

I Salute the One Supreme, without birth, decay or end, identical with knowledge, great, auspicious free from impurities, without beginning, devoid of elemental body and actions, stationed in all creatures, Hari, freed from impurity and illusion and present everywhere.

नमस्यामि हरिं रुद्रं ब्रह्माणं च गणाधिपम्॥
देवीं सरस्वतीं चैव मनोवाक्कर्मभिः सदा॥ २॥

With mind, speech and actions I do always salute Hari, Rudra, Brahma, the lord of Gaṇas and the goddess Sarasvatī.

सूतं पौराणिकं शान्तं सर्वशास्त्रविशारदम्॥
विष्णुभक्तं महात्मानं नैमिशारण्यमागतम्॥ ३॥
तीर्थयात्राप्रसङ्गेन उपविष्टं शुभासने॥
ध्यायन्तं विष्णुमनघं तमभ्यर्यास्तुवन्कत्रिम्॥ ४॥

Having adored and lauded the poet Sūta, well-versed in Purāṇas, of a quiet nature, the master of all scriptures, devoted to Viṣṇu and high-souled when he came to the forest of Naimiṣa while making a pilgrimage to sacred shrines and seated on a holy seat was meditating on the sinless Viṣṇu.

शौनकाद्या महाभागा नैमिषीयास्तपोधनाः॥

मुनयो रविसङ्काशाः शान्ता यज्ञ परायणाः॥ ५॥

The great Ṛṣis, Śaunaka and others, dwelling in the forest of Naimiṣi, having asceticism for their wealth, of quiescent souls, effulgent like the sun and ever engaged in the celebration of sacrifices, said.

ऋषय ऊचुः

सूत! जानासि सर्वं त्वं पृच्छामस्त्वामतो वयम्॥

देवतानां हि को देव ईश्वरः पूज्य एव कः॥ ६॥

The Ṛṣis said—O Sūta, thou art informed of every thing and therefore we ask you—“Amongst the celestials who is Īśvara and who is worthy of adorations? Who should be meditated on?

को ध्येयः को जगत्प्रष्टा जगत्पात्ति च हन्ति कः।

कस्मात्प्रवर्तते धर्मो दुष्टहन्ता च कः स्मृतः॥ ७॥

तस्य देवस्य किं रूपं जगत्सर्गः कथं मतः॥

कैवर्तैः स तु तुष्टः स्यात्केन योगेन वाप्यते॥ ८॥

Who is the creator of the universe? Who protects it and who destroys it? From whom proceeds religion? Who suppresses the wicked? With what vowed observances is he pleased? By what yoga can he be obtained? .

अवताराश्च के तस्य कथं वंशादिसम्भवः॥

वर्णाश्रमादिधर्माणां कः पाता कः प्रवर्तकः॥ ९॥

What are his incarnations and what is his family? Who has instituted the various castes and orders and who protects them?

एतत्सर्वं तथान्यच्च ब्रूहि सूत! महामते॥

नारायणकथाः सर्वाः कथयास्माकमुत्तमाः॥ १०॥

O Sūta, O thou of great intellect, do thou describe unto us, all this and every thing else, the most excellent themes about Nārāyaṇa.

सूत उवाच

पुराणं गारुडं वक्ष्ये सारं विष्णुकथा श्रयम् ॥

गरुडोक्तं कश्यपाय पुरा व्यासाच्छ्रुतं मया ॥ ११ ॥

Sūta said—I will describe the Garuḍa Purāṇa, the essence of all accounts relating to Viṣṇu. Formerly Garuḍa described it to Kaśyapa and I myself had heard it from Vyāsa.

एको नारायणो देवो देवानामीश्वरेश्वरः ॥

परमात्मा परं ब्रह्म जन्माद्यस्य यतो भवेत् ॥ १२ ॥

The Lord Nārāyaṇa alone is the lord of all the lords of the deities, the great soul and the great Brahmā; from him proceeds birth etc.

जगतो रक्षणार्थाय वासुदेवोऽजरोऽमरः ॥

स कुमारदिरूपेण अवतारान्करोत्यजः ॥ १३ ॥

For the protection of the universe Vāsudeva, without birth and death, assumes various incarnations by his body, namely that of Koumāra and others.

हरिः स प्रथमं देवः कौमारं सर्गमास्थितः ॥

चचार दुश्चरं ब्रह्मन् ब्रह्मचर्यमखण्डितम् ॥ १४ ॥

Having undertaken the incarnation of Koumāra and lived in the celestial region the first deity Hari, out any break.

द्वितीयं तु भवायास्य रसातलगतं महीम् ॥

उद्धरिष्यन्नुपादत्ते यज्ञेशः सौकरं वपुः ॥ १५ ॥

Secondly having assumed the Bōar-form the lord of sacrifices, for the general well-being, released and held up the earth sunk deep under the nether region.

तृतीयमुषिसर्गं तु देवर्षित्वमुपेत्य सः ॥

तत्र सात्वमाचष्टे नैष्कर्म्यं कर्मणां यतः ॥ १६ ॥

Thirdly for the creation of the Ṛṣis, he, assuming the form of a Brahmā Ṛṣi, performed Sāttvik (pervaded by the quality of goodness) actions from Which alone proceed desireless actions.

नरनारायणो भूत्वा तुर्य्ये तेपे तपो हरिः ॥

धर्मसंरक्षणार्थाय पूजितः स सुरासुरैः ॥ १७ ॥

Then for protecting righteousness, Hari, assuming the form of Nara-Nārāyaṇa, practised hard penances. He was then adored by the celestials and Asuras.

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ॥

प्रोवाच सूरये साङ्ख्यं तत्त्वग्रामविनिर्णयम् ॥ १८ ॥

His fifth incarnation was Kapila, the lord of Siddhas¹ who expounded unto the celestials the Sāṅkhya², which ascertains the Tattvas or elementary particles which had been lost in time.

षष्ठमत्रैरपत्यत्वं दत्तः प्राप्तोऽनसूयया ॥

आन्वीक्षिकीमलकार्यं प्रह्लादादिभ्य ऊचिवान् ॥ १९ ॥

In his sixth incarnation he was born as the son of Atri and communicated, to Alārka, Purahlāda and others, the knowledge of Anvṣiki (metaphysics) obtained by him from Anasūyā.

ततः सप्तम आकृत्यां रुचेर्यज्ञोऽभ्यजायत ॥

सुत्रामाद्यैः सुरगणैर्यष्ट्वा स्वायम्भुवान्तरे ॥ २० ॥

His seventh incarnation, in the Svāyambhuva Manvantara, was Yajña, the will-begotten child of Akuti, who performed sacrifices in the company of the celestials.

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः ॥

दर्शयन्वर्त्तं नारीणां सर्वाश्रमनमस्कृतम् ॥ २१ ॥

In his eighth incarnation he was born as the powerful son of Nābhi from Merudevyā. Adored of all the orders he pointed out to men the real road.

ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः ॥

दुग्धैर्महौषर्विप्रास्तेन संजीविताः प्रजाः ॥ २२ ॥

Solicited by Ṛṣis he assumed the body of Pṛthu as his ninth incarnation and the Brāhmaṇas and other creatures were revived

1. Inspired seers. A Siddha is a semi-divine being supposed to be of great purity and holiness characterised by Siddhis or eight supernatural faculties of perfections.
2. It is a system of philosophy ascribed to Kapila. It is called Sāṅkhya because it enumerates twentyfive Tattvas or principles. According to this system final liberation is obtained by a true knowledge of these principles.

by him with the milk of herbs.

रूपं स जगृहे मातस्यं चाक्षुषान्तरसंस्प्लवे॥

नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम्॥ २३॥

When the Earth was submerged under water in the end of the Cākṣuṣa Manvantara he assumed the form of a Fish and saved the Manu Vaivasvata by placing him on a boat.

सुरासुराणामुदधिं मथ्न्तां मन्दराचलम्॥

दध्ने कमठरूपेण पृष्ठ एकादशे विभुः॥ २४॥

In his eleventh incarnation the Lord, in the shape of a tortoise, held on his back the mount Mandara with which the celestials and Asuras churned the ocean.

धान्वन्तरं द्वादशमं त्रयोदशममेव च॥

आप्यायत्सुरानन्यान्मोहिन्या मोहयंस्त्रिया॥ २५॥

In his twelfth incarnation as well as in the thirteenth in the form of a woman he stupified the Asuras and pleased the celestials.

चतुर्दशं नारसिंहं चैत्य (वैर) दैत्येन्द्रमूर्जितम्॥

ददार करजैरुग्रैरैकां कटकृद्यथा॥ २६॥

Assuming the form of a man-lion in his fourteenth incarnation he subdued the Daitya chief by putting his entrails with the fierce claws.

पञ्चदशं वामनको भूत्वागादध्वरं बलेः॥

पादत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम्॥ २७॥

Assuming the form of a dwarf in his fifteenth incarnation he went to the Sacrifice of Bali and praying for room for his three feet obtained it.

अवतारे षोडशमे पश्यन्ब्रह्मद्रुहो नृपान्॥

त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम्॥ २८॥

Beholding the kings aggrandise the Brāhmaṇas in his sixteenth incarnation, he, filled with anger, divested the earth of the Kṣatriyas for twenty one times.

ततः सप्तदशे जातः सत्यवत्यां पराशरात्॥

चक्रे वेदतरोः शाखां दृष्ट्वां पुंसोऽल्पमेधसः॥ २९॥

In his seventeenth incarnation he was

begotten on Satyavati by Parāśara (as Veda-Vyāsa); and seeing the feeble intellect of the people he divided the Vedas.

नरदेवत्वमापन्नः सुरकार्यार्थाचिकीर्षया॥

समुद्र निग्रहादीनि चक्रे कार्याण्यतः परम्॥ ३०॥

Then for accomplishing the work of the celestials he was born as a king (Rāma), built a bridge over the ocean and performed other feats.

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी॥

रामकृष्णाविति भुवो भगवानहरद्भरम्॥ ३१॥

In his nineteenth and twentieth incarnations the Lord was born as Rāma and Kṛṣṇa and relieved the earth of her burden.

ततः कलेस्तु सन्ध्यान्ते सम्मोहाय सुरद्विषाम्॥

बुद्धो नाम्ना जिनसुतः कीकटेषु भविष्यति॥ ३२॥

Then at the junction of the Kali Yuga, for stupefying the enemies of the celestials he was born as Buddha, the son of Jina.

अथ सोऽष्टमसन्ध्यायां नष्टप्रायेषु राजसु॥

भविता विष्णुयशसां नाम्ना कल्की जगत्पतिः॥ ३३॥

In the period of the eighth junction (change of cycles), when all the kings will be on the verge of destruction (change of cycles), when all the kings will be on the verge of destruction, he will be born as Viṣṇujasa's son Kalki, the lord of the world.

अवतारा ह्यसंख्येया हरेः सत्त्विनधेर्द्विजाः॥

मनुवेदविदो ह्याद्याः सर्वे विष्णुकलाः स्मृताः॥ ३४॥

Innumerable are the incarnation of Hari, the mine of Sattva, O twice-born ones. The prime Manus, the knowers of the Vedas, are all said to have originated from Viṣṇu.

तस्मात्सर्गादयो जाताः संपूज्याश्च व्रतादिना॥

पुराणं गारुडं व्यासः पुराऽसौ मेऽब्रवीदिदम्॥ ३५॥

From them proceeded the work of creation. And they should be adored with vowed observances and other rites. This Garuḍa Purāṇa consisting of right thousand and eight hundred verses Vyāsa formerly narrated to me.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये कर्मकाण्डे

एतत्पुराणप्रवृत्तिहेतुनिरूपणं नाम प्रथमोऽध्यायः॥ १॥

अध्यायः २ / Chapter 2

ऋषय ऊचुः

कथं व्यासेन कथितं पुराणं गारुडं तव॥

एतत्सर्वं समाख्याहि परं विष्णुकथाश्रयम्॥ १॥

The Ṛṣis said—Why did Vyāsa describe to you the Garuḍa Purāṇa? Do thou describe thus the most excellent theme relating to Viṣṇu

सूत उवाच

अहं हि मुनिभिः सार्द्धं गतो बदरिकाश्रमम्॥

तत्र दृष्टो मया व्यासो ध्यायमानः परेश्वरम्॥ २॥

तं प्रणम्योपविष्टोऽहं पृष्टवाह्नि मुनीश्वरम्॥

The Sūta said—In the company of the ascetics I had gone to the hermitage of Badarikā. There I saw Vyāsa meditating on the great Īśvara. Having bowed unto him I took my seat and accosted that foremost of ascetics saying—

सूत उवाच

व्यास ब्रूहि हरे रूपं जगत्सर्गादिकं ततः॥ ३॥

मन्ये ध्यायसि तं यस्मात्तस्माज्जानासि तं विभुम्॥

एवं पृष्टो यथा ग्राह तथा विप्रा? निबोधत॥ ४॥

“O Vyāsa, relate unto me the form of Hari from which has emanated the creation of the universe. Methinks, while thou dost meditate on the Lord thou must be knowing it.”

Hear, O Vipras, what he did relate on being thus accosted by me.

व्यास उवाच

शृणु सूत! प्रवक्ष्यामि पुराणं गारुडं तव॥

सह नारददक्षाद्यैर्ब्रह्मा मामुक्तवान्यथा॥ ५॥

Vyāsa said—Hear, O Sūta, I will recount the Purāṇa Garuḍa which Brahmā described to me in the company of Nārada, Dakṣa and others.

सूत उवाच

दक्षनारदमुख्यैस्तु युक्तं त्वां कथमुक्तवान्॥

ब्रह्मा श्रीगारुडं पुण्यं पुराणं सारवाचकम्॥ ६॥

The Sūta said—How did Brahmā relate the sacred Purāṇa Garuḍa, describing the true

essence, unto thee when united with Dakṣa, Nārada and other.

व्यास उवाच

अहं हि नारदो दक्षो भृगवाद्याः प्रणिपत्य तम्॥

सारं ब्रूहीति पप्रच्छुर्ब्रह्माणं ब्रह्मलोकगम्॥ ७॥

Vyāsa said—Having saluted Brahmā who was residing in the Brahmāloka, myself, Dakṣa, Nārada, Bhṛgu and others said to him. “Describe unto us the quintessence (of the sacred lore).”

ब्रह्मोवाच

पुराणं गारुडं सारं पुरा रुद्रं च मां यथा॥

सुरैः सहाब्रवीद्विष्णुस्तथाहं व्यास वच्मि ते॥ ८॥

Brahma said—O Vyāsa, I will recount to you, the Garuḍa Purāṇa, the cream of sacred learning which Viṣṇu described to me and Rudra formerly while in the company of other celestials.

व्यास उवाच कथं रुद्रं सुरैः सार्द्धमब्रवीद्वै हरिः पुरा॥

पुराणं गारुडं सारं ब्रूहि ब्रह्मन्महार्थकम्॥ ९॥

Vyāsa said :—O Brahman, describe to me the Garuḍa Purāṇa, pregnant with great significance, the essence of all, which Hari formerly described to Rudra while in the company of other celestials.

ब्रह्मोवाच

अहं गतोऽद्रिं कैलासमिन्द्राद्यैर्देवतैः सह॥

तत्र दृष्टो मया रुद्रो ध्यायमानः परं पदम्॥ १०॥

Brahmā said :—With Indra and other celestials I had gone to the mount Kailāsa. There I was Rudra engaged in the meditation of the great station.

पृष्टो नमस्कृतः किं त्वं देवं ध्यायसि शङ्कर? ॥

त्वत्तो नान्यं परं देवं जानामि ब्रूहि मां ततः॥ ११॥

सारात्सारतरं तत्त्वं श्रोतुकामः सुरैः सह॥

Having saluted him I addressed him, saying—“O Śaṅkara, on what art thou meditating? Save thee, I do not know of a

greater deity. Do thou therefore describe unto me [the subject of thy meditation] the quintessence [of the sacred learning] who, along with the celestials, am anxious to listen to it. "

रुद्र उवाच

अहं ध्यायामि तं विष्णुं परमात्मानमीश्वरम्॥ १२॥

सर्वदं सर्वगं सर्वं सर्वप्राणिहृदिस्थितम्॥

भस्मोद्धूलितदेहस्तु जटामण्डलमण्डितः॥१३॥

Rudra said :—I meditate on Viṣṇu, the great soul, the Demiurgus, who gives all, who is present everywhere and who resides in the hearts of all creatures.

विष्णोराराधनार्थं मे व्रतचर्या पितामह॥

तमेव गत्वा पृच्छामः सारं यं चिन्ताम्यहम्॥ १४॥

O grand-father, my body is besmeared with ashes and my hairs have been clotted. All my vowed observances are intended for the adoration of Viṣṇu. I will describe him unto you, the essence of all, on whom I meditate.

विष्णुं जिष्णुं पद्मनाभं हरिं देहविवर्जितम्॥

शुचिं शुचिषदं हंसं तत्पदं परमेश्वरम्॥ १५॥

युक्त्वा सर्वात्मनात्मानं देवं चिन्ताम्यहम्॥

यस्मिन्निश्वानि भूतानि तिष्ठन्ति च विशन्ति च॥ १६॥

I meditate on the deity Hari, Viṣṇu, Jiṣṇu, who is lotus-navelled and shorn of a body; who is purity, the source of purity; who is the impersonal self and the individual soul; who is the great Īśvara and unites all souls with himself. In him exist all the world and elements and into him they enter.

गुणभूतानि भूतेशे सूत्रे मणिगणा इव॥

सहस्राक्षं सहस्राङ्घ्रिं सहस्रोक्तं वराननम्॥ १७॥

All the *guṇas* (qualities) and elements exist, in that lord of elements as pearls are strung by a thread. He has a thousand eyes, a thousand heads, a thousand thighs and a most beautiful face.

अणीयसामणीयासं स्थविष्ठं च स्थवीयसाम्॥

गरीयसांगरिष्ठं च श्रेष्ठं च श्रेयसामपि॥ १८॥

He is the minutest of the minute, the firmest of the firm. the heaviest of the heavy and the

best of all that is good.

यं वाक्येष्वनुवाक्येषु निषत्सूपनिषत्सु च ॥

गुणान्ति सत्यकर्माणं सत्यं सत्येषु सामसु॥ १९॥

In the words, letters, principal and minor sacred lores and in the true Sāman he is lauded as truth and the author of true deeds.

पुराण पुरुषः प्रोक्तो ब्रह्मा प्रोक्तो द्विजातिषु॥

क्षये सङ्कर्षणः प्रोक्तस्तमुपास्यमुपास्महे॥ २०॥

He is called the ancient Puruṣa and Brahmā amongst the twice-born. He is called Saṅkarṣaṇa in destruction.

यस्मिँल्लोकाः स्फुरन्तीमे जले शकुनयो यथा॥

ऋतमेकाक्षरं ब्रह्म यत्तत्सदसतः परम्॥ २१॥

I therefore adore him in whom all these worlds shine us the Śakuna fishes in the water. He is the divine law, the word (Om), Brahmā, the that, the existent and non-existent and the supreme.

अर्चयन्ति च यं देवा यक्षराक्षसपन्नगाः॥

यस्याग्निरास्यं द्यौर्मूर्द्धा खं नाभिश्चरणौ क्षितिः॥ २२॥

चन्द्रादित्यौ च नयने तं देवं चिन्ताम्यहम्॥

यस्य त्रिलोकी जठरे यस्य काष्ठाश्च बाहवः॥ २३॥

The celestials, the Yakṣas, the Rakṣasas and the Pannagas adore him. Fire is his mouth, the heaven is his head, the sky is his navel and the earth is his feet and the sun and moon are his two eyes. I meditate on him.

यस्योच्छ्वासश्च पवनः तं देवं चिन्ताम्यहम्॥

यस्य केशेषु जीमूता नद्यः सर्वाङ्गसन्धिषु॥ २४॥

कुक्षौ समुद्राश्चत्वारस्तं देवं चिन्ताम्यहम्॥

I meditate on that deity whose breaths are the wind, in whose belly the three worlds exist and whose anus are the hairs are the clouds, and in the joints of whose body are the four oceans.

परः कालात्परो यज्ञात्परः सदसतश्चयः॥ २५॥

अनादिरादिर्विश्वस्य तं देवं चिन्ताम्यहम्॥

I meditate on that deity who is above time, who is above sacrifices, who is above the existent and non-existent and who is the beginning and end of the universe.

मनसश्चन्द्रमा यस्य चक्षुषोश्च दिवाकरः॥ २६॥
मुखादग्निश्च संजज्ञे तं देवं चिन्तयाम्यहम्॥
पद्भ्यां यस्य क्षितिर्जाता श्रोत्राभ्यां च तथा दिशः॥ २७॥

I meditate on that deity from who mind emanates the moon, from whose eyes the sun and from whose mouth the fire.

मूर्द्धभागाद्दिवं यस्य तं देवं चिन्तयाम्यहम्॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च॥ २८॥
वंशानुचरितं यस्मात्तं देवं चिन्तयाम्यहम्॥
यं ध्यायाम्यहमेतस्माद्वज्रामः सारमीक्षितम्॥ २९॥

I meditate on that deity from whose feet the earth is produced, from whose ears the directions and from whose head the Div. (celestial region). I meditate on that deity from whom have proceeded the works of principal and minor creations, the various races, Manvantaras, and histories of the families. We will proceed to him, to witness the title essence, on whom I do meditate.

ब्रह्मोवाच

इत्युक्तोऽहं पुरा रुद्रः श्वेतद्वीपनिवासिनम्॥
स्तुत्वा प्रणम्य तं विष्णुं श्रोतुकाम स्थितः सुरैः॥ ३०॥

Brahmā said:—I was thus formerly addressed by Rudra. Having lauded and saluted Viṣṇu, the dweller of the white island (Śveta-dvīpa) we sat calmly desirous of listening to (the subject).

अस्माकं मध्यतो रुद्र उवाच परमेश्वरम्॥
सारान्सारतरं विष्णुं पृष्ट्वास्तं प्रणम्य वै॥ ३१॥

From amongst us Rudra said to Viṣṇu, the great Īśvara—"Describe to us the most essential of all essence; we salute thee".

ब्रह्मोवाच

यथा पप्रच्छ मां व्यास स्तथासौ भगवान् भवः॥
पप्रच्छ विष्णुं देवाद्यैः शृण्वताममरैः सह॥ ३२॥

What, O Vyāsa, you have asked me the Lord Bhava asked Viṣṇu in the hearing of myself and other celestials.

रुद्र उवाच

हरे कथय देवेश! देवदेवः क ईश्वरः॥
को ध्येयः कश्च वै पूज्यः कैर्व्रते स्तुष्यते परः॥ ३३॥

Rudra said:—O Hari, O king of goods, tell us who is the god of goods; who is Īśvara; who should be meditated on; who should be adored; with what vowed observances, the great is propitiated?

कैर्धर्मैः कैश्च नियमैः कया वा धर्मपूजया॥

केनाचारेण तुष्टः स्यात्किं तद्रूपं च तस्य वै॥ ३४॥

With what religious observances, with what process of self-restraint, with what form of adoration and with what sort of conduct is He pleased?

कस्माद्देवाज्जगज्जातं जगत्पालयते च कः॥

कीदृशैरवतारैश्च कस्मिन्याति लयं जगत्॥ ३५॥

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च॥

कस्माद्देवात्प्रवर्तन्ते कस्मिन्नेतत्प्रतिष्ठितम्॥ ३६॥

What is his form? From what deity the universe has emanated and who protects it? What are his incarnations? In whom the world is dissolved? From what delay proceed the works of principal and minor creations, the various families and Manvantaras? In whom do all these exist?

एतत्सर्वं हरे ! ब्रूहि यच्चान्यदपि किञ्चन॥

परमेश्वरमाहात्म्यं युक्तयोगदिकं तथा॥ ३७॥

तथाष्टादश विद्याश्च हरी रुद्रं ततोऽब्रवीत्॥

Do thou describe all this and every thing else, O Hari. Then Hari described to Rudra the glories of the great Īśvara, the Yoga and eighteen sorts of learning.

हरिरुवाच

शृणु रुद्र! प्रवक्ष्यामि ब्रह्मणा च सुरैः सह॥ ३८॥

अहं हि देवो देवानां सर्वलोकेश्वरेश्वरः॥

अहं ध्येयश्च पूज्यश्च स्तुत्योहं स्तुतिभिः सुरैः॥ ३९॥

Hari said—Hear, O Rudra, I will describe it, along with Brahmā and other celestials. I am the god of gods, the lord of all the worlds. I am the object of meditation and adoration and am lauded by the celestials with panegyric verses.

अहं हि पूजितो रुद्र ! ददामि परमां गतिम्॥

नियमैश्च व्रतैस्तुष्ट आचारेण च मानवैः॥ ४०॥

When I am worshipped by men with self-

restraint, vowed observances and good conduct
O Rudra, I grant them the most excellent stage.

जगत्स्थितेरहं बीजं जगत्कर्ता त्वहं शिवः॥
दुष्टनिग्रहकर्ता हि धर्मगोप्ता त्वहं हर ! ॥ ४१॥

I am the seed of the preservation of the world and I am also the destroyer of the universe, O Śiva. O Hara, I am also the suppressor of the wicked and the protector of religion.

अवतारैश्च मत्स्याद्यैः पालयाम्यखिलं जगत्॥
अहं मंत्राश्च मन्त्रार्थः पूजाध्यानपरो ह्वहम्॥ ४२॥

With fish and other incarnations I do protect the earth. I am the import of the mystic formula and am engaged in adoration and meditation.

स्वर्गादीनां च कर्ताहं स्वर्गादीन्यहमेव च॥
योगी योगोहमेवाद्यः पुराणान्यहमेवच॥ ४३॥

I am the creator of heaven and I am myself the heaven etc.

ज्ञाता श्रोता तथा मन्ता वक्ता वक्तव्यमेव च॥
सर्वः सर्वात्मको देवो भुक्तिमुक्तिकरः परः ॥ ४४॥

I am the knower, the hearer, the speaker and the object of speech. I am all and the deity identical with all. I am the source of worldly enjoyments and emancipation.

ध्यानं पूजोहारोऽहं मण्डलान्यमहेव च॥
इतिहासान्यहं रुद्रं ! सर्ववेदा ह्वहं शिव ! ॥ ४५॥

I am the presents of meditation and adoration; I am the Maṇḍalas, the Itihāsas, O Rudra. O Śiva, I am all the deities.

सर्वज्ञानान्यहं शम्भो ! ब्रह्मात्महामहं शिवः॥
अहं ब्रह्मा सर्वलोकः सर्वदेवात्मको ह्वहम्॥ ४६॥

O Śambhu, I am all the forms of knowledge I am at one with Brahmā, O Śiva. I am Brahmā, all the regions, and identical with all the deities.

अहं साक्षात्सदाचारो धर्मोऽहं वैष्णवो ह्वहम्॥
वर्णाश्रमास्तथा चाहं तद्धर्मोऽहं पुरातनः॥ ४७॥

I am the personification of righteous conduct and the religion of Viṣṇu. I am the Varnas (castes) and Āśramas (orders) and I am the ancient religion.

यमोऽहं नियमो रुद्र ! व्रतानि विविधानि च॥
अहं सूर्यस्तथा चन्द्रो मङ्गलादीन्यहं तथा ॥ ४८॥

I am the process of regulation that of self-restraint and tile various vowed observances, O Rudra. I am the sun, the moon, and all the auspicious things.

पुरा मां गरुडः पक्षी तपसाराधयद्भुवि॥
तुष्ट ऊचे वरं ब्रूहि मत्तो वव्रे वरं स तु ॥ ४९॥

Formerly with asceticism the bird Garuḍa had worshipped me on earth. Pleased with him I asked him to pray for a boon; and he too prayed for a boon.

गरुड उवाच

मम माता च विनता नागैर्दासीकृता हरे॥
यथाहं देव ताञ्जित्वा चामृतं ह्यानयामि तत्॥ ५०॥
दास्याक्षिमोक्षयिष्यामि यथाहं वाहनस्तव॥

Garuḍa said:—O Hari, my mother Vinatā—had been made a slave, by the Nāgas. Do thou so order, that I may bring ambrosia after vanquishing the celestials, that I may release her from slavery and that I may be thy carrier.

महाबलो महावीर्यः सर्वज्ञो नागदारणः॥ ५१॥
पुराणसंहिताकर्ता यथाऽहं स्यां तथा कुरु॥

Do thou so order that I may be highly powerful, greatly strong, omniscient, the afflictor of the Nāgas, and the author of Purāṇs and Saṁhitās.

विष्णुरुवाच

यथा त्वयोक्तं गरुड सर्वं भविष्यति॥ ५२॥
नागदस्यान्मातरं त्वं विनतां मोक्षयिष्यसि॥
देवादीन्सकलाञ्जित्वा चामृतं ह्यानिष्यसि॥ ५३॥

Viṣṇu said:—What you have said, O Garuḍa, will all be accomplished.

You will release you mother Vinatā from the Nāgas. Having vanquished all the deities and others you will bering ambrosia.

महाबलो वाहनस्त्वं भविष्यसि विषादनः॥
पुराणं मत्प्रसादाच्च मम माहात्म्यवाचकम्॥ ५४॥
यदुक्तं मत्स्वरूपं च तव चाविर्भविष्यति॥
गरुडं तव नामना तल्लोके ख्यातिं गमिष्यति॥ ५५॥

You will be the highly powerful carrier. By my favour you will be jthe author of the Purāṇa,

describing my glories and forms. By your name it will be celebrated on the earth as Garuḍa.

यथाहं देवदेवानां श्रीः ख्यातो विनतासुत॥

तथा ख्यातिं पुराणेषु गारुडं गरुडैष्यति॥ ५६॥

O son of Vinatā, as I am the God of gods and Śrī is celebrated so the Garuḍa Purāṇa will be celebrated amongst all the Purāṇas.

यथाहं कीर्त्तनीयोऽथ तथा त्वं गरुडात्मना॥

मां ध्यात्वा पक्षिमुख्येदं पुराणं गद गारुडम् ॥ ५७॥

As I am worthy of being lauded so thou shalt be. Meditating on me by your mind do you describe this Garuḍa Purāṇa by your bird mouth."

इत्युक्तो गरुडो रुद्र! कश्यपायाह पृच्छते॥

कश्यपो गारुडं श्रुत्वा वृक्षं दग्धमजीवयत्॥ ५८॥

Thus accosted, O Rudra, Garuḍa described it to Kaśyapa. Hearing the Garuḍa Purāṇa Kaśyapa revived the burnt tree.

स्वयं चान्यमना भूत्वा विद्ययान्यान्य जीवयत्॥

यक्षिॐ उं स्वाहाजापी विद्येयं गारुडी परा॥

गरुडोक्तं गारुडं हि शृणु रुद्र ! मदात्मकम्॥ ५९॥

Hearing yourself with fixed attention do you revive others with your learning. "The bird, Om, Um, Swāhā"—This is the great learning of Garuḍa. Hear, O Rudra, the great Garuḍa Purāṇa narrated by Garuḍa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्रीगरुडमहापुराणोत्पत्तिनिरूपणं नाम द्वितीयोऽध्यायः॥ २॥

अध्यायः ३ / Chapter 3

सूत उवाच

इति रुद्राब्जजो विष्णोः शुश्राव ब्रह्मणो मुनिः॥

व्यासो व्यासादहं वक्ष्येहं ते शौनक नैमिषे॥ १॥

Sāta said—Thus did Rudra bear it from Viṣṇu; Brahmā from Rudra; from Brahmā the ascetic Vyāsa; and myself from Vyāsa. And I relate it to you. O Śounaka, in the forest of Naimiṣa.

मुनीनां शृण्वतां मध्ये सर्गाद्यं देवपूजनम्॥

तीर्थं भुवनकोशं च मन्वन्तरमिहोच्यते॥ २॥

वर्णाश्रमादिधर्माश्च दानराजादिधर्मकाः॥

व्यवहारो व्रतं वंशा वैद्यकं सनिदानकम्॥ ३॥

In the assemblage of the ascetics have been described by me, the creation and the adoration of the deities, the various sacred shrines, the wealth of the world and the Manvantaras; the duties of the various Varnas (castes) and Āśramas (orders); the gifts, the regal duties, the laws, vowed observances, families and the medical science with a diagnosis of diseases; the various auxiliary sciences, the universal dissolution; religious profit, desire, worldly profit and the most excellent knowledge.

अंगानि प्रलयो धर्मकामार्थज्ञानमुक्तमम्॥

सप्रपञ्चं निष्प्रपञ्चं कृतं विष्णोर्निगद्यते॥ ४॥

The illusory deeds, and those beyond the range of illusion, of Viṣṇu have all been narrated in Garuḍa Purāṇa.

पुराणे गारुडे सर्वं गरुडो भगवानथ॥

वासुदेवप्रसादेन सामर्थ्यातिशयैर्युतः॥ ५॥

This Garuḍa is *Bhagavān*.¹ By the favour of Vāsudeva he has been endued with great strength.

भूत्वा हरेर्वाहनं च सर्गादीनां च कारणम्॥

देवान्विजित्य गरुडो ह्यमृताहरणं तथा॥ ६॥

चक्रे क्षुधा हतं यस्य ब्रह्माण्डमुदरे हरेः॥

Having become the carrier of Hari he is the instrument of creation etc. Having vanquished the celestials Garuḍa brought ambrosia, by which the appetite of the universe, lying in the belly of Hari, was appeased.

यं दृष्ट्वा स्मृतमात्रेण नागादीनां च संक्षयः॥ ७॥

कश्यपो गारुडादृक्षं दग्धं चाजीवयद्यतः॥

His very sight or recollection destroys the serpents. Through Garuḍa Kaśyapa revived all the burnt trees.

1. It is an epithet applied to a god or demi-god or a great ascetic. Literally the word means one endued with six qualities,— prosperity, might, glory, splendour, wisdom and dispassion.

गरुडः स हरिस्तेन प्रोक्तं श्रीकश्यपाय च॥ ८॥
तच्छ्रीमद्गारुडं पुण्यं सर्वदं पठतस्तव॥
वक्ष्ये व्यासं नमस्कृत्य शृणु शौनक तद्यथा॥ ९॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विषयं निरूपणं नाम तृतीयोऽध्यायः॥ ३॥

अध्यायः ४ / Chapter 4

रुद्र उवाच

सर्गश्च प्रतिसर्गश्च वंशो मन्वतराणि च॥
वंशानुचरितं चैव एतद् ब्रूहि जनार्दन॥ १॥

Rudra said—O Janārdana, do thou described the primary and secondary creations, the families, Manvantaras as, well as the histories of the families.

हरिरुवाच

शृणु रुद्र प्रवक्ष्यामि सर्गादीन्यापनाशनान्॥
सर्गस्थितिलयान्तां तां विष्णोः क्रीडां पुरातनीम्॥ २॥

Hari said:—Hear, O Rudra, I will describe the old sport of Viṣṇu, consisting of creation, preservation and destruction, which destroys all sins.

नरनारायणो देवो वासुदेवो निरञ्जनः॥
परमात्मा परं ब्रह्म जगज्जनिलयादिकृत॥ ३॥

The Lord Vāsudeva, void of passion, Nara-Nārāyaṇa, is the great Soul, Para Brahma, the creator and the destroyer of the universe.

तदेतत्सर्वमेवैतद्व्यक्ताव्यक्तस्वरूपवत्॥
तथा पुरुषरूपेण कालरूपेण च स्थितम्॥ ४॥

All this exists in Him as both manifest and unmanifest. He exists in the form of Puruṣa (malebeing) and Kāla (Time).

व्यक्तं विष्णुस्तथाव्यक्तं पुरुषः काल एव च॥
क्रीडतो बालकस्येव छेष्टास्तस्य निशामय॥ ५॥

Viṣṇu is both manifest and unmanifest. He is Puruṣa and Kāla. Understand, his actions are like those of a sportive child.

अनादिनिधनो धाता त्वनन्तः पुरुषोत्तमः॥
तस्माद्भवति धाव्यक्तं तस्मादात्मापि जायते॥ ६॥

He is without beginning, the Creator; He is without end and Puruṣottama (the most

Garuḍa is Hari. He related it unto Kaśyapa. The auspicious Garuḍa Purāṇa, when read, gives piety and all objects. Hear, O Śounaka, how Hari describe it unto Rudra.

exalted of male beings). From him originate the unmanifest as well as the soul.

तस्माद्बुद्धिर्मनस्तस्मात्ततः खं पवनस्ततः॥
तस्मात्तेजस्ततस्त्वापस्ततो भूमिस्ततोऽभवत्॥ ७॥

From him emanate the intellect, mind, the Tattvas (principles) ether, air, fire, water and earth.

अण्डो हिरण्यो रुद्र तस्यान्तः स्वयमेव हि॥
शरीरग्रहणं पूर्वं सृष्ट्यर्थं कुरुते प्रभुः॥ ८॥

O Rudra, He is the golden egg and is himself his own end. The Lord assumes a body for the purposes of creation.

ब्रह्मा चतुर्मुखो भूत्वा रजोमात्राधिकः सदा॥
शरीरग्रहणं कृत्वाऽसृजदेतच्चराचरम्॥ ९॥

Having assumed the body of Brahmā with four mouths, pervaded by the quality of Rajas (darkness) he creates the entire world, moveable and stationery.

अण्डस्यान्तर्जगत्सर्वं सदेवासुरमानुषम्॥
स्रष्टा सृजति चात्मानं विष्णुः पाल्यं च याति च॥ १०॥

This entire universe consisting of the celestials, Asuras and human beings lies inside the egg.

उपसंह्रियते चान्ते संहर्ता च स्वयं हरः॥
ब्रह्मा भूत्वासृजद्विष्णुर्जगत्पाति हरिः स्वयम्॥ ११॥

As Creator he creates the universe; as Viṣṇu he protects it; and he destroys it in the end. Hari himself is the destroyer. Having assumed the body of Brahmā Hari creates the universe and as Viṣṇu he protects it.

रुद्ररूपी च कल्पान्ते जगत्संहर्तेऽखिलम्॥
ब्रह्मा तु सृष्टिकालेऽस्मिञ्जलमध्यगतां महीम्॥ १२॥

And assuming the form of Rudra the Lord destroys the universe at the end of a Kalpa.

When Brahmā was engaged in the work of creation.

दंष्ट्रयोद्धरति ज्ञात्वा वाराहीमास्थितस्तनूम्॥
देवादिसर्गान्वक्ष्येऽहं संक्षेपाच्छृणु शङ्कर ! ॥ १३॥

He, assuming the form of a boar, held up with his tusks the earth sunk under water. Hear, O Śaṅkara, I will describe all in short beginning with the first creation of the deity.

प्रथमो महतः सर्गो विरूपो ब्रह्मणस्तुः सः ॥

तन्मात्राणां द्वितीयस्तु भूतसर्गो हि स स्मृतः॥ १४॥

The first creation is Mahat or intellectual principle; it is simply a metamorphosis of Brahmā. The second creation is that of Tanmātrās or the subtle elementary particles. This is known as the creation of elements.

वैकारिकस्तृतीयस्तु सर्गस्त्वैन्द्रियकः स्मृतः ॥

इत्येष प्राकृतः सर्गः सम्भूतो बुद्धिपूर्वकः॥ १५॥

The third is called Vaikārika or the creation of organs. This is the (Prakṛta) material or elementary creation-originating from intellect.

मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः॥

तिर्य्यक्क्षोतास्तु यः प्रोक्तस्तिर्य्यग्योन्यः स उच्यते॥ १६॥

The fourth is the primary creation and all the stationery bodies are known as primary creations. The next is *Tiryakasrotas*¹ who are otherwise called *Tiryakjollya* i.e. beasts etc.

तदूर्द्ध्वोत्तसां षष्ठो देवसर्गस्तु स स्मृतः॥

ततोऽर्वाक्षोत्तसां सर्गः सप्तमः स तु मानुषः॥ १७॥

The sixth is the *Urdhasrotas*² which is called the creation of the celestials. The seventh is the creation of *Arvakasrotas*³ or human beings.

अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामस्तुसः सः॥

पञ्चैते वैकृताः सर्गाः प्राकृतास्तुत्रयः स्मृताः॥ १८॥

The eighth is the creation of *Anugrahas*⁴ pervaded by the qualities of Sattva (goodness) and Sattva (ignorance). These are the five orders

of the Vaikārika (organic) creation. There are three orders of the elementary and organic creation.

प्राकृतो वैकृतश्चापि कौमारो नवमः स्मृतः॥

स्थावरान्ताः सुराद्यास्तु प्रजा रुद्र ! चतुर्विधाः ॥ १९॥

Koumāra makes the ninth. O Rudra, there are four orders of creation beginning with the celestials and ending with the stationery creation.

ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसाः सुताः॥

ततो देवासुरपितृन्मानुषांश्च चतुष्टयम्॥ २०॥

सिसृक्षुरमभांस्येतानि स्वमात्मानमयूयुजत्॥

व्यक्तात्मनस्तमोमात्रादुद्रिक्तास्तत्प्रजापतेः॥ २१॥

सिसृक्षोर्जघ्नात्पूर्वमसुरा जज्ञिरे ततः॥

उत्ससर्ज ततस्तां तु तमोमात्रात्मिकां तनूम्॥ २२॥

While engaged in the work of creation Brahmā first procreated his mind-born sons. Then desirous of creating the four classes of beings, viz. the celestials, Asuras, Pitr̥s and human beings, all, going under the name of Amba he adored his own self,⁵ as the lord of beings, although himself of unfettered soul, concentrated his soul, being desirous of creating, passion overspread him and first from forth his hips came out the Asuras.

तमोमात्रा तनुस्त्यक्ता शङ्कराभूद्विभावरी॥

यक्षोरक्षांसि तद्देहे प्रीतिमापुस्ततः सुराः॥ २३॥

And then he renounced his person surcharged with Tama or darkness; and his darkness, on being renounced by him, O Śaṅkara, was converted into Night. Having assumed another body he became desirous of creating and felt delight.

सत्त्वोद्रिक्तास्तु मुखतः संभूता ब्रह्मणो हर ! ॥

सत्त्वप्राया तनुस्तेन सन्त्यक्ता साप्यभूद्विनमः॥ २४॥

Then O Hara, came out from the mouth of Brahmā, the celestials surcharged with the justity of Sattva (goodness). On being renounced by him his body, surcharged with the quality of Sattva, was converted into Day.

1. Lit the stream of beings living according to nature.

2. Lit the stream of beings tending upwards.

3. Cf. And as these eat by swallowing down they are called *Arvaraskotas*.

4. A class of deities.

5. The passage is not clear. Perhaps by the expression "adored his own self" the author means that Brahma was engaged in the process of mental retrospection.

ततो हि बलिनो रात्रावसुरा देवता दिवा॥

सत्त्वमात्रां तनुं गृह्य पितरश्च ततोऽभवन्॥ २५॥

Therefore it is that the Asuras are powerful in the night and the celestials during the day. He then assumed a person fraught with the quality of goodness and then sprang from him the ancestors.

सा चोत्सृष्टाभवत्सन्ध्या दिननक्तान्तरस्थितिः॥

रजोमात्रां तनु गृह्य क्षुदभूत्कोप एव च॥ २६॥

And that body, on being renounced by him, became Twilight remaining between day and night. Then having assumed a body fraught with the quality of Rajas (darkness) he created human beings.

सा त्यक्ता चाभवज्योत्स्ना प्राक्सन्ध्या याभिधीयते॥

ज्योत्स्ना रात्र्यहनी सन्ध्या शरीराणि तु तस्य वै॥ २७॥

And on being renounced by him that form became moon-light which is termed *Prāk-sandhyā*.¹ Moonlight, Night, Day and Twilight are his bodies.

रजोमात्रां तनु गृह्य क्षुदभूत्कोप च॥

क्षुतृक्षामा असृग्भक्षा राक्षसा रक्षणाच्च ये॥ २८॥

यक्षाख्या जक्षणाञ्जेयाः सर्पा वै केशसर्पणात्॥

जाताः कोपेन भूतास्ते गन्धर्वा जज्ञिरे ततः॥ २९॥

गायन्तो जज्ञिरे वार्चं गन्धर्वाप्सरसश्च ये॥

स्वर्गं द्यौर्वक्षसश्चक्रे सुखतोऽजाः स मुष्टवान्॥ ३०॥

And then he assumed another body fraught with the quality of darkness and thereat sprung hunger from his and from hunger wrath. Brahmā then creator Rākṣasas exercised with hunger.

(Those that said 'Save him') are called Rākṣasa and those (diat said 'We shall eat him up) are called Yakṣas from *Yakṣaṇa* eating. And from the movement. (*Sarpana*) of his hairs sprang the serpents. Waxing worm he generated some beings of warthful temper. O sinless, then die Gandharvas came out singing. All these beings were created by him.

सृष्टवानुदरादगाश्च पार्श्वार्ध्यां च प्रजापतिः॥

पभ्यां चैवान्यमातङ्गान्महिषोष्ट्राविकांस्तथा ॥ ३१॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सृष्टिवर्णनं नाम चतुर्थोऽध्यायः ॥ ४॥

ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे॥

गौरजः पुरुषो मेध्यो ह्यश्वाश्वतरगर्दभाः ॥ ३२॥

He created goats from his mouth, the kine from his belly and sides; me horses, elephants, asses and camels from his feet, and medicinal herbs furnished with fruits and roots from the hairs of his body.

एतान् ग्राम्यापशून्ग्राहुराण्यांश्च निबोध मे॥

श्वापदं द्विखुरं हस्तिवानराः पक्षिपञ्चमाः॥ ३३॥

औदकाः पशवः षष्ठाः सप्तमाश्च सरीसृपाः॥

पूर्वादिभ्यो मुखेभ्यस्तु ऋग्वेदाद्याः प्रजज्ञिरे॥ ३४॥

Fair complexioned male sheep, horses, mules and asses are called *grāmya* or household animals. Hear, I will describe the wild ones, (They are) the beasts of prey, the cloven-hoofed, elephants, monkeys, and fifthly, birds and sixthly, aquatic animals and seventhly, reptiles. From his eastern and other mouths he created the Rk and other Vedas.

आस्याद्वै ब्राह्मणा जाता बाहुभ्यां क्षत्रियाः स्मृताः॥

ऊरुभ्यां तु विशः सृष्टाः शूद्रः पद्भ्यामजायत॥ ३५॥

The Brāhmaṇas originated from his mouth, die Kṣatriyas from his arms, me Vaiśyas from his thighs and the Sūdras from his feet.

ब्रह्मलोको ब्राह्मणानां शाक्रः क्षत्रिजन्मनाम्॥

मारुतं च विशां स्थानं गान्धर्वं शूद्रजन्मनाम्॥ ३६॥

The region of Brahmā is for the Brāhmaṇas, that of Śakra for me Kṣatriyas, mat of Marut (windgod) for die Vaiśyas and that Gandharvas for the Sūdras.

ब्रह्मचारिभ्यस्तस्थानां ब्रह्मलोकः प्रजायते॥

प्राजापत्यं गृहस्थानां यश्चाविहितकारिणाम्॥ ३७॥

Those practising the Brahmacarya injunctions attain the region of Brahmā. The householders, performing duly their duties, repair to dle region of dle Creator.

स्थानं सप्तऋषीणां च तथैव वनवासिनाम्॥

यतीनामक्षयं स्थानं यदृच्छागामिनां सदा॥ ३८॥

Those, living in me forest, acquire the region of me seven Ṛṣis. The sphere of me *Yatis*, going at will, is dle eternal region.

अध्यायः ५ / Chapter 5

हरिरुवाच

कृत्वेमुत्रसंस्थानं प्रजासर्गं तु मानसम्॥
 अथासृजत्प्रजाकर्तृन्मासांस्तनयान्प्रभुः॥ १॥
 धर्मं रुद्रं मनु चैव सनकं च सनातम्॥
 भृगुं सनत्कुमारं च रुचिं श्रद्धां तथैव च॥ २॥
 मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम्॥
 वसिष्ठं नारदं चैव पितृन्बर्हिषदस्तथा॥ ३॥
 अग्निष्वात्तांश्च कव्यादानान्यपांश्च सुकालिनः॥
 उपहृतांस्तथा दीप्यां प्रास्वींश्च मूर्तिविवर्जितान्॥ ४॥

Hari said:—Having created me world and all orders of beings the Lord created his mind-begotten sons for multiplying his creation; namely Dharma, Rudra, Manu, Sanaka, Sanātana, Bhṛgu, Sanatkumāra, Ruci, Śuddha, Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Nārada and the Pāṇis Varhiṣadas.

चतुरो मूर्तियुक्तांश्च अंगुष्ठादक्षमीश्वरम्॥
 वामांगुष्ठात्तस्य भार्यामसृजत्पद्मसम्भवः॥ ५॥
 तस्यां तु जनयामास दक्षो दुहितरः शुभाः॥
 ददौ ता ब्रह्मपुत्रेभ्यः सतीं रुद्राय दत्तवान्॥ ६॥

The Lotus-sprung deity, from his right thumb, created Dakṣa endued with four forms and his wife from his left thigh. Dakṣa begat on her beautiful daughters. He gave them away unto the sons of Brahmā and conferred Sati on Rudra.

रुद्र पुत्रा बभूवर्हि असंख्याता महाबलाः॥
 भृगवे च ददौ ख्यातिं रूपेणाप्रतिमां शुभाम्॥ ७॥
 भृगोर्धाताविधातारौ जनयामास सा शुभा॥
 श्रियं च जनयामास पत्नी नारायणस्य या॥ ८॥

Numberless, highly powerful sons were born unto Rudra. He conferred the auspicious Khyāti, matchless in beauty, on Bhṛgu. Bhṛgu begat on her Dhātā and Vidhata. He also begat Śrī who was Nārāyaṇa's wife.

तस्यां वै जनयामास बलोन्मादौ हरिः स्वयम्॥
 आयतिर्नियतिश्चैव मनोः कन्ये महात्मनः॥ ९॥

Hari begat on her himself Bala and Ukṣmādi. Ayati and Niyati were the two daughters of the high-souled Manu.

धाताविधात्रोस्ते भार्य्ये तयोर्जातौ सुतावुभौ॥

प्राणश्चैव मृकण्डुश्च मार्कण्डेयो मृकण्डुतः॥ १०॥

They were the wives of Dhātā and Vidhātā. They gave birth to two sons, Prāṇa and Mṛkaṇḍu. Mārkaṇḍeya was the son Mṛkaṇḍu.

पत्नी मरीचेः सम्भूतिः पौर्णमासमसूयत॥

विरजाः सर्वगश्चैव तस्य पुत्रौ महात्मनः॥ ११॥

Marīci's wife Sambhūti gave birth to Pourṇamāsa. Virāja and Sarvaga were the two sons of that high-souled one.

स्मृतेश्चाङ्गिरसः पुत्राः प्रसूताः कन्यकास्तथा॥

सिनीवाली कुहूश्चैव राका चानुमस्तिथा॥ १२॥

Aṅgirās begat on Smṛti sons and daughters namely Sīnivali, Kuhū, Rākā and Aṇumati.

अनसूया तथैवात्रेर्जज्ञो पुत्रानकल्मषान्॥

सोमं दुर्वाससं चैव दत्तात्रेयं च योगिनम्॥ १३॥

Atri begat on Anasūyā sinless sons, Soma, Durvāsā and the yogin Dattātreya.

प्रीत्यां पुलस्त्यभार्यायां दत्तो लिस्तसुतोऽभवत्॥

कर्मशश्चार्थवीरश्च सहिष्णुश्च सुतत्रयम्॥ १४॥

क्षमा तु सुषुवे भार्या पुलहस्य प्रजापतेः॥

क्रतोश्च सुमतिर्भार्या बालखिल्यानसूयत॥ १५॥

षष्ठिर्यानि सहस्राणि ऋषीणामूदध्वरेतसाम्॥

अंगुष्ठपर्वमात्राणां ज्वलद्भास्करवर्चसाम्॥ १६॥

Pulastya begat on Prīti Dottoli. Three sons, Karman, Arthavirā and Sahiṣṇu were begat on his wife Sumati the sixty thousand Ṛṣis of controlled passions by name Vālakhilyas. They were all of the height of a thumb and effugent like the burning sun.

ऊर्ज्यायां तु वसिष्ठस्य सप्तजायन्त वै सुताः॥

रजोगान्त्रोर्ध्वबाहुश्च शरणश्चानघस्तथा॥ १७॥

सुतपाः शुक्र इत्येते सर्वे सप्तर्षयोऽमलाः॥

स्वाहां प्रादात्स दक्षोऽपि सशरीराय वह्नये॥ १८॥

Vasiṣṭha begat on Urjā seven sons, viz. Rajo, Gātra, Ūrdhavāhu, Śaraṇa, Anagha, Sutapa, Śukra. These are the seven Ṛṣis.

तस्मात्स्वाहा सुताँल्लेभे त्रीनुदारौजसो हरः॥
पावकं पवमानं च शुचिं चापि जलाशिनः॥ १९॥
पितृभ्यश्च स्वधा जज्ञे मेनां वैतरणीं तथा॥
ते उभे ब्रह्मवादिन्यौ मेनायां तु हिमाचलः॥ २०॥
मैनाकं जनयामास गौरीं पूर्वं तु या सती॥
ततो ब्रह्मात्मसम्भूतं पूर्वं स्वार्थभुवं प्रभुः॥ २१॥

Dakṣa conferred Suhā on the fire-god who had assumed a body. O Hara, from him Suāhā obtained three highly effulgent sons viz. Pavaka, Pavamana and Śuci, all eaters of water. Swadhā gave birth to Menā and Vaitaraṇī. They were both *Brahmavādīnī*.¹ Menā was married to Himācala (mount Himālaya).

आत्मानमेव कृतवान्प्रजापाल्यं मनुं हरः॥
शतरूपां च तां नारीं तपोनिहतकल्मषाम्॥ २२॥

O Hara! the Lord appointed Manu Svayambhu (self-create) formerly sprung from Brahmā's self and resembling himself to rule creatures.

स्वयम्भुवो मनुर्देवः पत्नीत्वे जगृहे विभुः॥
तस्माच्च पुरुषाद्देवी शतरूपा व्यजायत॥ २३॥

Svayambhuva Manu accepted as his wife Śatarūpas² who had destroyed all her sins by ascetic penances.

प्रियव्रतोत्तानपादौ प्रसूत्याकृतिसंज्ञिते॥
देवहूतिं मनुस्तासु आकूतिं रुचये ददौ॥ २४॥
प्रसूतिं चैव दक्षाय देवहूतिं च कर्दमे॥

And to that person Śatarūpā bore Priyavrata and Uttānapāda; and daughters named Prasūti, Ākūti and Devahūti; of them Manu conferred Ākūti or Ruci, Prasūti on Dakṣa and Devahūti on Kardama.

रुचैर्यज्ञो दक्षिणाभूदक्षिणायां च यज्ञतः॥ २५॥
अभवन्द्वादश सुता यामा नाम महाबलाः॥

To Ruci were born Yajña³ and Dakṣiṇa⁴ Again Yajña begat on Dakṣiṇa twelve highly powerful sons by name Yamas.

चतुर्विंशतिकन्याश्च सृष्टवान्दक्ष उत्तमाः॥ २६॥
श्रद्धा चला धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा॥

1. Female interpreters of the divine Science.
2. I Having an hundred forms.
3. Sacrifice.
4. Gifts in sacrifice

बुद्धिर्लज्जा वपुः शान्तिर्ऋद्धिः कीर्त्तिस्त्रयोदशी॥ २७॥
पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायणीप्रभुः॥

The most excellent Dakṣa begat twenty four daughters. They were Śraddhā⁵ Lakṣmī,⁶ Dhṛti,⁷ Puṣṭi,⁸ Puṣṭi,⁹ Medhā,¹⁰ Kriyā¹¹ Buddhi,¹² Lajjā,¹³ Vapu,¹⁴ Śānti,¹⁵ Rddhi,¹⁶ Kṛti¹⁷. These thirteen daughters of Dakṣa were wedded by Dharma for procreating sons.

ख्यातिः सत्यश्च सम्भूतिः स्मृतिः क्षमा तथा॥ २८॥

सन्नतिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा॥

Khyāti,¹⁸ Sati,¹⁹ Sambhūti²⁰ Smṛti,²¹ Pṛiti,²² Kṣama,²³ Śaunati,²⁴ Anasūya,²⁵ Urjā,²⁶ Svāhā and Svadhā²⁷ (were the remaining ones).

भृगुर्भवो मरीचिश्च तथा चैवांगिरा मुनिः॥ २९॥

पुलस्त्यः पुलहश्चैव ऋतुश्चर्विरस्तथा॥

अत्रिर्वसिष्ठो वह्निश्च पितरश्च यथाक्रमम्॥ ३०॥

ख्यात्याद्या जगृहुः कन्या मुनयो मुनिसत्तमाः॥

The foremost of ascetics Bhṛgu, Bhava, Marīci, Āngirā, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha and the Pitr̥s duly married all these daughters beginning with Khyāti.

श्रद्धा कामं चला दर्पं नियमं धृतिरामजम्॥ ३१॥

संतोषं च तथा तुष्टिलोभं पुष्टिसूयत॥

And then Śraddhā brought forth Kāma,²⁸ Cala,²⁹ Darpa,³⁰ Niyama,³¹ and Dhṛti³² her sons, and Tuṣṭi Santosā³³ and Puṣṭi Lobha.³⁴

- | | |
|---|---------------------------|
| 5. Veneration. | 6. The goddess of wealth. |
| 7. Patience | 8. Satisfaction. |
| 9. Nourishment. | 10. Intelligence. |
| 11. Act. | 12. Intellect, |
| 13. Bashfulness. | 14. Body. |
| 15. Success. | 16. Fame. |
| 17. Rightcousness. | 18. Renown. |
| 19. Chastity. | 20. Birth. |
| 21. Mamory. | 22. Gratification. |
| 23. Forgiveness. | 24. Reverence. |
| 25. Good-natured. | 26. Energy. |
| 27. This and the last words arc uttered while offering oblations to fire. | |
| 28. Sexual desire. | 29. Lakṣmī |
| 30. Pride. | 31. Restraint |
| 32. Nourishment. | 33. Contentment. |
| 34. Avarice. | |

मेधा श्रुतं क्रिया दण्डं लयं विनयमेव च॥ ३२॥
 बोधं बुद्धिस्तथा लज्जा विनयं वपुरात्मजम्॥
 व्यवसायं प्रजज्ञे वै क्षेमं शान्तिरसूयत॥ ३३॥
 सुखमृद्धिर्यशः कीर्तिरित्येते धर्मसूनवः॥

Medhā¹ brought forth Śruta² and Kriyā,³
 Daṇḍam,⁴ Laya⁵ and Vinaya⁶ and Buddhi,⁷
 Bodha⁸ and Lajjā, Vinaya Vapu⁹ and
 Vyavasāya¹⁰ as her sons.

And Śānti brought forth Kṣemā and Riddhi,
 Sukham¹¹ and Kīrti Yaśas.¹² These are the
 offspring of Dharma.

कामस्य च रतिर्भार्या तत्पुत्रो हर्ष उच्यते॥ ३४॥
 ईजे कदाचिद्यज्ञेन हयमेधेन दक्षकः॥
 तस्य जामातरः सर्वे यज्ञं जग्मुर्निमन्त्रिताः॥ ३५॥
 भार्याभिः सहिताः सर्वे रुद्रं देवीं सतीं विना॥

Kāma's wife was Rati whose son was
 Harṣa,²¹ Dakṣa once undertook the celebration

of a horse sacrifice at whichpanied with their
 wives except Rudra and Sati.

अनाहुता सती प्राप्ता दक्षेणैवावमानिता॥ ३६॥
 त्यक्त्वा देहं पुनर्जाता मेनायां तु हिमालयात्॥

But Satī went there univited and was
 insulted by Dakṣa. Having renounced her body
 she was again begotten on Menā by Himavān.

शम्भोर्भार्याभवद्गौरी तस्यां जज्ञे विनायकः॥ ३७॥

कुमाश्चैव भृंगीशः क्रुद्धो रुद्रः प्रतापवान्॥

विध्वंस्य यज्ञं दक्षं तु तं शशाप पिनाकधृक्॥

ध्रुव स्यान्वयसम्भूतो मनुष्यस्त्वं भविष्यसि॥ ३८॥

Gourī became Śambhu's wife whose sons
 were Vināyaka and Kumāra. Rudra, the
 powerful master of Bhṛṅgī, was by nature
 wrathful. He destroyed Dakṣa's sacrifice and
 imprescated a curse on him, saying, "You will
 be born as a man, in the family of Dhruva.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे प्रजाकर्त्रादिसृष्टिर्नाम पञ्चमोऽध्यायः॥ ५॥

अध्यायः ६ / Chapter 6

हरिरुवाच

उत्तानपादादभवत्सुरुच्यामुत्तमः सुतः॥

सुनीत्यां तु ध्रुवः पुत्रः स लेभे स्थानमुत्तमम्॥ १॥

Hari said—Uttānapāda begat a son on
 Suruci by name Uttama and another on Sunīti
 by name Dhruva who attained to the most
 exalted station.

मुनिप्रसादादाराध्य देवदेवं जनार्दनम्॥

ध्रुवस्य तनयः श्लिष्टिर्महाबलपराक्रमः॥ २॥

Having adored Janarddana, the god of gods,
 by the favour of the ascetic. Dhruva's son Śliṣṭi
 was greatly strong and highly powerful.

तस्य प्राचीनवर्हिस्तु पुत्रस्तस्याप्युदारधीः॥

दिवञ्जयस्तस्य सुतस्तस्य पुत्रो रिपुः स्मृतः॥ ३॥

And his son was the greatly intelligent
 Prācīnavarhī. His son was Divaṅjaya whose son
 was Ripu.

रिपोः पुत्रस्तथा श्रीमौंश्चाक्षुषः कीर्तितो मनुः॥

रुरुस्तस्य सुतः श्रीमानंगस्तस्यापि चात्मजः॥ ४॥

His son was known as the beautiful Manu
 Cākṣuṣa. His son was Ruru whose son was the
 beautiful Aṅga.

अंगस्य वेणुः पुत्रस्तु नास्तिको धर्मवर्जितः॥

अधर्मकारी वेणु(न)श्च मुनिभिश्च कुशैर्हतः॥ ५॥

Aṅga's son was Vena who was an atheist
 and an irreligious person. Vena, the perpetrator
 of iniquities. was killed by the Ṛṣis with Kuśa.

ऊरुं ममन्थुः पुत्रार्थं ततोऽस्य तनयोऽभवत्॥

ह्रस्वोऽतिमात्रः कृष्णांगो निषीदेति ततोऽब्रुवन्॥ ६॥

निषादस्तेन वै जातो विन्ध्यशैलनिवासकः॥

ततोऽस्य दक्षिणं पाणिं ममन्थुः सहसा द्विजाः॥ ७॥

They then churned his thigh for a son and
 thereat sprang a son, gr̥ṣatly dwarfish and
 black. They then said "sit down, sit down" and

1. Intellect.

2. Knowledge or what is heard.

3. Action.

4. Punishment.

5. Justice.

6. Humiliation.

7. Intellect

8. Apprehension.

9. Body.

10. Exertion.

11. Felicity.

12. Fame.

he was called Niṣada dwelling on the mount Vindhya. Then the twice-born once suddenly churned his right thigh.

तस्मात्तस्य सुतो जातो विष्णोर्मानसरूपधृक्॥
पृथुरित्येवनामा स वेणुपुत्रो दिवं ययौ॥ ८॥
दुदोह पृथिवीं राजा प्रजानां जीवनाय हि॥
अन्तर्द्धानः पृथोः पुत्रो हविर्द्धानस्तदात्मजः॥ ९॥

From there sprang a son assuming the mental form of Viṣṇu, by name Pṛthu. By that son Vena repaired to the celestial region. They king milked the earth, for giving life to his subjects. Pṛthu's son was Antarddhāna whose son again was Havirdhāna.

प्राचीनवर्हिस्तत्पुत्रः पृथिव्यामेकराड् बभौ॥
उपयेमे समुद्रस्य लवणस्य स वै सुताम्॥ १०॥

His son Prācīnavarhī became the Lord Paramount of the world.

तस्मात्सुधाव सामुद्री दश प्राचीनवर्हिषः॥
सर्वे प्राचेतसा नाम धनुर्वेदस्य पारगाः॥ ११॥

He espoused the daughter of the ocean of salt water and begat on her ten Prācīnavarhīs who were called Pracetas and were masters of the science of archery.

अपृथग्धर्मचरणास्तेऽतप्यन्त महत्तपः॥
दशवर्षसहस्राणि समुद्रसलिलेशयाः॥ १२॥

They all practised the same religious austerities and remained immersed in the bed of the deep for ten thousand years.

प्रजापतित्वं संप्राप्य भार्या च मारिषा॥
अभवद्भवशापेन तस्यां दक्षोऽभवत्ततः॥ १३॥

They attained to the dignity of the Patriarchs; and their wife was Marīṣā. of her was born Dakṣa by the imprecation of Bhava.

असृजन्मसो दक्षः प्रजा पूर्व चतुर्विधाः॥
नावर्द्धन्त च तास्तस्य अपध्याता हरेण तु॥ १४॥

As before Dakṣa again created four classes of beings from his mind. Obstructed by Hara they did not multiply.

मैथुनेन ततः सृष्टिं कर्तुमैच्छत्प्रजापतिः॥
असिकनीमावहद्भार्या वीरणस्य प्रजापतेः॥ १५॥

The Patriarch then desired to carry on the

work of creation by sexual intercourse. He then poused Asiknī, the daughter of the Patriarch Varuṇa.

तस्य पुत्रसहस्रं तु वैरण्यां समपद्यत॥
नारदोक्ता भुवश्चान्तं गता ज्ञातुं च नागताः॥ १६॥

He begat on the daughter of Varuṇa a thousand sons. The end of the earth being described by Nārada they went there to learn it and did not return.

दक्षपुत्रसहस्रं च तेषु नष्टेषु सृष्टवान्॥
श्वलाश्चास्तेऽपि गता भ्रातृणां पदवीं हरिः॥ १७॥

On their being lost Dakṣa created another thousand, named Śaklāśva, who also followed the foot steps of their brothers, O Hara.

दक्षः क्रुद्धः शशापाथ नारदं जन्म चाप्स्यसि॥
नारदो ह्यभवत्पुत्रः कश्यपस्य मुनेः पुनः॥ १८॥

Worked up with anger Dakṣa cursed Nārada saying "You will obtain a birth" and he was again born as the son of the ascetic Kaśyapa.

यज्ञे ध्वस्तेऽथ दक्षोऽपि शशापोग्रं महेश्वरम्॥
स्तुत्वात्वामुपचारैश्च पूजयिष्यन्ति शंकराः॥ १९॥

On his sacrifice being destroyed Dakṣa imprecated the terrific Maheśvara, saying, "Having worshipped thee with necessary articles the twice-born will leave them aside.

जन्मान्तरेऽपि वैरेणते विनश्यन्ति शङ्कर !॥
तस्माद्वैरं न कर्तव्यं कदाचिदपि केनचित्॥

असिकन्यां (महिष्यां) जनयामास दक्षो दुहितरो
ह्यथ॥ २०॥

Even in another birth, your hostilities will not terminate, O Śaṅkara."

षष्टिं कन्या रूपयुता द्वे चैवांगिरसे ददौ॥
द्वे प्रादात्स कृशांश्चाय दश धर्माय चाप्यथ ॥ २१॥
चतुर्दश कश्यपाय अष्टाविंशतिमिन्दवे॥
प्रददौ बहुपुत्राय सुप्रभां भामिनीं तथा॥ २२॥

Dakṣa begat on Asiknī sixty beautiful daughters. He gave away two of them unto Aṅgīras. He conferred two on Kṛṣāśva, ten on Dharma, thirteen on Kaśyapa and twenty-seven on Indu. He conferred Suprabhā and Bhāminī on Vahuputra.

मनोरमां भानुमतीं विशालां बहुदामथ ॥
 दक्षः प्रादान्महादेव! चतस्रोऽरिष्टनेमये (ने) ॥ २३॥
 स कृशाश्वाय च प्रादात्सुजप्रजां च तथा जयाम्॥
 अरुन्धती वसुर्या (जा) मीलम्बा भानुर्मरुद्वती॥२४॥
 सङ्कल्पा च मुहूर्त्ता च साध्या विश्वा च ता दश॥
 धर्मपत्न्यः समाख्याताः कश्यपस्य वदाम्यहम्॥२५॥

And O Mahādeva, he gave unto Ariṣṭanemi, his four daughters viz. Manoramā, Bhānumatī, Viśālā and Vahudā. He conferred on Kṛṣāśva, Suprajā and Jayā.

Arundhati, Vasu, Yāmī, Lambā, Bhānu, Marutvatī Saṅkalpā, Muhurtā, Sādhvā, Viśvā, these ten are known as the wives of Dharma. I will now describe the names of the wives of Kāśyapa.

अदितिर्दितिर्दनुः काला ह्यनायुः सिंहिका मुनिः॥

कद्रुः साध्या इरा क्रोधा विनता सुरभिः खगा॥२६॥

They were Aditi, Diti, Danu, Kālā, Anāyu, Saṁhikā, Muni, Kadru, Sādhvā, Irā, Krodhā, Vinātā, Surabhi and Khagā.

विश्वेदेवास्तु विश्वायाः साध्या साध्यान्यजायत॥

मरुत्वत्यां मरुत्वन्तो वसोस्तु वसस्तथा॥२७॥

Viśvā gave birth to Viśvadevas and Sādhvā to Sādhyas; Murutvatī to Marudyant and Vasu to Vasus.

भानोस्तु भानतो रुद्र! मुहूर्त्ताच्च मुहूर्त्तजाः॥

लम्बायाश्चैव घोघोऽथ नागवीथस्तु या (जा)

मिः॥२८॥

From Bhānu were born the Bhānus and from Muhurtā the Muhurtas. Ghōṣā was born of Lambā and Nāgavīthī (milkway) was born of Yamī (night).

पृथिवीविषयं सर्वमरुत्वत्यां व्यजायत॥

सङ्कल्पायास्तु सर्वात्मा जज्ञे संकल्प एव हि ॥ २९॥

All the objects of the world were born of Arundhati and Salikalpā (pious determination) was the son of Saṅkalpā.

आपो ध्रुवश्च सोमश्च धरश्चैवानिलोऽनलः॥

प्रत्यूषश्च प्रभासश्च वसवो नामभिः स्मृताः॥ ३०॥

Āpa, Dhruva, Soma, Dhava, Anila; Anala, Pratyūṣa and Prabhāsa are the names of the Vasus.

आपस्य पुत्रो वेतुण्डिः (ण्डः) श्रमः श्रान्तो ध्वनिस्तथा॥

ध्रुवस्य पुत्रो भगवान्कालो लोकप्रकालनः॥ ३१॥

Āpa's son were Vaituṇḍya, Śrama (weariness), Śrānta (fatigue) and Dhanī. And the son of Dhruva was one great Kāla (Time) the cherisher of the world.

सोमस्य भगवान्वर्चा वर्चस्वी येन जायते॥

धरस्य पुत्रो द्रुहिणो हुतहव्यवहस्तथा॥ ३२॥

The son of Soma was Varcas (light) by whom was generated Varcasvī (radiance).

मनोहरायां शिशिरः प्राणोऽथ रमणस्तथा॥

अनिलस्य शिवा भार्या तस्याः पुत्रः पुलोमजः॥ ३३॥

Dhava begat on his wife Manoharā Ruhina, Hutahavya, Śīsira, Prāṇa and Ramaṇa. Anilā's wife was Śiva. Her son was Pulomya and Avijñatagatī (unknowable motion).

अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य तु॥

अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत ॥ ३४॥

तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजः॥

अपत्यं कृत्तिकानां तु कार्तिकेय इति स्मृतः॥ ३५॥

These were the two sons of Anila. The son of Agni Kumāra, was born in a clump of Śara reeds whose son were Śākha, Viśākha, Naigameya and Priṣṭata. The son of Kīrtikāśvas known as Kārtikeya.

प्रत्यूषस्य विदुः पुत्रमृषिं नाम्ना तु देवलम्॥

विश्वकर्मा प्रभासस्य विख्यातो देववद्वकिः॥ ३६॥

Pratyūṣa's son was the ascetic Devala. Viśvakarmā, the celebrated architect of the celestials, wā the son of Prabhassa.

अजैकपादहिर्बुध्यस्त्वष्टां रुद्रश्च वीर्यवान्॥

त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महातपाः॥ ३७॥

His sons were Ajaikapāda, Ahirvadhna, Tvaṣṭri and Rudra, all very energetic. And the own begotten son of Tvaṣṭri was the great ascetic Viśvarūpa.

हरश्च बहुरूपश्च त्र्यम्बकश्चापराजितः॥

वृषाकपिश्च शम्भुश्च कपर्दी रैवतस्तथा॥ ३८॥

मृगव्याधश्च शर्वश्च कपाली च महामुने॥

एकादशैते कथिता रुद्रास्त्रिभुवनेश्वराः॥ ३९॥

There are eleven Rudras, the lords of the

three worlds. They are Hara, Vahurūpa, Tryambaka, Aparājita, Vṣākapi, Śambhu, Kapārdī, Raivata Mṛgavyādha, Śarva, and Kāpāli, O great ascetic.

अदित्यां कश्यपाच्चैव सूर्या द्वादश जज्ञिरे॥

विष्णुः शक्रोऽय्यमा धाता त्वष्टा पूषा तथैव च॥ ४०॥

विवस्वान्सविता चैव मित्रो वरुण एव च॥

अशुमांश्च भगश्चैव आदितया द्वादश स्मृताः॥ ४१॥

Soma's wives were twenty seven in number known as stars. Kaśyapa begat on Aditi twelve sons. Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Amśumān and Bhaga—these were the twelve Ādityas.

सप्तविंशतिः सोमस्य पत्न्यो नक्षत्रसंज्ञिताः॥

हिरण्यकशिपुर्दित्यां हिरण्याक्षोऽभवत्तदा॥ ४२॥

Hiranyakaśipu and Hiranyākṣa were born of Diti. A daughter, by name Simhika, was also born who was married to Vipracitti.

सिंहिका चाभवत्कन्या विप्रतिचित्तपरिग्रहा॥

हिरण्यकशिपोः पुत्राश्चत्वारः पृथुलौजसः॥ ४३॥

अनुह्वादश्च ह्वादश्च प्रह्वादश्चैव वीर्यवान्॥

संहादश्चावमस्तेषां प्रह्वादो विष्णुतत्परः॥ ४४॥

Hiranyakaśipu had four very powerful sons Anuhāda, Hlāda, the powerful Prahlāda and Saṅghlāda Of them Prahlada was devoted to Viṣṇu.

संहादपुत्र आयुष्माञ्छिर्बर्वाष्कल एव च॥

विरोचनश्च प्राहादिर्बलिर्जज्ञे विरोचनातु॥ ४५॥

बलेः पुत्रशतं त्वासीद्वाणज्येष्ठं वृषध्वजः॥

The sons of Saṅghlāda were Śivī, Ayuṣmān and Aśkala. Prahlāda's son was Virocana who begat Bali, who again had a hundred sons of whom Vāna was the oldest, O bull-emblem deity.

हिरण्याक्षसुताश्चासन्सर्व एव महाबलाः॥ ४६॥

उत्कुरः शकुनिश्चैव भूतसन्तापनस्तथा॥

महानागो महाबाहुः कालनाभस्तथापरः॥ ४७॥

All the sons of Hiranyākṣa were also gifted with great prowess—Utkara, Śakoni, Bhūtasantapana; Mahānabha, Mahāvāhu and Kālānābha.

अभवन्दनुपुत्राश्च द्विमूर्द्धा शंकरस्तथा॥

अयोमुखः शंकुशिराः कपिलः शम्बरस्तथा॥ ४८॥

एकचक्रो महाबाहुस्तारकश्च महाबलः॥

स्वर्भानुर्वृषपर्वा च पुलोमा च महासुरः॥ ४९॥

एते दनोः सुताः ख्याता विप्रतिचित्तश्च वीर्यवान्॥

Danu's sons were Dvimūrdhā, Śaṅkara, Ayomukha, Śaṅkuśīrā, Kapila, Śaṁbavara, Mahāvāhu, the highly powerful Tāraka, Svarbhānu, Vṣaparvā, the great Asura Puloma and the mightily Vipracitti.

स्वर्भानोः सुप्रभा कन्या शर्मिष्ठा वार्षपर्वणी॥ ५०॥

उपदानवी हयशिराः प्रख्याता वरकन्यकाः॥

Svarbhānu had a daughter by name Śuprabhā Śarmiṣṭhā was the daughter of Vṣaparvan who had two other celebrated daughters, namely Upadānavī and Hayaśīrā.

वैश्वानरसुते चाचेभे पुलोमा कालका तथा॥ ५१॥

उभे ते तु महाभागे मारीचेस्तु परिग्रहः॥

Vaiśvānara had two daughters named Pulamā and Kālakā who were both married to Mārīca.

ताभ्यां पुत्रसहस्राणि षष्टिर्दानवसत्तमाः॥ ५२॥

पौलोमाः कालकञ्जाश्च मारीचतनयाः स्मृताः॥

They gave birth to sixty thousand son, the leading Dānavas. Poulamās and Kāla Kāñjas are known as the sons of Mārīca.

सिंहिकायां समुत्पन्ना विप्रतिचित्तिसुतास्तथा ॥ ५३॥

व्यंशः शल्यश्च बलवान्भश्चैव महाबलः॥

वातापिर्नमुचिश्चैव इल्वलः खसुमांस्तथा॥ ५४॥

अङ्ग (न्त)को नरकश्चैव काल नाभस्तथैव च॥

निवातकवचा दैत्याः प्रह्लादस्य कुलेऽभवन्॥ ५५॥

Vipracitti begat on Simhikā Vyamśa, Śalya the strong, Nabha the powerful, Vātapi, Namuci, Ilvala, Khaśrīmā, Añjaka, Nāraka and Karanaons. In the family of the Daitya Prahlāda the Nivatakavacas were born.

षट् सुताश्च महासत्त्वास्ताम्रायाः परिकीर्तिताः॥

शुकी श्येनी च भासी च सुग्रीवी शुचिगृध्रिके॥ ५६॥

शुकी शुकानजनयदुलूकी प्रत्यलूककान्॥

श्येनी श्येनांस्तथा भासी भासान् गृध्रांश्च गृध्रयपि॥ ५७॥

शुक्र्यौदकान्यक्षिगणान्सुग्रीवी तु व्यजायत॥

(अश्वानुष्टान् गर्दभांश्च ताम्रावशः प्रकीर्तितः)॥ ५८॥

Six daughters, gifted with great energy, were born to Tāmrā, named Śuki, Śyenī, Bhāsī, Sugrīvī, Śuci and Ḡṛdhrikā. Śuki to parrots, owls and crows; Śyenī to hawks, Bhāsī to kites; Ḡṛdhrika to vultures; Śuci to water-fowl; Sugrīvī to horses, camels and asses. These are known as the offspring of Tāmrā.

विनतायास्तु पुत्रौ द्वौ विख्यातौ गरुडारुद्रौ॥

सुरसायाः सहस्रं तु सर्पाणाममितौजसाम्॥ ५९॥

Vinatā gave birth to two sons celebrated as Garuḍa and Aruṇa. The offspring of Surasā were a thousand powerful serpents.

काद्रवेयाश्च फणिनः सहस्रममितौजसः॥

तेषा प्रधाना भूतेश ! शेषवासुकितक्षकाः॥ ६०॥

शङ्खः श्वेतो महापद्मः (शंखः) कम्बलाश्वतरौ तथा॥

एलापत्रस्तथा नागः कर्कोटकधनञ्जयौ॥ ६१॥

Kadrū had also a thousand sons-manyhooded serpents of unmitigated prowess. The most celebrated amongst them were Śeṣa, Vāsuki, Takṣaka, Śaṅka, Śveta, Mahāpadma, Kumvala, Aśwatara, Elapatra, Nāga, Karkota Dhanañjaya and many other deadly and poisonous serpents.

गणं क्रोधवशं विद्धि ते च सर्वे च दंष्ट्रिणः॥

क्रोधा तु जनयामास पिशाचांश्च महाबलान्॥ ६२॥

गास्तु वै जनमायास सुरभिर्महिषांस्तथा॥

इरा वृक्षलताबल्लस्तृणजातीश्च सर्वशः॥ ६३॥

खगा च यक्षरक्षांसि मुनिरप्सरसस्तथा ॥

अरिष्टा तु महासत्त्वान् गन्धर्वांसमजीजनत्॥ ६४॥

Krodhā gave birth to highly powerful Piśācas. Surabhi gave birth to kine and buffaloes. Ira gave birth to trees, creepers, grass etc. Khaga gave birth to Yakṣas and Rākṣasa and Muni to Apsarās. Ariṣṭa gave birth to highly powerful Gandharvas.

देवा एकोनपञ्चाशन्मरुतो ह्यभवन्निति॥

एकज्योतिश्च द्विज्योतिश्चतुर्ज्योतिस्तथैव च॥ ६५॥

एकशुल्को द्विशुकश्च त्रिशुकश्च महाबलः॥

ईदृक् सदृक् तथान्यादृक् ततः प्रतिसदृक् तथा ॥ ६६॥

Then were born the deities Maruts, forty nine in number, viz., Ekajyoti, Durjyoti, Trijyoti, Caturjyoti, Ekaśukra, Dviśukra, the highly powerful Triśukra, Idrik, Anyadrik, Sādrik, Pratisādrik.

मितश्च समितश्चैव सुमितश्च महाबलः॥

ऋतजित्सत्यजिच्चैव सुषेणः सेनजित्था॥ ६७॥

Mitā, Samitā, the highly powerful Sumita, Ṛtajit, Satyajit, Suśena, Senajit.

अतिमित्रोऽप्यमित्रश्च दूरमित्रोऽजितस्तथा॥

ऋतश्च ऋतधर्मा च विहर्ता वरुणो

(चमसो)ध्रुवः॥ ६८॥

Atimitra, Amitra, Duramitra, Ajila, Rta, Rtadharmā, Viharta, Varīṇa, Dhruva. Vidhārana, Ḡṛhameka-gaṇa, Idṛkaha, Sadṛkṣa, Etadṛkṣa, Mita, Śana, Etana, Prasadṛkṣa, Śutra.

विधारणश्च दुर्मेधा अयमेकगणः स्मृतः॥

ईदृशश्च सदृशश्च एतादृक्षो मितान्नः॥ ६९॥

एतेनः प्रसदृशश्च सुरतश्च महातपाः॥

हेतुमान्प्रसवस्तद्वत्सुरभश्च महायशाः॥ ७०॥

नादिरुग्रो ध्वनिर्भासो बिभृक्षो विक्षिपः सहः॥

द्युतिर्वसुरनाधृष्यो लाभ कामो जयी विराट्॥ ७१॥

उद्वेषणो गणो नाम वायुस्कन्धे तु सप्तमे॥

एतत्सर्वं हरे रूपं राजानो दानवाः सुराः॥ ७२॥

सूर्यादि परिवारेण मन्वाद्या ईजिरे हरिम्॥ ७३॥

The great ascetic Nadirugrā, Dhvannibhāsa, Vimukta, Vikṣipa, Dyuti, Vasu, Valādrṣya Lābha, Kāma, Jayi, Virat, Udveṣaṇa and Guṇa. They all ride the wind. these all are the forms of Hari,. All the kings, Danavas and the celestials adore Hari with mystic formulas along with the sun and other members of the family.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे

उत्तानपादवशादिवर्णनं नाम षष्ठोऽध्यायः॥ ६॥

अध्यायः ७ / Chapter 7

रुद्र उवाच

सूर्यादिपूजनं ब्रूहि कृतं स्वायम्भुवादिभिः॥
भुक्तिमुक्तिप्रदं सारं व्यास! संक्षेपतः परम्॥ १॥

Rudra said:—I will describe in brief the adoration of Sūrya (the sun) as instituted by Svyambhuva, which is essential and gives enjoyment and emancipation. Listen to it, O Vyāsa.

हरिरुवाच

सूर्यादिपूजां वक्ष्यामि धर्मकामादिकारिकाम्॥ २॥
ॐ सूर्यासनाय नमः॥ ॐ नमः सूर्यमूर्तये॥
ॐ ह्रां ह्रीं सः सूर्याय नमः॥ ॐ सोमाय नमः॥
ॐ मङ्गलाय नमः॥ ॐ बुधाय नमः॥
ॐ बृहस्पतये नमः॥ ॐ शुक्राय नमः॥
ॐ शनैश्चराय नमः॥ ॐ राहवे नमः॥
ॐ केतवे नमः॥ ॐ तेजश्चण्डाय नमः॥ ३॥

Hari said:—I will describe the adoration of the sun yielding religion, desire etc.

Om, salutation unto the seat of the sun. Om, salutation unto the form of the sun. Om, Hram, Harim, salutation unto the sun. Om, salutation unto the moon. Om, salutation unto Mars. Om, salutation unto Mercury. Om, salutation unto Jupiter. Om, salutation unto Venus. Om, salutation unto Saturn. Om, salutation unto Rāhu. Om, salutation unto Ketu. Om, salutation unto the bundle of effulgence.

आसनावाहनं पाद्यमर्घ्यमाचमनं तथा॥

स्नानं वस्त्रोपवीतञ्च गन्धपुष्पं च धूपकम्॥ ४॥

O bull-emblem'd deity, one should adore the sun and other planets by offering them seats, conveyances, water for washing feet, Arghya, water for rinsing mouth, water for bathing, raiments, sacrificial threads, scents" flowers, incense.

दीपकं च नमस्कारं प्रदक्षिणविसर्जने॥

सूर्यादीनां सदा कुर्यादिति मन्त्रैर्वृषध्वजः॥ ५॥

Lamps, and salutation, by circumambulating them and performing the ceremony of Visarjana (the withdrawal of life).

ॐ ह्रां शिवाय नमः॥ ॐ ह्रां शिवमूर्तये शिवाय नमः॥ ॐ ह्रां हृदयाय नमः॥ ॐ ह्रीं शिरसे स्वाहा॥ ॐ हूं शिखायै वषट्॥ ॐ है कवचाय हुं॥ ॐ हौं नेत्रत्रयाय वौषट्॥ ॐ ह्रः अस्त्राय नमः॥ ॐ ह्रां सद्योजाताय नमः॥ ॐ ह्रीं वामदेवाय नमः॥ ॐ हूं अघोराय नमः॥ ॐ ह्रैं तत्पुरुषाय नमः॥ ॐ ह्रौं ईशानाय नमः॥ ॐ ह्रीं गौर्व्यै नमः॥ ॐ ह्रौं गुरुभ्यो नमः॥ ॐ ह्रौं इन्द्राय नमः॥ ॐ ह्रौं चण्डाय नमः॥ ॐ ह्रां अघोराय नमः॥ ॐ वासुदेवासनाय नमः॥ ॐ वासुदेवमूर्तये नमः॥ ॐ अं ॐ नमो भगवते वासुदेवाय नमः॥ ॐ आं ॐ नमो भगवते सङ्कर्षणाय नमः॥ ॐ अ ॐ नमो भगवते प्रद्युम्नाय नमः॥ ॐ अः ॐ नमो भगवते अनिरुद्धाय नमः॥ ॐ नारायणाय नमः॥ ॐ तत्सब्रह्मणे नमः॥ ॐ ह्रां विष्णवे नमः॥ ॐ क्षौं नमो भगवते नरसिंहाय नमः॥ ॐ भूः ॐ नमो भगवते वराहाय नमः॥ ॐ कं टं पं शं वैनतेयाय नमः॥ ॐ जं खं रं सुदर्शनाय नमः॥ ॐ खं ठं फं षं गदायै नमः॥ ॐ वं लं मं क्षं पाञ्चजन्याय नमः॥ ॐ घं ढं भं हं श्रियै नमः॥ ॐ गं ङं वं सं पृष्ठायै नमः॥ ॐ घं षं वं सं वनमालायै नमः॥ ॐ सं दं लं श्रीवात्साय नमः॥ ॐ ठं चं भं यं कौस्तुभाय नमः॥ ॐ गुरुभ्यो नमः॥ ॐ इन्द्रादिदिक्पालेभ्यो नमः॥ ॐ विष्वक्सेनाय नमः॥ ६॥

Om, Hrām, salutation unto the seat of Śiva. Om, Hrām. salutation unto the form of Śiva. Om, Hām salutation unto his heart. Om, Hrīm, unto the head, Swāhā. Om, Hrum, unto the tuft of hair, Vaṣaṭ. Om, Hraim, unto the amulet, Hrum. Om hum unto the three eyes Vouṣaṭ. Om, Hrām, salutation unto the weapons. Om, Hrām, salutation unto the immediate born. Om, Hrim, salutation unto Vāmadeva. Om, Hraim, salutation, unto Tatpuruṣa. Om, Hrāum, salutation unto Iśāna. Om, Hrām, salutation unto Gauri. Om, Ham, salutation unto the preceptors. Om, Hrām, salutation unto Indra.

Om, Hram, salutation unto Aghora. Om, salutation unto the seat of Vāsudeva. Om, salutation unto the form of Vāsudeva. Om, Am, Om, salutation unto the Lord Vāsudeva, Namaḥ. Om, Am, Om, salutation unto the Lord Saṅkarṣaṇa, Namaḥ. Om, Am, Om salutation unto the Lord Pradyumna Namaḥ. Om, Am, Om, salutation unto the Lord Aniruddha Namaḥ. Om salutation unto Nārāyaṇa. Om salutation unto the Eternal, existent Brahmā Om, Hrum, salutation unto Viṣṇu. Om, Kṣoum, salutation unto the Lord Brāha (Boar). Om, Kam, Ṭam, Pam, Śam, salutation unto the son of Vinatā, Om, Jam, Khan, Yam, salutation unto Sudarśana. Om, Kham, Tam, Pham, Śam, salutation unto the club Om, Vam, Lam, Mam, Koham salutation unto the conch-shell Pañcajanya. Om, Gham, Dham, Bham, Ham salutation unto Shree. Om, Gam, Ḍam, Yam, Sam, salutation unto Puṣṭi (nourishment). Om, Dham, Pam, Yam, Sam salutation unto the garland of forest flowers. Om, Sam, Dam, Lam, salutation unto the mystic mark Śrīvatsa. Om, Sam, Cham, Bham, Yam, salutation unto the (gem) Kouṣṭava. Om salutation unto the preceptors. Om Salutation unto Indra ad other deities. Om Salutation unto Viśvakṣena.

आसनादीन्हरेरेतैर्मन्त्रैर्द्याद्वध्वज! ॥

विष्णुशक्त्याः सरस्वत्याः पूजां शुभप्रदाम्॥ ७॥

O bull-emblemmed deity, with these mantrams, seats and other offerings should be

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सूर्यादीनां सरस्वत्याश्च पूजनं नाम सप्तमोऽध्यायः॥ ७॥

अध्यायः ८ / Chapter 8

हरिरुवाच

भूमिष्ठे मण्डपे स्नात्वा मण्डले विष्णुमर्चयेत्॥

पञ्चरंगिकचूर्णेन वज्रनाभं तु मण्डलम्॥ १॥

Hari said —Having bathed in the Maṇḍapa (temple) built on earth one should adore Viṣṇu in Maṇḍala (circular figure).

षोडशैः कोष्ठकैस्तत्र सम्मितं रुद्र? कारयेत्॥

चतुर्थपंचकोणेषु सूत्रपातं तु कारयेत्॥ २॥

dedicated to Hari. Hear now of the adoration of the female energy of Viṣṇu, Sarasvatī.

ॐ ह्रीं सरस्वत्यै नमः॥ ॐ ह्रां हृदयाय नमः॥

ॐ ह्रीं शिरसे नमः॥ ॐ हूं शिखायै नमः॥

ॐ ह्रैं कवचाय नमः॥ ॐ ह्रौं नेत्रत्रयाय नमः॥

ॐ ह्रः अस्त्राय नमः॥ ८॥

Om, Hrīm, salutation unto Sarasvatī. Om, Hram, salutation unto her heart. Om, Hrīm, salutation unto her head. Om, Hrum, salutation unto her hairs. Om, Hram, salutation unto her amulet. Om, Hrum, salutation unto her three eyes. Om, Hrah, salutation unto the weapons.

श्रद्धा ऋद्धिः कला मेघा तुष्टि पुष्टिः प्रभा मतिः॥

ॐ ह्रींकाराद्या नमोऽताश्च सरस्वत्याश्च शक्त्यः॥ १॥

Śradhā, Hṛddhi, Kalā, Medhā, Tuṣṭi, Prabhā, Mati, these energies of Sarasvatī, should be adored with mantrams beginning with Om and ending with Namaḥ.

क्षेत्रपालाय नमः॥ ॐ गुरुभ्यो नमः॥

ॐ परमगुरुभ्यो नमः॥ १०॥

Om salutation unto the Kṣetrapālas. Om salutation unto the preceptors. Om salutation unto the great Guru.

पद्मस्थायाः सरस्वत्यसा आसनाद्यं प्रकल्पयेत्॥

सूर्यादीनां स्वकैर्पन्त्रैः पवित्रारोहणं तथा ॥ ११॥

He should then dedicate seats and other offerings to Sarasvatī standing on a lotus. The sacred Arohaṇa (installation of the image) of Sūrya (sun) and other deities should be performed with their respective mantrams.

With powers of five colours, this circular figure, Vajranābha, should be drawn. O Rudra sixteen rooms should be drawn there. In the fourth and fifth corners strings should be placed.

कोणसूत्रादुभयतः कोणा ते तत्र संस्थिताः॥

तेषु चैव प्रकुर्वीत सूत्रपातं विचक्षणः॥ ३॥

The strings in the corner should be extended to both the other corners. A man, well versed

in all these rites, should thus place strings in all the corners.

तदनन्तरकोणेषु एवमेव हि कारयेत्॥
प्रथमा नाभिरुद्दिष्टा मध्ये रेखाप्रसंगमे॥ ४॥

Similarly he should deal with interior corners. The first should be placed in the centre and then at the junction of the lines in the middle.

अन्तरेषु च सर्वेषु अष्टौ चैव तु नाभयः॥
पूर्वमध्यमनाभिभ्यामथ सूत्रं तु भ्रामयेत्॥ ५॥

In all the interior parts there are eight centres. The centres of the eastern and central figures should be connected with a string.

अन्तरा स द्विजश्रेष्ठः पादोनं भ्रामयेद्भारः॥
अनेन नाभिसूत्रस्य कर्णिकां भ्रामयोच्छिव ! ॥ ६॥

O Hara, the foremost of the twice-born should draw the base in the interior parts. O Śiva, connected with it the pericarps of the central string should be drawn.

कर्णिकाया द्विभागेन केसराणि विचक्षणः॥
तदग्रेण सदा विद्वान्दलान्येवं समालिखेत्॥ ७॥

On two sides of the pericarps an expert should draw the filaments. A learned man should draw petals on their heads.

सर्वेषु नाभिक्षेत्रेषु मानेनानेन सुव्रतः॥
पद्यानि तानि कुर्वीत देशिकः परमार्थवित्॥ ८॥

O thou of firm vows, a worshipper, conversant with the knowledge of the true object, should draw figures of lotuses in all the centres.

आदिसूत्रविभागेन द्वाराणि परिकल्पयेत्॥
द्वारशोभां तथा तत्र तदूर्ध्वेन तु कल्पयेत्॥ ९॥

With the division of the first string one should draw the doors. With the half he should make decorations for the same.

कर्णिकां पीतवर्णेन सितरक्तादिकेसरैः॥
अन्तरं नीलवर्णेन दलानि असितेन च॥ १०॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपूजोपयोगिवज्रनाभमण्डलनिरूपणं नामाष्टमोऽध्यायः॥ ८॥

The pericarp should be drawn with yellow colour, the filaments with dark blue, the inside violet and the petals with crimson.

कृष्णवर्णेन रजसा चतुरश्रं प्रपूरयेत्॥
द्वाराणि शुक्लवर्णेन रेखाः पञ्च च मण्डले॥ ११॥
सिता रक्ता तथा पीता कृष्णा चैव यथाक्रमम्॥
कृत्वैव मण्डलज्वादैर्न्यासं कृत्वाचर्चयेद्भारिम्॥ १२॥

The four parts should be filled up with black powder, the doors with white powder and the five lines of the Maṇḍala in order with crimson, yellow and dark-blue. Having performed Nyāsa :assignment of the limbs he should adore Hari in the five Maṇḍala.

हृन्मध्ये तु न्यसेद्विष्णुं कण्ठे सङ्कर्षणं तथा॥
प्रद्युम्नं शिरसि न्यस्य शिखायामनिरुद्धकम् ॥ ३॥

He should assign his heart to Viṣṇu, the middle part to Saṅkarṣaṇa, the head to Pradyumna and the tuft of hair on the head to Aniruddha.

ब्रह्माणं सर्वगात्रेषु करयोः श्रीधरं तथा॥
अहं विष्णुरिति ध्यात्वा कर्णिकायां न्यसेद्भारिम्॥ १४॥

His entire body should be assigned to Brahma and the fingers to Śrīdhara. Meditating "I am Viṣṇu" he should perform the Nyāsa of Hari in the pericarps.

न्यसेत्सङ्कर्षणं पूर्वे प्रद्युम्नं चैव दक्षिणे॥
अनिरुद्धं पश्चिमे च ब्रह्माणं चोत्तरे न्यसेत्॥ १५॥
श्रीधरं रुद्रकोणेषु इन्द्रादीन्दिक्षु विन्यसेत्॥
ततोऽभ्यर्च्य च गन्धाद्यैः प्राणुयात्परमं पदम्॥ १६॥

He should perform the Nyāsa of Saṅkarṣaṇa in the east, that of Pradyumna in the south, that of Aniruddha in the west, that of Brahmā in the north that of Śrīdhara, Indra and other deities in Rudra and other corners. Having adored them with scents and other articles a worshipper attains to the great station.¹

1. In this chapter occurs the drawing of a figure with various colours. Such a figure is necessary for the celebration of a religious rite. Even in a

Hindu marriage such figures are drawn for the solemnization of religious rites.

अध्यायः ९ / Chapter 9

हरिरुवाच

समये (या) दीक्षितः शिष्यो बद्धनेत्रस्तु वाससा॥

अष्टाहुतिशतं तस्य मूलमन्त्रेण होमयेत्॥ १॥

Hari said:— Being initiated in proper time and having his eyes covered with a cloth a disciple should offer one hundred and eight oblations with the principal mantram.

द्विगुणं पुत्रके होमं त्रिगुणं साधके मतम्॥

निर्वाणदेशिके रुद्र! चतुर्गुणमुदाहृतम्॥ २॥

Rudra twice the number should be offered in a Putraka Homa¹, thrice the number in Sādhaka² and four times the number in Nirvāṇadeśika.³

गुरुविष्णुद्विजस्त्रीणां हन्ता बध्यस्त्व(श्च) दीक्षितैः॥

अथ दीक्षां प्रवक्ष्यामि धर्माधर्मक्षयङ्करीम्॥ ३॥

A destroyer of a preceptor, Viṣṇu's image, Brāhmaṇa and a woman deserves death at the hands of those who are not initiated. I will describe his Dīkṣā or initiation destructive of virtue and sin.

उपवेश्य बहिः शिष्यान्धारणं तेषु कारयेत्॥

वायव्या कलया रुद्र शोष्यमाणान्विचिंतयेत्॥ ४॥

Having caused his disciples to sit outside he should make them concentrate their minds.

आग्नेय्या दह्यमानांश्च प्लावितानम्भसा पुनः॥

तेजस्तेजसि तं जीवमेकीकृत्य समाक्षिपेत्॥ ५॥

O Rudra, he should consider sprinkled with water. Uniting the sentiency with fire he should consign it to fire.

प्रणवं चिन्तयेद्योनिं शरीरेऽन्यत्तु कारणम्॥

एकैकं यो जयेत्तत्र क्षेत्रज्ञं देहाकारणात्॥ ६॥

He should meditate on Praṇava the instrument of all, in the sky and in the body. He should next unite it with Kṣetrajña⁴ for its being the cause of the body.

उत्पाद्य योजयेत्पश्चादेकैकं वृषभध्वज॥

मण्डलादिष्वशक्तस्तु कल्पयित्वाऽर्चयेद्धरिम्॥ ७॥

Then imagining all the Śāktis or female energies of the deity in the various Maṇḍala he should adore Hari.

चतुर्द्वारं भवेत्तच्च ब्रह्मतीर्थादनुक्रमात्॥

हस्तं पद्मं समाख्यातं पत्राण्यङ्गुलयः स्मृताः॥ ८॥

There should be four doors in order of Brahmā Tīrtha (shrine) and others. The head is the lotus; the fingers are fiñhents.

कर्णिका तलहस्तन्तु नखान्यस्य तु केसराः॥

तत्रार्चयेद्धरिं ध्यात्वा सूर्येन्द्रग्न्यन्तरेव च॥ ९॥

तं हस्तं पातयेन्मूर्ध्नि शिष्यस्य तु समाहितः॥

हस्ते विष्णुः स्थितो यसमाद्विष्णुहस्तस्ततस्त्वयम्॥

नश्यन्ति स्पर्शनात्तस्य पातकान्यखिलानि च॥ १०॥

Then meditating there on Hari, the sun and fire, he, with a controlled mind, should place it on the head of the disciple, for in the hand is stationed Viṣṇu, his own hand being that of Viṣṇu, and with its touch the entire collection of sins is dissipated.

गुरुः शिष्यं समभ्यर्च्य नेत्रे बद्धे तु वाससा॥

देवस्य प्रमुखं कृत्वा पुष्पमेवार्पयेत्ततः॥

पुष्पं निपतितं यत्र मूर्ध्नो देवस्य शार्ङ्गिणः॥ ११॥

Having adored the disciple, covered his eyes with a piece of cloth, and placed him in front of the deity the preceptor should throw flowers there. He should throw flowers where the head of the deity, the holder of Śārṅga bow is.

तन्नाम कारयेत्तस्य स्त्रीणां नामांकितं स्वयम्॥

शूद्राणां दासयंयुक्तं कारयेत्तु विचक्षणः॥ १२॥

He should mention his name as well as those of his wives. In the case of a Śūdra, an expert preceptor should mention the name of his master.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुदीक्षानि० नाम नवमोऽध्यायः॥१॥

1. A Homa or offerings 10 fire the acquisition of son.
2. One intended for becoming a worshipper.
3. One intended for attaining emancipation.

4. The lord or the divine emanation residing in the body.

अध्यायः १० / Chapter 10

हरिरुवाच

श्रयादिपूजां प्रवक्ष्यामि स्थण्डिलादिषु सिद्धये॥
 श्रीं ह्रीं महालक्ष्म्यै नमः॥ श्रीं श्रीं श्रूं श्रीं
 श्रीं श्रः क्रमाद्धृदयं च शिरः शिखाम्॥
 कवचं नेत्रमस्त्रं च आसनं मूर्तिमर्चयेत्॥ १॥

Hari said:—I will describe the adoration of Śrī and other deities in Sthaṇḍilas¹ for the attainment of Siddhis². Om, Śrim, salutation unto the great Lakṣmī. Śram. Śrim, Śrum, Śroum, Śra. He should gradually worship the heart, head, the tuft of hair, amulet, the eyes, the seat and the image.

मण्डले पद्मगर्भे च चतुर्द्वारि रजोऽन्विते॥
 चतुःषष्ट्यन्तमष्टादि खाक्षे खाक्ष्यादि मण्डलम्॥ २॥
 खाक्षीन्दुसूर्यगं सर्वं खादिवेदेन्दुवर्त्तनात्॥
 लक्ष्मीमंगानि चैकस्मिन्कोणो दुर्गा गणं गुरुम्॥ ३॥
 क्षेत्रपालमथाग्न्यादौ होमाञ्जुहाव कामभाक्॥
 ॐ घं टं डं हं श्रीमहालक्ष्म्यै नमः॥ ४॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे लक्ष्म्यर्चननिरूपणं नाम दशमोऽध्यायः॥ १०॥

अध्यायः ११ / Chapter 11

हरिरुवाच

नवव्यूहार्चनं वक्ष्ये यदुक्तं कश्यपाय हि॥
 जीवमुत्क्षिप्य मूर्द्धन्यं नाभ्यां व्योम्नि निवेशयेत्॥ १॥

I will now describe the mode of adorning the nine Vyūhas as narrated unto Kaśyapa. Having drawn up the vital breath through the head one should place it in the sky through the navel.

ततो रमिति बीजेन दहेद्भूतात्मकं वपुः॥
 यमित्यनेन बीजेन तच्च सर्वं विनाशयेत्॥ २॥

Then with the mantram *Ram* he should

अनेन पूजयेल्लक्ष्मीं पूर्वोक्तपरिवारकैः॥

ॐ सौ सरस्वत्यै नमः॥

ॐ ह्रीं सौ सरस्वत्यै नमः॥ ५॥

One who wishes to attain his desired-for objects should offer oblations to the Maṇḍala, the sun, moon, Lakṣmī and her limbs in our corner, Durgā, Gaṇa, preceptor and Kṣtrapāla (Viṣṇu) in the Maṇḍala having the figure of a lotus drawn inside it, four doors painted with dust and sixty four corners.

With the mantram, "Om, Gham, Tam, Ḍam, Ham, salutation unto the great Lakṣmī" he should adore Lakṣmī together with all the members of the family as narrated before.

Om, Soum, salutation unto Sarasvatī. Om, Hrim, Soun, salutation unto Sarasvatī.

ॐ ह्रीं वदवदवाग्वादिनि स्वाहा॥

ॐ ह्रीं सरस्वत्यै नमः॥ ६॥

Om, Hrim, say, say. O goddess of speech, Swāhā. Om, Hrim, salutation unto Sarasvatī.

consume the body identical with the up-going vital air. And he should destroy all with the mantram *Yam*.

लमित्यनेन बीजेन प्लावयेत्सचराचरम्॥

वामित्यनेन बीजेन चिन्तयेदमृतं ततः॥ ३॥

With the mantram *Lam* he should overflow the entire world mobile and immobile. Then with the mantram *Vam* he should meditate on ambrosia.

ततो बुद्बुदमध्ये तु पीतवासाश्चतुर्भुजः॥

अहं मतस्तथात्मानं ध्यानेन परिचिन्तयेत्॥ ४॥

Thereupon by *dhyāna* (meditation) he should think of the four-armed deity, clad in a yellow raiment, in the middle of the bubble, as well as of his bathing.

मन्त्रन्यासं ततः कुर्यात्त्रिविधं करदेहयोः॥

द्वादशाक्षरबीजेन उक्तबीजैरनन्तरम्॥ ५॥

1. A level square piece of ground prepared for a sacrifice.
2. Supernatural powers acquired by Yoga. The word *Siddhi* may also mean "the accomplishment of the object for which a religious rite is undertaken."

He should next perform the three-fold *mantra-nyāsa*³ ceremony of the fingers and body.

षडङ्गेन ततः कुर्यात्साक्षाद्येन हरिर्भवेत्॥
दक्षिणाङ्गुष्ठमारभ्य मध्यसाङ्गुष्ठं दले न्यसेत्॥ ६॥

After the recitation of this mantram, with one composed of twelve letters, he should make assignment of six limbs so that Hari himself might appear there.

मध्येबीजद्वयं न्यस्य न्यसेदङ्गे ततः पुनः॥
हृच्छिरसि शिखावर्मवस्त्रक्ष्युदरपृष्ठतः॥ ७॥
बाह्वोश्च करयोर्जान्वोः पादयोश्चापि विन्यसेत्॥
पद्माकारौ करौ कृत्वा मध्येऽङ्गुष्ठं निवेशयेत्॥ ८॥

Beginning with the thumb of the right hand he should assign the middle finger to the petal. Having assigned the two *Bījas* in the middle he should assign them to the other limbs viz, heart, head, the crown of the head where lies the tuft of hair, mouth, eyes, belly, back, arms, hands, thighs and feet. Having converted the hand into the shape of a lotus he should place the thumb in the middle.

चिन्तयेत्तत्र सर्वेशं परं तत्त्वमनामयम्॥
क्रमाच्चैतानि बीजानि तर्जन्यादिषु विन्यसेत्॥ ९॥

And there he should meditate on the Lord of all, the great undecaying Principle. Then in order he should assign all the other mantrams to fore and other fingers.

ततो मूर्द्धाक्षिवक्त्रेषु कण्ठे च हृदये तथा॥
नाभौ गुह्ये तथा जान्वोः पादयोर्विन्यसेत्क्रमात्॥ १०॥

He should then in order make assignment of the head, eyes, mouth, throat, heart, navel, buttock, thighs and feet.

पाण्योः षडङ्गबीजानि न्यस्य काये ततो न्यसेत्॥
अङ्गुष्ठादिकनिष्ठान्तं विन्यसेदबीजपञ्चकम्॥ ११॥

Having assigned the mantrams of six limbs or parts to the palms he should assign others to the body. He should assign the five mantrams to the five fingers beginning with the thumb and ending with the youngest.

करमध्ये नेत्रबीजमङ्गन्यासेऽप्ययं क्रमः॥
हृदये हृदयं न्यस्त शिरः शिरसि विन्यसेत्॥ १२॥
शिखायां तु शिखां न्यस्य कवचं सर्वतस्तनौ॥
नेत्रं नेत्रे विधातव्यमस्त्रञ्च करयोर्द्वयोः॥ १३॥

He should assign the mantram of the eye to the hand and then make assignment of other limbs. Having assigned heart to the heart he should assign head to the head, Śikhā (tuft of hair) to the Śikhā and amulet to the entire body. Eyes should be assigned to the eyes and the weapon to the two hands.

तेनैव च दिशो बद्धा पूजा विधिमथाचरेत्॥
हृदये चिन्तयेत्पूर्वं योगपीठं समाहितः॥ १४॥
धर्मं ज्ञानं च वैराग्यमैश्वर्यं च यथाक्रमम्॥
आग्नेयादौ च पूर्वादावधर्मादींश्च विन्यसेत्॥ १५॥

Having bound all the quarters with the weapon to the two hands. Having bound all the quarters with the weapon he should commence the rite of adoration. First of all with a controlled mind he should meditate on *Yogapīṭha* (the seat of yoga) in his heart, and in due order on religion, knowledge, assign iniquity etc. to the north-east and east.

एभिः परिच्छिन्नतनुं पीठभूतं तदात्मकम्॥
अनन्तं विन्यसेत्पश्चात्पूर्वकायोन्नतं स्थितम्॥ १६॥

The body, free of all these sins, should be then converted into *Pīṭha* seat). He should afterwards assign Ananta.

ततो विद्यात्सरोजातं दलाष्टसमदिग्दलम्॥
सिताब्जं शतपत्राढ्यं विप्रकीर्णोर्ध्वकर्णिकम्॥ १७॥
ध्यात्वा वेदादिना पश्चात्सूर्यसोमानलात्मनाम्॥
मण्डलानि क्रमादेवमुपर्युपरि चिन्तयेत्॥ १८॥

Having meditated first, by means of the Vedas etc. on learning, the eight quarters of a hundred petals covered with filaments he should meditate on Maṇḍala identical with the sun, moon and fire and then think of the deity on one above the other.

ततः पूर्वादिदिक्संस्था शक्तीः केशवगोचराः॥
विमलाद्या न्यसेदष्टौ नवमीं कर्णिकागताम्॥ १९॥

He should then perform the assignment of eight energies of Keśava stationed in the east and of the ninth in the pericarp.

1. The assignment of mystic syllables to various deities.

एवं ध्यात्वा समभ्यर्च्य योगपीठमनन्तरम्॥
मनसावाह्य तत्रेशं हरिं शार्ङ्गं न्यसेत्पुनः॥ २०॥

Having thus meditated on and adored the *Yogapīṭha*, he should invoke the lord thereof. Hari, the holder of Śārṅga bow and assign him there.

हृदयादीनि पूर्वादिचतुर्दिग्दलयोगतः॥
मध्ये नेत्रं तु कोणेषु अस्त्रमन्त्रं न्यसेत्ततः॥ २१॥
सङ्कर्षणादिबीजानि पूर्वादिक्रमयोगतः॥
द्वारि पूर्वे परे चैव वैनतेयं तु विन्यसेत्॥ २२॥

He should assign heart etc. to the lotuses of the four quarters, east etc., the eye in the middle mantrams of Saṅkarṣaṇa and c. to the east and other quarters and Vinatā's son to the eastern and western doors and the discus Sudarṣaṇa of a thousand rays to the southern gate.

सुदर्शनं सहस्रारं दक्षिण द्वारि विन्यसेत्॥
श्रियं दक्षिणतो न्यस्य लक्ष्मीमुत्तरतस्तथा॥ २३॥
द्वार्युत्तरे गदां न्यस्य शङ्खं कोणेषु विन्यसेत्॥
देवदक्षिणतः शार्ङ्गं वामे चैव सुधीन्यसेत्॥ २४॥

He should assign Śrī to the south, Lakṣmī to the north, the club to the northern gate and the conch-shell to the corners. An intelligent worshipper should place the Śārṅga bow either on the right or on the left of the deity.

तद्वत्खड्गं तथा चक्रं न्यसेत्पार्श्वद्वयोर्द्वयम्॥
ततोऽन्तर्लोकपालंश्च स्वदिग्भेदेन विन्यसेत्॥ २५॥

Similarly conch-shell and discus should be placed on both the sides. According to the distinction of their respective quarters all the guardian deities thereof should be assigned.

वज्रादीन्यायुधान्येव तथैव विनिवेशयेत्॥
ऊर्ध्वं ब्रह्म तथानन्तमधश्च परिचिन्तयेत्॥ २६॥

In the same way the various weapons, such as thunder-bolt etc., should be assigned. He should meditate on Brahmā upwards and Ananta downwards.

सर्वं ध्यात्वेति संपूज्य मुद्राः सन्दर्शयेत्ततः॥
अञ्जलिः प्रथमा मुद्रा क्षिप्रं देवप्रसाधनी॥ २७॥

Having meditated on the adored them all he should display *Mudrā*.¹ *Añjali* (the folding

of palms) is the first *Mudrā* which speedily secures the favour of the deity.

वन्दनी हृदयासक्तात्सार्द्धं दक्षिणतोन्नता॥
ऊर्ध्वांगुष्ठो वाममुष्टिर्दक्षिणांगुष्ठबन्धनः॥ २८॥

Vandanī the next when it is placed on the breast with the right hand raised half-way up. *Urdhvaṅguṣṭha* (thumb raised up) is formed by the clasping of the fist on the left hand with the thumb of the right hand.

सव्यस्य तस्य चांगुष्ठो यः स ऊर्ध्वः प्रकीर्तितः॥
तिष्ठः साधारणा ह्येता मूर्तिभेदेन कल्पिताः॥ २९॥

In this the thumb of the left hand should be raised up. These are the three ordinary forms arranged according to the difference of the forms of the idols.

कनिष्ठादिप्रमोकेण अष्टौ मुद्रा यथाक्रमम्॥
अष्टानां पूर्वबीजानां क्रमशस्त्वधारयेत्॥ ३०॥

With the intertwining of the youngest finger eight *Mudrās* are formed in order. These should be formed with the recitation of the first eight mantrams.

अंगुष्ठेन कनिष्ठान्तं नामयित्वांगुलित्रयम्॥
मुद्रेयं नरसिंहस्य न्युब्जं कृत्वा करद्वयम्॥ ३१॥

With the thumb the three successive fingers ending with the youngest should be bent. Then the two hands should be bent. This is the *Mudrā* of *Narasimha* (man-lion).

सव्यहस्तं तथोत्तानं कृत्वोर्ध्वं भ्रामयेच्छनैः॥
नवमीयं स्मृता मुद्रा वराहाभिमतता सदा॥ ३२॥

Having raised up the left hand he should whirl it. This is the *Mudrā* approved of Varāha (the boar-form).

मुष्टिद्वयमथोत्तानमृन्मूचैकैकेन मोचयेत्॥
उत्कुञ्चयेत्सर्वमुक्त्वा अंगमुद्रेयमुच्यते॥ ३३॥

Having raised up the two fists he should straighten the fingers of the one and then bend all of them. This *Mudrā* is called *Aṅga*.

मुष्टिद्वयमथो बद्ध्वा एवमेवानुपूर्वशः॥
दशानां लोकपालानां मुद्राश्च क्रमयोगतः॥ ३४॥

Having intertwined in order two fists the *Mudrās* for the ten guardian deities of the quarters should be formed.

1. A mode of intertwining of the fingers during religious worship.

सुरमाद्यं द्वितीयं च उपान्त्यञ्चान्त्यमेव च॥

वासुदेवो बलः कामो ह्यनिरुद्धो यथाक्रमम्॥ ३५॥

The first vowel, the second, the last but one and the last should be in order assigned to Vāsudeva, Bala, Kāma and Aniruddha.

प्रणवस्तत्सदित्येतद् हुं क्षौं भूरिति मन्त्रकाः॥

नारायणस्तथा ब्रह्मा विष्णु सिंहो वराहराट्॥ ३६॥

"Om, Tatsat, Hum, Kṣroum, Bhuḥ)" २ ३ the mantrams for Nārāyaṇa, Brahṁā, Viṣṇu, the man-lion and Boar forms.

सितारुणहरिद्राभा नीलश्यामललोहिताः॥

मेघाग्निमधुपिङ्गाभा वर्णतो नवनामकाः॥ ३७॥

White, red, green, violet, blue, dark-blue, crimson, cloud-colour, fire-colour, honey-colour and twany colour are the nine names.

कं टं पं शं गरुमान्त्याज्जं खं वं च सुदर्शनम्॥

षं चं फं षं गदा देवी वं लं मं क्षं च शंखकम्॥ ३८॥

घं ङं भं हं भवेच्छ्रीश्च गं जं वं शं च पुष्टिका॥

घं वं च वनमाला स्याच्छ्रीवत्सं वत्सं दं सं भवेत्॥ ३९॥

Kam, Ṭam, Pam, Śam, Garutman. Jam, Kham, Bam, Sudarśana. Kham, Cham, pham, Śam, the club. Vam, Lam, Mam, Kṣam, conch-shell. Gham, Dham, Vam, Bham, Hain, Śrī. Gam, Jam, Dam, Vam, Śam, nourishment. Dham, Vam, the garland of the forest flowers. Dam, Sam, is for the mystic mark Śrīvatsa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नवव्यूहाचनं नामैकादशोऽध्यायः ॥११॥

अध्यायः १२ / Chapter 12

हरिरुवाच

पूजानुक्रमसिद्ध्यर्थं पूजानुक्रम उच्यते॥

ॐ नम इत्यादौ संस्मृतिः परमात्मनः॥ १॥

Hari said :- I will describe the order of adoration for achieving the success thereof. The recollection of the great soul should be made with mantras, "Om, Salutation, etc."

यं रं वं लमिति कायशुद्धिः॥

ॐ नम इति चतुर्भुजात्मनिर्माणम्॥ २॥

With the mantram "Yam, Vam, Lam, Ram" the purification of the body should be performed. With the mantram "Om salutation"

छं डं पं यं कौस्तुभः प्रोक्तश्चानन्तोह्यमेव च॥

इत्यंगानि यथायोगं देवदेवस्य वै दशा॥ ४०॥

Cham, Dam, Pam, Yam is for the jewel Koustava.

He should then say "I am Ananta". These are the ten limbs of the Lord of gods.

गरुडोऽम्बुजसंकाशो गदा चैवासिताकृतिः॥

पुष्टिः शिरीषपुष्पाभा लक्ष्मीः काञ्चनसन्निभा॥ ४१॥

Garuḍa is smoke-coloured. The club is white. Puṣṭi (nourishment) is of the colour of a Śirīṣa flower. Lakṣmī is the gold-hued.

पूर्णचन्द्रनिभः शंखः कौस्तुभस्वरुणद्युतिः॥

चक्रं सूर्यसहस्राभं श्रीवत्सः कुन्दसन्निभः॥ ४२॥

The conch-shell is effulgent like the fullmoon. Śrīvatsa is of the colour of a Kunda flower.

पञ्चवर्णनिभा माला ह्यनन्तो मेघसन्निभः॥

विद्युदूपाणि चास्त्राणि यानि नोक्तानि वर्णतः॥ ४३॥

अर्घ्यपाद्यादि वै दद्यात्पुण्डरीकाक्षविद्यया॥ ४४॥

The garland is of five colours. Ananta is of the colour of is cloud. All the weapons described before are of the lightnings. According to the light of the science of the lotus-eyed deity one should offer Arghya, Pādyā (water for washing feet) etc.

the image of the four-armed deity should be made.

With the three sorts of the making of idols should be made. Then follows the adoration of Yoga-pīṭha satione in the heart.

ततस्त्रिविधः करकायन्यासः॥ ततो हृदिस्थयोग-

पीठभूजा॥ ॐ अनन्तायः नमः॥ ॐ धर्माय नमः॥

ॐ ज्ञानाय नमः॥ ॐ वैराग्याय नमः॥ ॐ

ऐश्वर्याय नमः॥ ॐ अधर्माय नमः॥

ॐ अज्ञानाय नमः॥ ॐ अवैराग्याय नमः॥

ॐ अनैश्वर्याय नमः॥ ॐ पद्माय नमः॥

ॐ आदित्यमण्डलाय नमः॥ ॐ चन्द्रमण्डलाय नमः॥

ॐ वह्निमण्डलाय नमः। ॐ विमलायै नमः।
 ॐ उत्कर्षिण्यै नमः। ॐ ज्ञानायै नमः।
 ॐ क्रियायै नमः। ॐ योगायै नमः।
 ॐ प्रह्वयै नमः। ॐ सत्यायै नमः।
 ॐ ईशानायै नमः। ॐ सर्वतोमुख्यै नमः।
 ॐ सांगोपांगाय हरेरासनाय नमः॥
 ततः कर्णिकायाम्-अं वासुदेवाय नमः।
 आं हृदयाय नमः। ईं शिरसे नमः।
 ॐ शिखायै नमैः। ऐं कवचाय नमः।
 ॐ तत्सब्रह्मणे नमः। ॐ हुं विष्णवे नमः।
 औं नेत्रत्रयाय नमः। अःफट् अस्त्राय नमः।
 आं सङ्कर्षणाय नमः। अं प्रद्युम्नाय नमः।
 अः अनिरुद्धाय नमः। ॐ अः नारायणाय नमः।
 क्षौं नरसिंहाय भूर्वहाराय कं वैनतेयाय जं खं वं
 सुदर्शनाय खं चं फं षं गदायै वं लं मं क्षं
 पाञ्चजन्याय घं ढं भं हं श्रियै गं डं वं शं पुष्ट्यै
 धं वं वनमालायै दं शं श्रीवत्साय छं डं यं कौस्तुभाय
 शं शार्गाय इं इषुधिभ्यां चं चर्मणे खं
 खड्गाय इन्द्राय सुराय पतये अग्नये
 तेजोधिपतयेयमायधर्माधिपतयेक्षनैर्ऋतायरक्षोधिपतये
 वरुणाय जलाधिपतये यों वायवे प्राणाधिपतये
 धां धनदाय धनाधिपतये हां ईशानाय विद्याधिपतये
 ॐ वज्राय शक्त्यै ॐ दण्डाय खड्गाय ॐ पाशाय
 ध्वजाय गदायै त्रिशूलाय लं अनन्ताय पातालधिपतये
 खं ब्रह्मणे सर्वलोकाधिपतये ॐ नमो भगवते
 वासुदेवाय नमः। ॐ ॐ नमः।
 ॐ नं नमः॥ ॐ मों नमः। ॐ ॐ भं नमः।
 ॐ गं नमः। ॐ वं नमः। ॐ तें नमः।
 ॐ वां नमः॥ ॐ सुं नमः। ॐ दें नमः॥
 ॐ वां नमः। ॐ यं नमः। ॐ ॐ नमः।
 ॐ नं नमः। ॐ रां नमः। ॐ यं नमः।
 ॐ णां नमः। ॐ यं नमः ॐ नमो भं गं वं तें
 वासुदेवाय ॐ नमो नारायणाय नमः।
 ॐ पुरुषोत्तमाय नमः॥ ३॥

Om, salutation unto Ananta. Om, salutation
 unto religion. Om, salutation unto disasso-
 ciation. Om salutation unto knowledge. Om
 salutation unto prosperity. Om salutation unto
 sin. Om salutation unto ignorance. Om
 salutation unto worldliness. Om salutation unto

poverty. Om salutation unto the lotus. Om
 salutation unto the solar disc. Om salutation
 unto the lunar disc. Om salutation unto the disc
 of the fire. Om salutation unto Vimala. Om
 salutation unto Utkarṣiṇa. Om salutation unto
 knowledge. Om salutation unto action. Om
 salutation unto ignorance. Om salutation unto
 inaction. Om salutation unto yoga. Om
 salutation unto Prahvya. Om, salutation unto
 Satya. Om salutation unto Iśāna. Om salutation
 unto Sarvatomukha. Om salutation unto Hari's
 seat with all its accompaniments, principal and
 minor. Om salutation unto Vāsudeva. Om
 salutation unto the heart. Im, salutation unto
 the head. Um salutation unto Śikhā (tuft of hair
 on the head). Em, salutation unto the amulet.
 Oum salutation unto the three eyes. Aḥ, phaṭ,
 salutation unto the weapon. Am, salutation
 unto Saṅkarṣaṇa. Am salutation unto
 Pradyumna. Aḥ salutation unto Aniruddha.
 Om, Aḥ salutation unto Nārāyaṇa. Om. Tatsat
 salutation unto Brahmā. Om, Hum, salutation
 unto Viṣṇu. Kṣoum, salutation unto his man-
 lion and boar forms. Kam, Tam, Jam, Śam,
 salutation unto Vinatā's son. Jam Khem, Yam,
 salutation unto Sudarṣaṇa Kham, Cam, Pham,
 Śam, salutation unto the club. Yam, Lam, Mam,
 Kṣam, salutation unto the conch-shell
 Pañcajanya.

Gham, Ḍham, Bham, Ham, salutation unto
 Śrī. Gam, Ḍam, Vam, Śam, salutation unto,
 Puṣṭi. Dham, Vam, salutation unto the garland
 of white flowers. Dam, Śam, salutation unto
 Śrīvatsa. Cham, Ḍam, Yam, salutation unto
 Koustava. Śam salutation unto Śārṅga bow. Im,
 salutation unto the arrows. Cam, salutation
 unto the leathern fence. Kham, salutation unto
 the sword, and the lord of the Śaras. Dham,
 salutation unto the giver of riches and the lord
 thereof. Ham salutation unto Iśāna, the lord of
 learning. Om, salutation unto the dīUderbolt.
 Om unto dart. Om unto rod. Om unto sword.
 Om unto noose, standard, club, and trident.

Lam, salutation unto Ananta the lord of the
 nether region. Kham salutation unto Brahmā,
 the lord of all the worlds. Om salutation unto
 the Lord Vāsudeva.

Om, Om Naluah : Om, Nam, Namaḥ; Om, Mom, Namaḥ; Om, Bham, Namaḥ; Om, Gam, Namaḥ; Om, Yam, Namaḥ; Om, Tem, Namaḥ; Om Vam Namaḥ; Om Sum, Namaḥ; Om, Dem, Namaḥ; Om, Yam, Namaḥ; Om, Yam, Namaḥ.

Om, Om Namaḥ; Om, Nam, Namaḥ; Om, Mom, Namaḥ; Om, Nam, Namaḥ; Om, Ram, Namas; Om, Yam, Namaḥ; Om, Nam, Namaḥ; Om, Yam, Namaḥ; Om salutation unto Nārāyaṇa. Om, salutation unto Puruṣottama.

नमस्ते पुण्डरीकाक्ष नमस्ते विश्वभावन॥

सुब्रह्मण्य नमस्तेऽस्तु महापुरुष पूर्वज॥ ४॥

Salutation unto thee, O thou having lotus eyes; salutation unto thee O creator of the universe, O Subrahmanya; salutation unto thee, O great Puruṣa. O thou the first, born.

होमकर्मणि चैतेषां स्वाहान्तमुपकल्पयेत्॥

एवं जप्त्वा विधानेन शतमष्टोत्तरं तथा॥ ५॥

अर्घ्यं दत्त्वा जितं तेन प्रणामं च पुनः पुनः॥

ततोऽग्नावपि सम्पूज्य तं यजेत यथाविधि॥ ६॥

In Homa rites this mantram ending with the word *Swāhā* should be recited. Having duly recited this mantram one hundred and eight times the worshipper should offer *Arghya* and bow unto the Deity again and again. Afterwards having worshipped the fire he should duly adore with his own mantram Acyuta the god of gods.

देवदेवं स्वर्बीजेन अंगादिभिरथाच्युतम्॥

पूर्वमुल्लिख्य चाभ्युक्ष्य प्रणवेन तु मन्त्रवित्॥ ७॥

भ्रामयिवानलं कुण्डे पूजयेच्च शुभैः फलैः॥

पूर्वं तत्सकलं ध्यात्वा मण्डले मनसा न्यसेत्॥ ८॥

Having first lighted fire, fed it and whirled it one, conversant with mantrams, should adore it in the Kuṇḍa with auspicious results. Having first meditated on all he should assign his mind to the Maṇḍala.

वासुदेवाख्यतत्त्वेन हुत्वा चाष्टोत्तरं शतम्॥

संकर्षणादिबीजेन यजेत्षट्कं तथैव च॥ ९॥

त्रयं त्रयं तथांगानामेकैककान्दिकपतींस्तथा॥

पूर्णाहुतिं तथैवातेदद्यात्सम्यगुपस्थितः॥ १०॥

Then with the Tattva called Vāsudeva he should offer one hundred and eight oblations.

Then with Saṅkarṣaṇa and other mantrams he should offer six adorations, three each time to his limbs as well as to the guardian deities of the quarters. Then is the end he should offer *Pūrṇāhuti*.

वागतीते परे तत्त्वे आत्मानं च लयं नयेत्॥

उपविश्य पुनर्मूढां दर्शयित्वा नमेत्युनः॥ ११॥

Then he should immerse his own self in the great principle which is beyond the range of speech. Then taking his seat, making again *Mudrās* he should again bow.

नित्यमेवंविधं होमं नैमित्तिके द्विगुणं भवेत्॥

गच्छगच्छ परं स्थानं यत्र देवो निरञ्जनः॥ १२॥

This is the daily Homa rite; the occasional one requires double the rituals.

गच्छन्तु देवताः सर्वाः स्वस्थानस्थितिहेतवे॥

सुदर्शनः श्रीहरिश्च अच्युतः स त्रिविक्रमः॥ १३॥

चतुर्भुजो वासुदेवः षष्ठः प्रद्युम्न एव च॥

संकर्षणः पूरुषोऽथ नवव्यूहो दशात्मकः॥ १४॥

(He should then say) "Go, go to that great region where dwells the deity who is devoid of passions. May all the deities repair to their respective quarters." Sudarṣaṇa, Śrī, Hari, Acyuta, Trivikrama (three footsteps), Caturbhuja (four-arms), Vāsudeva, the sixth Pradyumna, Śankarṣaṇa, Puruṣa are the nine *Vyūhas*.

अनिरुद्धो द्वादशात्मा अत ऊर्ध्वमनन्तकः॥

एते एकादिभिश्चक्रैर्विज्ञेया लक्षिताः सुराः॥ १५॥

Then comes Aniruddha and Ananta. With all these *Cakras* the gods are known and marked. And they are worshipped in a house along with the Rākṣasa and Dānavas.

चक्राधितैः पूजितः स्यादगृहे रक्षेत्सदानरैः॥

ॐ चक्राय स्वाहा, ॐ विचक्राय स्वाहा,

ॐ सुचक्राय स्वाहा, ॐ महाचक्राय स्वाहा,

ॐ महाचक्राय स्वाहा, ॐ महाचक्राय

असुरान्तकृत् हुं फट् ॐ हुं सहस्रार हुं फट्॥ १६॥

Om Cakrāya Swāhā, am Vicakrāya Swāhā, am Sucakrāya Swāhā, Om Mahācakrāya Swāhā, am, the remover of the Asuras, Hum, Phaṭ, Om, Hum of thousand flames, Hum, Phaṭ.

द्वारकाचक्रपूजेयं गृहे रक्षाकरी शुभा॥१७॥

This adoration of the discus at the door

of the house is auspicious. It gives also protection.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पूजानुक्रमनिरूपणं नाम द्वादशोऽध्यायः॥ १२॥

अध्यायः १३ / Chapter 13

हरिरुवाच

प्रवक्ष्याम्यधुना ह्येतद्वैष्णवं पंजरं शुभम्॥

नमोनमस्ते गोविन्द चक्रं गृह्य सुदर्शनम्॥१॥

Hari said :—I will now describe the most auspicious mantram of Viṣṇu called *Pañjara*.¹ Salutation unto thee, O Govinda. Take up thy discus, Sudarśana.

प्राच्यां रक्षस्व मां विष्णो ! त्वामहं शरणं गतः॥

गदां कौमोदकीं गृह्य पद्मनाभ नमोऽस्तु ते॥ २॥

And protect me in the west, a Viṣṇu. I have taken refuge with thee. Take up thy club Koumodaki, O lotus-navel'd deity, salutation unto thee.

याम्यां रक्षस्व मां विष्णो ! त्वामहं शरणं गतः॥

हलमादाय सौनन्दे नमस्ते पुरुषोत्तम॥ ३॥

प्रतीच्यां रक्ष मां विष्णो ! त्वामहं शरणं गतः॥

Protect me in the south, O Viṣṇu, I have taken refuge with thee. Salutation unto thee, O Puruṣottama. Taking up thy plough-share Sunanda, protect me in the east, O Viṣṇu, I have taken refuge with thee.

मुसलं शातनं गृह्य पुण्डरीकाक्ष रक्ष माम्॥ ४॥

उत्तरस्यां जगन्नाथ ! भवन्तं शरणं गतः॥

Taking up thy mace Śātana, O thou having lotus eyes, protect me in the north, O lord of the universe, I have taken refuge with thee.

खड्गमादाय चर्म्माथ अस्त्रशस्त्रादिकं हरे॥ ५॥

नमस्ते रक्ष रक्षोऽहं ! ऐशान्यां शरणं गतः॥

O Hari, taking up thy sword, leathern fence, and other weapons, protect me, O destroyer of Rākṣasas. I bow unto thee, I am under thy protection.

पांचजन्यं महाशंखमनुघोष्यं च पंजकम्॥ ६॥

प्रगृह्य रक्ष मां विष्णो आग्न्येय्यसां रक्ष सुकर॥

1. A mantram of invoking the various weapons and embellishments of Viṣṇu to one's help.

Taking up thy great conch shell Pāñcajanya and thy lotus Anudbodha, protect me, O Viṣṇu, O Boar, in the south-east.

चन्द्रसूर्य्यं समागृह्य खड्गं चान्द्रमसं तथा॥ ७॥

नैर्ऋत्यां मां च रक्षस्व दिव्यमूर्ते नृकेसरिन्॥

Taking up the sun, and moon as well as the sword Candramasu do thou protect me in the south wear, O thou of a caelestial form, O man-lion.

वैजयन्तीं सम्प्रगृह्य श्रीवत्सं कण्ठभूषणम्॥ ८॥

वायव्यां रक्ष मां देव हयग्रीव नमोऽस्तु ते॥

Taking up Vaijayanti² and Śrīvatsa, the ornament of thy throat do thou protect me in the north-west, O god, O Hayagrīva. I bow unto thee.

वैनतेयं समारुह्य त्वन्तरिक्षे जनार्दन॥ ९॥

रक्षस्वाजित सदा नमस्तेऽस्त्वपराजित॥

O Janārdana, having ridden Vinatā's son do thou protect me in the sky, O thou unvanquished by the Rākṣasa. I bow unto thee, O thou never defeated.

विशालाक्षं समारुह्य रक्ष मां त्वं रसातले॥ १०॥

अकूपार नमस्तुभ्यं महामीन नमोऽस्तु ते॥

Having ridden Viśālākṣa³ do thou protect me in the nether region, O tortoise,⁴ salutation unto thee. Salutation unto thee, O great fish.

करशीर्षाद्यंगुलीषु सत्य त्वं बाहुपंजरम्॥ ११॥

कृत्वा रक्षस्व मां विष्णो नमस्ते पुरुषोत्तम॥

O truth, making thy *Bāhupañjaram* in the hand, and fingers, do thou protect me, O Viṣṇu. Salutation unto thee, O Puruṣottama.

2. Flag or banner of Indra that was given by him to Viṣṇu.

3. Garuḍa, Literally it means having large eyes.

4. These are the various forms assumed by Viṣṇu in his various incarnations.

एतदुक्तं शंकराय वैष्णवं पंजरं महत्॥ १२॥

पुरा रक्षार्थमीशान्याः कात्यायन्या वृषध्वज॥

नाशयामास सा येन चामरान्महिषासुरम्॥ १३॥

This great *Viṣṇu Pañjara* was thus described unto Śaṅkara, who again described it unto Kātyāyanī. By this she killed the immortal Asura Mahiṣa.

दानवं रक्तबीजं च अन्याँश्च सुरकण्टकान्॥

एतज्जपन्नरो भक्त्या शत्रून्विजयते सदा॥ १४॥

The Dānava Raktabīja and other thorns of the celestials. By reciting it with reverential faith a man always destroys his enemies.

॥ इति श्रीगारुडे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपंजरस्तोत्रं नाम त्रयोदशोऽध्यायः ॥१३॥

अध्यायः १४ / Chapter 14

हरिरुवाच

अथ योगं प्रवक्ष्यामि भुक्तिमुक्तिकरं परम्॥

ध्यायिभिः प्रोच्यते ध्येयो ध्यानेन हरिरीश्वरः॥ १॥

Hari said :— I will now describe the great Yoga which give emancipation and enjoyment. The Dhyāyins (yogins) hold that the Lord Hari alone to be meditated on.

तच्छृणुष्व महेशान सर्वपापविनाशम्॥

विष्णुः सर्वेश्वरोऽनन्तः षड्भिर्भूपरिवर्जितः॥ २॥

Therefore, listen to it, O great Iśāna. Viṣṇu, the lord of all, is the destroyer of sins, without end and devoid of feet and body.

वासुदेवो जगन्नाथो ब्रह्मात्मास्म्यहमेव हि॥

देहिदेहस्थितो नित्यः सर्वदेहविवर्जितः॥ ३॥

He is Vāsudeva, the lord of the universe and identical with Brāhmaṇa. Although he daily assumes various bodies he is (in truth) devoid of them all.

देहधर्मविहीनश्च क्षराक्षरविवर्जितः॥

षड्विधेषु स्थितो द्रष्टा श्रोता घ्राता ह्यतीन्द्रियः॥ ४॥

He is shorn of the natural functions of the body and is devoid of death and decay. stationed in the six fold objects he is seer, hearer and smeller and is (at the same time) above the reach of organs.

तद्धर्मरहितः स्रष्टा नामगोत्रविवर्जितः॥

मन्ता मनःस्थितो देवो मनसा परिवर्जितः॥ ५॥

He is devoid of the functions of senses, the creator and has no name or family.

मनोधर्मविहीनश्च विज्ञानं ज्ञानमेव च॥

बोद्धा बुद्धिस्थितः साक्षी सर्वज्ञो बुद्धिवर्जितः॥ ६॥

The deity is in the mind but does not himself possess it. He is devoid of mental faculties, discriminative knowledge and knowledge. He perceives all by intellect, is stationed in it, the witness of all and omniscient; (and at the same time) he is devoid of intellect.

बुद्धिधर्मविहीनश्च सर्वः सर्वगतो मनः॥

सर्वप्राणिविनिर्मुक्तः प्राणधर्मविवर्जितः॥ ७॥

He is devoid of the functions of intellect, is all, present every where, and is in the mind of all. He is freed from vital airs and is devoid of their actions.

प्राणप्राणो महाशान्तो भयेन परिवर्जितः॥

अहंकारादिहीनश्च तद्धर्मपरिवर्जितः॥ ८॥

But he is the vital principle of all creatures, of a quiescent soul and divorced from fear. He is shorn of *Ahaṅkāra* (egoism) and other principles and devoid of their natural actions.

तत्साक्षी तनियन्ता च परमानन्दरूपकः॥

जाग्रत्स्वप्नषुप्तिस्थस्तत्साक्षी तद्विवर्जितः॥ ९॥

But he is their witness, the ordainer thereof and of the form of great felicity. He is the witness of the various states of waking, dreamless sleep and dreaming sleep and himself is above them all.

तुरीयः परमो धाता दृग्यूपो गुणवर्जितः॥

मुक्तो बुद्धोऽजरो व्यापी सत्य आत्मास्म्यहं शिवः॥ १०॥

But he is *Turīya*,² the great ordainer, of the form of the quarter and devoid of gunas (qualities). He is emancipated, enlightened,

1. The fourth state of the soul in which it becomes one with Brāhmaṇa or the Supreme spirit.

undecaying, all pervading, all-auspicious and always present in self.

एवं ये मानवा विज्ञा ध्यान्तीशं परं पदम्॥

प्राप्नुयुस्ते च तद्रूपं नात्र कार्या विचारणा॥ ११॥

Understanding this the men, who meditate on this great Īś (God), attain to his form. There

is no need of ascertaining actions in this matter.

इति ध्यानं समाख्यातं तव शङ्कर सुव्रत॥

पठेद्य एतत्सततं विष्णुलोकं स गच्छति॥ १२॥

O Sāṅkara, O thou of good vows, I have thus described the Dhyāna. He, who always regards, it attains to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ध्यानयोगो नाम चतुर्दशोऽध्यायः॥ १४॥

अध्यायः १५ / Chapter 15

रुद्र उवाच

संसारसागरादधोरामुच्यते किं जपन्मभो॥

नरस्तन्मे परं जप्यं कथय त्वं जनार्दन॥ १॥

Rudra said :—O Lord, O Janarddana, do thou describe unto me the Great Being by reciting whose name a man may cross the dreadful mean of Samsāra.¹

हरिरुवाच

परमेश्वरं परं ब्रह्म परमात्मानमव्ययम्॥

विष्णुं नामसहस्रेण स्तुवन्मुक्तो भवेन्नरः॥ २॥

यत्पवित्रं परं जप्यं कथयामि वृषध्वजः ! ॥

शृणुष्वावहितो भूत्वा सर्वपापविनाशनम्॥ ३॥

Hari said :—Reciting the thousand names of Viṣṇu, the Demiurgus, the great Brāhmaṇa, the Absolute. Undecaying Self, a man attains to emancipation. O bull-emblemated deity, hear with fixed attention, I will describe this sacred and great object of recitation (*Japa*) which destroys all sins.

ॐ वासुदेवो महाविष्णुर्वामनो वासवो वसुः॥

बालचन्द्र निभो बालो बलभद्रो बलाधिपः॥ ४॥

He is Vāsudeva, the great Viṣṇu, Vāmana (Dwart),² Vāsava, Vasu, effulgent like the newly risen sun, and the highly powerful Balabhadra.

बलिबन्धनकृद्धेधा वरेण्यो वेदवित्कविः॥

वेदकर्त्ता वेदरूपो वेद्यो वेदपरिप्लुतः॥ ५॥

He fettered (the Asura) Bali, is the all-knower, the worshipful knower of the Vedas and the poet. He is the creator of the Vedas, of the form of the Vedas, worthy of being known and filled with the Vedas.

वेदाङ्गवेत्ता वेदेशो बलाधारो बलार्दनः॥

अविकारो वरेशश्च वरुणो वरुणाधिपः॥ ६॥

He is the knower of the Vedāṅgas,³ the lord of the Vedas, mine of strength and the aggrandiser of the strong. He is without changes, the lord of boons, the giver of boons, and the master of Varuṇa.

वीरहा च बृहद्वीरो वन्दितः परमेश्वरः॥

आत्मा च परमात्मा च प्रत्यगात्मा वियत्परः॥ ७॥

He is the slayer of heroes, the great hero and the great Īśvara adored of all. He is the soul, the great soul, the inward self and above the sky.

पद्मनाभः पद्मनिधिः पद्महस्तो गदाधरः॥

परमः परभूतश्च पुरुषोत्तम ईश्वरः॥ ८॥

He is lotus-navelled, the Padmaniddhi,⁴ the

1. Commonly worldliness—but really it is the transmigratory series.

2. An incarnation of Viṣṇu in which he put down the great Asura Bali, who had grown excessively powerful by his rigid austerities.

3. Certain classes of works regarded as auxiliary to the Vedas, and designated to aid in the correct pronunciation and interpretation of the text and the right employment of the Mantras in ceremonials. They are six in number, viz. (1) *Sikṣā* the science of proper articulation and pronunciation; (2) *Chandas*, the science of prosody; (3) *Vyākaraṇa* grammar; (4) *Nirukta*, etymological explanation of difficult Vedic words; (5) *Jyotiṣa*, Astronomy; (6) *Kalpa*, ritual or ceremonial.

4. One of the nine treasures of Kubera, viz., Padma, Mahapadma, Śaṅkha, Makara, Kachapa, Mukunda, Nanda, Nīla and Kharva; their nature

lotus-handed and the holder of club. He is the great, above the elements, the foremost Puruṣa and the Demiurgus.

पद्मजङ्घः पुण्डरीकः पद्ममालाधरः प्रियः॥

पद्माक्षः पद्मगर्भश्च पर्जन्यः पद्मसंस्थितः॥ ९॥

He is lotus-waisted, Puṇḍarīka wears a garland of lotuses and is beloved of all. He is lotus eyed, Padmagarbha,¹ Parjanya (rain-god) and seated on a lotus.

अपारः परमार्थश्च पराणां च परः प्रभुः॥

पण्डितः पण्डितेड्यश्च पवित्रः पापमर्दकः॥ १०॥

He is beyond the range of all, the great object, the greatest of the great lord. He is most learned of all learned men, holy and destroyer of sins.

शुद्धः प्राकशरूपश्च पवित्रः परिरक्षकः॥

पिपासावर्जितः पाद्यः पुरुषः प्रकृतिस्तथा॥ ११॥

He is pure, manifests all, holy and the protector. He is devoid of thirst, Padya,² the Puruṣa and Prakṛti (Nature).

प्रधानं पृथिवीपद्मं पद्मानाभः प्रियप्रदः॥

सर्वेशः सर्वगः सर्वः सर्ववित्सर्वदः सुरः॥ १२॥

सर्वस्य जगतो धाम सर्वदर्शी च सर्वभूत॥

सर्वानुग्रहकृदेवः सर्वभूतहृदि स्थितिः॥ १३॥

He is Pradhāna (intellectual principle), the lotus, the earth, the lotus-navelled and the given of desirable objects. He is the lord of all, present every where, the All, Omniscient, the giver of all and the great. He is identical with all and the entire universe, the witness and up-holder of all. He is the Deity who shows favour unto all and is stationed in the hearts of all creatures.

is not exactly defined though some of them appear to be precious gems; according to the Tantrik system, they are personified and worshipped as demi-gods attendant either upon Kubera or Lakṣmī. Here the term is an epithet of Viṣṇu.

1. Name of Brahman, meaning from born of a lotus. Here it is an epithet of Viṣṇu showing that he is identical with Brahṁā.
2. Water for cleaning feet. This shows that Viṣṇu permeates every object in the world.

सर्वपूज्यश्च सर्वाद्यः सर्वदेवनमस्कृतः॥

सर्वस्य जगतो मूलं सकलो निष्कलोऽनलः॥ १४॥

He is the protector of all, is adored of all and is saluted by all the deities. He is at the root of the entire universe, is the destroyer of all and the fire.

सर्वगोप्ता सर्वनिष्ठः सर्वकारणकारणम्॥

सर्वपूज्यश्च सर्वाद्यः सर्वदेवस्वरूपधृक्॥ १५॥

He is protector of all, pervaded all and the cause of all causes. He is meditated on by all the friend of all and the holder of the various forms of the deities.

सर्वाध्यक्षः सुराऽध्यक्ष सुरासुरनमस्कृतः॥

दुष्टानां च सुराणां च सर्वदा घातकोऽन्तकः॥ १६॥

He is the object of the study of all, the commander of the celestials and is adored of the gods and Asuras.. He is always the destroyer of the wicked and Asuras.

सत्यपालश्च सन्नाभः सिद्धेशः सिद्धवन्तिः॥

सिद्धसाध्यः सिद्धसिद्धः साध्यसिद्धो

(सिद्धिसिद्ध) हृदीश्वरः ॥ १७॥

He is the proector of truth, the centre of good people, the lord of Siddhas, is adored by them, is obtained by the Siddhas and the Sādhyas and the lord of their hearts.

शरणं जगतश्चैव श्रेयः क्षेमस्तथैव च॥

शुभकृच्छोभनः सौम्यः सत्यः सत्यपराक्रमः॥ १८॥

He is the refuge of the world, the auspiciousness, the doer of good, beautiful, humble, truth, of a true determination, the knower and giver of truth.

सत्यस्थः सत्यसङ्कल्पः स त्ववित्सत्य(त्व)दस्तथा॥

धर्मो धर्मी च कर्मी च सर्वकर्मविवर्जितः॥ १९॥

He is religion, the observer of religious rites and a Karmin (one who practises religious rites) but he is devoid of all actions.

कर्मकर्ता च कर्मैव क्रिया कार्यं तथैव च॥

श्रीपतिर्नृपतिः श्रीमान्सर्वस्य पतिरुज्जितः॥ २०॥

He is the orgainer of actions, the action itself and the practice of religious rites. He is the lord of Śrī and of men, beautiful, he lord of all, but himself having no master.

सदेवानां पतिश्चैव वृष्णीनां पतिरीडितः॥
पतिर्हिंरण्यगर्भस्य त्रिपुरान्तपतिस्तथा॥ २१॥

He is the lord of the celestials, the master of Vṛṣṇis, of Hiraṇyagarbha and of the destroyer of Tripura.

पशूनां च पतिः प्रायो वसूनां पतिरेव च॥
पतिराखण्डलस्यैव वरुणस्य पतिस्तथा॥ २२॥
वनस्पतीनां च पतिरनिलस्य पतिस्तथा॥
अनलस्य पतिश्चैव यमस्य पतिरेव च॥ २३॥
कुबेरस्य पतिश्चैव नक्षत्राणां पतिस्तथा॥
ओषधीनां पतिश्चैव वृक्षाणां च पतिस्तथा॥ २४॥
नागानां पतिरर्कस्य दक्षस्य पतिरेव च॥
सुहृदां च पतिश्चैव नृपाणां च पतिस्तथा॥ २५॥

He is the lord of the beasts, Vasus, Indra, Varuṇa, trees, wind, fire, Yama, Kubera, stars, Medicinal herbs and trees. He is the master of the Nāgas, of the sun, of Dakāṣa, of friends and of kings.

गन्धर्वाणां पतिश्चैव असूनां पतिरुत्तमः॥
पर्वतानां पतिश्चैव निम्नगानां पतिस्तथा॥ २६॥

He is the master of the Gandharavas, the most excellent lord of the Asuras, of the mountains and rivers.

सुराणां च पतिः श्रेष्ठः कपिलस्य पतिस्तथा॥
लतानां च पतिश्चैव वीरुधां च पतिस्तथा॥ २७॥

He is the most powerful lord of the celestials, of Kapila, of creepers and of Virudhas (spreading, creeper)

मुनीनां च पतिश्चैव सूर्यस्य पतिरुत्तमः॥
पतिश्चन्द्रमसः श्रेष्ठः शुक्रस्य पतिरेव च॥ २८॥

He is the master of the ascetics, the most excellent lord of the sun, moon, and of Śukra.

ग्रहाणां च पतिश्चैव राक्षसानां पतिस्तथा॥
किन्नराणां पतिश्चैव द्विजानां पतिरुत्तमः॥ २९॥

He is the lord of planets, Rākṣases, the Kinnaras and the most excellent master of the twice-born ones.

सरितां च पतिश्चैव समुद्राणां पतिस्तथा॥
सरसां च पतिश्चैव भूतानां च पतिस्तथा॥ ३०॥

He is the lord of the rivers, oceans, lakes and goblins.

वेतालानां पतिश्चैव कूष्माण्डानां पतिस्तथा॥
पक्षिणां च पतिः श्रेष्ठः पशूनां पतिरेव च॥ ३१॥

He is the master of the Vetālas, Kuṣmāṇḍas, birds and breasts.

महात्मा मंगलो मेयो मन्दरो मन्दरेश्वरः॥
मेरुर्माता प्रमाणं च माधवो मलवर्जितः॥ ३२॥

He is the high-souled Maligala, Mandara, the lord of Mandara. He is creator of Meru and Mādhava and devoid of mind.

मालाधरो महादेवो महादेवेन पूजितः॥
महाशान्तो महाभागो मधुसूदन एव च॥ ३३॥

The great deity wears a garland and is adored by Mahādeva. He is of a quiescent soul, and is the illustrious slayer of Madhu.

महावीर्यो महाप्राणो मार्कण्डेयविन्दितः॥
मायात्मा मायया बद्धो मायया तु विवर्जितः॥ ३४॥

He is highly powerful, the great vital air and is lauded by Mārkaṇḍeya. He is identical with Māyā (illusion), feuered by it and devoid of it.

मुनिस्तुतो मुनिर्मैत्रो महाना(रा)सो महाहनुः॥
महाबाहुर्महादान्तो मरणेन विवर्जितः॥ ३५॥

He is landed by the ascetics and is their friend. He has a nose, big cheeks, big anus, big teeth and is freed from death.

महावक्त्रो महात्मा च महाकायो महोदरः॥
महापादो महाग्रीवो महामानी महामनाः॥ ३६॥

He has a huge mouth, a great soul, a great body, a great belly, big feet and a high neck.

महागतिर्महाकीर्तिर्महारूपो महासुरः॥
मधुश्च माधवश्चैव महादेवो महेश्वरः॥ ३७॥

He is greatly respected, is high-minded, of great intellect, of great fame, of great form and the great Asura. He is Madhu, he is Mādhava, he is Mahādeva, and he is Maheśvasra.

मखेज्यो मखरूपी च माननीया मखेश्वरः॥
महावातो महाभागो महेशोऽतीतमानुषः॥ ३८॥

He is adored in sacrifices, of the form of a sacrifices and is the worshipped lord of the sacrifices. He is the great wind, the great luck and the superhuman Maheśa.

मानवश्च मनुश्चैव मानवानां प्रियंकरः॥
मृगश्च मृगपूज्यश्च मृगाणां च पतिस्तथा॥ ३९॥

He is man, Manu and does good unto men.
He is deer, is adored by them and is their lord.

बुधस्य च पतिश्चैव पतिश्चैव बृहस्पतेः॥
पतिः शनैश्चरस्यैव राहोः केतो पतिस्तथा॥ ४०॥

He is the master of Mercury, Venus, Saturn,
Rāhu and Ketu.

लक्ष्मणो लक्षणश्चैव लम्बौष्ठो ललितस्तथा॥
नानालंकारसंयुक्तो नानाचन्दनचर्चितः॥ ४१॥

He is the good mark and is endowed with it;
he has long lips and is handsome to look at. He
is bedecked with various ornaments and
besmeared with sandal of different kinds.

नानारसोज्ज्वलद्वक्त्रो नानापुष्पोपशोभितः॥
रामो रमापतिश्चैव सभार्यः परमेश्वरः॥ ४२॥

His face is painted effulgent, with various
colours-and adorned with diverse flowers. He
is Rāmā, the great Īśvara with his consort.

रत्नदो रत्नहर्ता च रूपी रूपविवर्जितः॥
महारूपोग्ररूपश्च सौम्यरूपस्तथैव च॥ ४३॥

He gives jewels and takes them away. He is
with and without any boon. He is of a great,
terrific and calm appearance.

नीलमेघनिभिः शुद्धः कालमेघनिभस्तथा॥
धूमवर्णः पीतवर्णो नानारूपो ह्यवर्णकः॥ ४४॥

He is like unto a blue cloud, is pure and
resembles a cloud at the end of a cycle. He is
smoky cloud, of yellow hue, of various forms
and without any colour.

विरूपो रूपदश्चैव शुक्लवर्णस्तथैव च॥
सर्ववर्णो महायोगी यज्ञो (यान्यो) यज्ञकृदेव च॥ ४५॥

He is of a distorted figure, the giver of forms
and is, white hued. He is of all colours, the great
yogin, the sacrificer.

सुवर्णसर्ववर्णाश्चैव सुवर्णाख्यस्तथैव च॥
सुवर्णावयवश्चैव सुवर्णः स्वर्णमेखलः॥ ४६॥

He is gold-hued and is called gold. His body
is made of gold and he puts on a golden girdle.

सुवर्णस्य प्रदाता च सुवर्णेशस्तथैव च॥
सुवर्णस्य प्रियश्चैव सुवर्णाढ्यस्तथैव च॥ ४७॥

He is the giver of gold or parts of it. He is
fond of gold and houses made of gold.

सुपर्णी च महापर्णी सुपर्णस्य च कारणम्॥
वैनतेयस्तथादित्य आदिराकिरः शिवः॥ ४८॥

He is beautiful and of huge wings and the
creator of Suparna. He is Vinatā's son, the son,
the beginning, the the creator of beginning and
auspiciousness.

कारणं महतश्चैव प्रधानस्य च कारणम्॥
बुद्धीनां कारणं चैव कारणं मनसस्तथा॥ ४९॥

He is the cause of the intellectual principle,
of the Purāṇas, of intellect and mind.

कारणं चेतसश्चैव अहंकारस्य कारणम्॥
भूतानां कारणं तद्वत्कारणं च विभावसोः॥ ५०॥

आकाशकारणं तद्वत्पृथिव्याः कारणं परम्॥
अण्डस्य कारणं चैव प्रकृतेः कारणं तथा॥ ५१॥

He is the efficient cause of consciousness,
egoism, elements of fire, ether, earth, egg and
Prakṛti (Nature).

देहस्य कारणं चैव चक्षुषश्चैव कारणम्॥
श्रोत्रस्य कारणं तद्वत्कारणं च त्वचस्तथा॥ ५२॥

जिह्वायाः कारणं चैव प्राणस्यैव च कारणम्॥
हस्तयोः कारणं तद्वत्पादयोः कारणं तथा॥ ५३॥

वाचश्च कारणं तद्वत्पायोश्चैव तु कारणम्॥
इन्द्रस्य कारणं चैव कुबेरस्य च कारणम्॥ ५४॥

यमस्य कारणं चैव ईशानस्य च कारणम्॥
यक्षाणां कारणं चैव रक्षसां कारणं परम्॥ ५५॥

He is the cause of the body, eyes, ears, skin,
tongue, vital breath, hand, foot, speech and the
organ of generation. He is the efficient cause of
Indra, Kubera, Yama, Īśana and the most
excellent creator of Yakṣa and Rākṣasas.

नृपाणां कारणं श्रेष्ठं धर्मस्यैव तु कारणम्॥
जन्तूनां कारणं चैव वसूनां कारणं परम्॥ ५६॥

मनूनां कारणं चैव पक्षिणां कारणं परम्॥
मुनीनां कारणं श्रेष्ठं योगिनां कारणं परम्॥ ५७॥

सिद्धानां कारणं चैव यक्षाणां कारणं परम्॥
कारणं किन्नराणां च गन्धर्वाणां च कारणम्॥ ५८॥

He is the most excellent cause of ornaments,
virtue, creatures, Vasus (gods of riches), of
Manus and of birds. He is the foremost cause
of the asceticism the Yogins, the Siddhas, the
Yakṣas, the Kinnaras and Gandharvas.

नदानां कारणं चैव नदीनां कारणं परम्॥
कारणं च समुद्राणां वृक्षाणां कारणं तथा॥ ५९॥
कारणं वीरुधां चैव लोकानां कारणं तथा॥
पाताल कारणं चैव देवानां कारणं तथा॥ ६०॥

He is the cause of the river, male and female, the oceans and trees.

He is the cause of Vīrudhas, the worlds, the nether region and celestials.

सर्पाणां कारणं चैव श्रेयसां कारणं तथा॥
पशूनां कारणं चैव सर्वेषां कारणं तथा॥ ६१॥

He is the cause of serpents, the auspiciousness, the beasts and of all.

देहात्मा चेन्द्रियात्मा च आत्मा बुद्धिस्तथैव च॥
मनसश्च तथैवात्मा चात्माहंकारचेतसः॥ ६२॥
जाग्रतः स्वपतश्चात्मा महदात्मा परस्तथा॥
प्रधानस्य परात्मा च आकाशात्मा ह्यपां तथा॥ ६३॥
पृथिव्याः परमात्मा च रसस्यात्मा तथैव च ॥

He is identical with the body, the organs of sense, the soul, the intellect, the mind, egoism, consciousness, the condition of waking, that of dreaming sleep, the intellectual principle and the great soul. He is identical with ether, water, and the great soul of earth and air.

गन्धस्य परमात्मा च रूपस्यात्मा परस्तथा॥ ६४॥
शब्दात्मा चैव वागात्मा स्पर्शात्मा पुरुषस्तथा॥
श्रोत्रात्मा च त्वगात्मा च जिह्वायः परमस्तथा॥ ६५॥
घ्राणात्मा चैव हस्तात्मा पादात्मा परमस्तथा॥
उपस्थस्य तथैवात्मा पायवात्मा परमस्तथा॥ ६६॥

He is the great soul of the smell, colour, sound, speech and touch. He permeates, as the great soul, the ears, skin, tongue, nostrils, hand, foot, organ of generation.

इन्द्रात्मा चैव ब्रह्मात्मा रुद्रा (शान्ता)त्मा च मनोस्तथा॥
दक्षप्रजापतेरात्मा सत्या (स्रष्टा)त्मा परमस्तथा॥ ६७॥

He permeates Indra, Brahmā, Rudra, Manu, anu the Patriarch Dakṣa. The great is identical with truth.

ईशात्मा परमात्मा च रौद्रात्मा मोक्षविद्यति॥
यत्नवांश्च तथा यत्नश्चर्मी खड्गी मुरान्तकः॥ ६८॥
ह्रीप्रवर्त्तनशीलश्च यतीनां च हिते रतः॥
यतिरूपी च योगी च योगिष्येयो हरिः शीतिः॥ ६९॥

संविन्मेधा च कालश्च ऊष्मा वर्षा म (न)तिस्तथा॥
संवत्सरो मोक्षकरो मोहप्रध्वंसकस्तथा॥ ७०॥

He is identical with Isa, the great soul, the Rudra and the Yati conversant with the knowledge of emancipation. He is energetic and is the very energy itself. He is the holder of the leathern fence and sword and the destroyer of the Asuras. He is modest by nature and engaged in the well-being of the acetics. Hari is of the form of a Yatin, a Yogin and is meditated on by the Yogins. He is Śīti¹. He is perfect knowledge, genius, time, summer, rainy season, determination, year, the ordainer of emancipation and destroyer of Moha-(stupification).

मोहकर्ता च दुष्टानां मांडव्यो वडवामुखः॥
संवर्त्तः कालकर्ता च गौतमो भृगुरगिराः॥ ७१॥
अत्रिर्वसिष्ठः पुलहः पुलस्त्यः कुत्स एव च॥
याज्ञवल्क्यो देवलश्च व्यासश्चैव पराशरः॥ ७२॥
शम्भुर्दशैव गांगेयो हृषीकेशो बृहच्छ्रवाः॥
केशवः क्लेशहन्ता च सुकर्णः कर्णवर्जितः॥ ७३॥

He stupefies the wicked, is Maṇḍavya and mare-mouthed. He is Saṅgavartaka (fire), the creator of time, Goutama, Bhṛgu, Aṅgirā, Atri, Vasiṣṭha, Pulaha, Pulastya, Kutsa, Yājñavalkya, Devala, Vyāsa, Parāśara, Śarmada, Gāṅgeya, Hṛṣikeśa, Vṛhatśrava and Keśava. He is the destroyer of miseries, has beautiful ears and is without them.

नारायणो महाभागः प्राणस्य पतिरेव च॥
अपानस्य पतिश्चैव व्यानस्य पतिरेव च॥ ७४॥
उदानस्य पतिः श्रेष्ठः समानस्य पतिस्तथा॥
शब्दस्य च पतिः श्रेष्ठः स्पर्शस्य पतिरेव वा॥ ७५॥

The great Nārāyaṇa is the lord of Prāṇa, of vital air the Apāna, of Vyāna, of Udāna and of Samāna. He is the best master of sound, touch and colour.

रूपाणां च पतिश्चाद्यः खड्गपाणिर्हलायुधः॥
चक्रपाणिः कुण्डली च श्रीवत्सांकस्तथैव च॥ ७६॥

He is the master of the destruction of the world, the first-born, has a sword in his hand,

1. Literally "white or black". It is an epithet of Siva.

the plough-share for his weapon, the discus in his hand, the Kuṇḍalas [on his ears] and the mystic mark Śrīvatsa on his breast.

प्रकृतिः कौस्तुभग्रीवः पीताम्बरधरस्तथा॥

सुमुखो दुर्मुखश्चैव मुखेन तु विवर्जितः॥ ७७॥

He is Prakṛti, has the Koustubha gem on his neck and is clad in a yellow raiment. He has a beautiful face, an ugly face and is without any.

अनन्तोऽनन्तरूपश्च सुखः सुरमन्दरः॥

सुकपोलो विभुर्जिष्णुर्भाजिष्णुश्चेषुधीस्तथा॥ ७८॥

He is without end, of endless forms, has beautiful nails and is the handsomest of all the celestials. The lord Viṣṇu has a beautiful quiver and most resplendent arrows.

हिरण्यकशिपोर्हन्ता हिरण्याक्षविमर्दकः॥

निहन्ता पूतनायाश्च भास्करान्तविनाशनः॥ ७९॥

He is the destroyer of Hiranyakaśipu, the grinder of Hiranyākṣa, the killer of Pūtana and Bhāskaraṇaṭa.

केशिनो दलनश्चैव मुष्टिकस्य विमर्दकः॥

कंसदानवभेत्ता च चाणूरस्य प्रमर्दकः॥ ८०॥

अरिष्टस्य निहन्ता च चक्रूरप्रिय एव च॥

अक्रूरः क्रूररूपश्च अक्रूरप्रियवन्दितः॥ ८१॥

He is the grinder of Keśin, and Muṣṭika. He is the killer of the demon Kansa, of Cāṇūra and Ariṣṭa. He is fond of Akūrā. He is without wickedness, is wily and is adored by those who are fond of simplicity.

भगहा भगवान् भानुस्तथा भागवतः स्वयम्॥

उद्धवश्चोद्धवस्येशो ह्युद्धवेन विचिन्तितः॥ ८२॥

He is the destroyer of the lordly powers, is himself endued with them, the sun and the Lord himself. He is Uddhava's lord, and is being meditated on by Uddhava.

चक्रधृक् चञ्चलश्चैव चलाचलविवर्जितः॥

अहं कारोपमश्चित्तं गगनं पृथिवी जलम्॥ ८३॥

वायुश्चक्षुस्तथा श्रोत्रं जिह्वा च घ्राणमेव च॥

वाक्पाणिपादजननः पायूपस्थस्तथैव च॥ ८४॥

He is the holder of discus, is fickle and is devoid of the moveable and immoveable properties. He is egoism, determination, mental

faculties, the sky, earth, water, air, eye, ear, tongue, nose, palate, hand, foot, waist and the organ of generation.

शंकरश्चैव सर्वश्च क्षान्तिदः क्षान्तिकृन्नरः॥

भक्तिप्रियस्तथा भर्ता भक्तिमान् भक्तिवर्द्धनः॥ ८५॥

भक्तस्तुतो भक्तपरः कीर्त्तिदः कीर्त्तिवर्द्धनः॥

कीर्त्तिर्दीप्तिः क्षमाकांतिर्भक्तश्चैव दया परा॥ ८६॥

He is Śaṅkara, the giver of auspiciousness, the giver of endurance; and he forgives men. He is fond of his votaries and is their protector. He is endued with reverential faith and himself increases it. He is lauded by his votaries, devoted to them and gives fame; and he multiplies it.

दानं दाता च कर्ता च देवदेवप्रियः शुचिः॥

शुचिमान्सुखदो मोक्षः कामश्चार्थः सहस्रपात्॥ ८७॥

He is fame, resplendence, forgiveness, patience, reverential faith, compassion, the great, the gift, the giver, the agent of action, is fond of the celestials, is purity, is pure, the giver of felicity, emancipation and the object of desire. He has a thousand feet.

सहस्रशीर्षा वैद्यश्च मोक्षद्वारं तथैव च॥

प्रजाद्वारं सहस्राक्षः सहस्रकर एव च॥ ८८॥

He is the thousand-headed physician who opens the gate of emancipation. He is the door of subjects, has a thousand ends and a thousand hands.

शुक्रश्च सुकिरीटी च सुग्रीवः कौस्तुभस्तथा॥

प्रद्युम्नश्चानिरुद्धश्च हयग्रीवश्च सूकरः॥ ८९॥

मत्स्यः परशुरामश्च प्रह्लादो बलिरेव च॥

शरण्यश्चैव नित्यश्च बुद्धो मुक्तः शरीरभृत्॥ ९०॥

He is Śukra, has a beautiful head-gear, and a beautiful neck. He is Keśava, Pradyumna, Aniruddha, Hayagrīva, Śūkara (boar), Matysa (fish), Paraśurāma, Prahlaḍa and Bali. He is daily sought by people for help, enlightened, emancipated and the holder of forms.

खरदूषणहन्ता च रावणस्य प्रमर्दनः॥

सीतापतिश्च वर्द्धिष्णुर्भरतश्च तथैव च॥ ९१॥

He is the destroyer of Khara and Dūṣaṇa and the grinder of Rāvaṇa. He is the husband of Sītā and the prosperous Bharata.

कुम्भेद्रजिनिहन्ता च कुम्भकर्णप्रमर्दनः॥
नरांतकांतश्चैव देवांतकविनाशनः॥ १२॥

He is the killer of the vactor of Kumbhendra, the grinder of Kumbhakarna, the destroyer of the killers of men and celestials.

दुष्टासुरनिहन्ता च शम्बररिस्तथैव च॥
नरकस्य निहन्ता च त्रिशिर्षस्य विनाशनः॥ १३॥

He is the destroyer of the wicked Asuras and the enemy of Śambara. He is the destroyer of (the demon) Naraka as well as of the three-headed demon.

यमलार्जनभेत्ता च तपोहितकरस्तथा॥
वादित्रं चैव वाद्यं च बुद्धश्चैव वरप्रदः॥ १४॥

He broke down [the trees] Yāmala and Arjuna and always helps asceticism. He plays on the musical instrument and is himself the instrument. He is enlightened and the giver of boons.

सारः सारप्रियः सौरः कालहन्तृनिवृत्तनः॥
अगस्त्यो देवलश्चैव नारदो नारदप्रियः॥ १५॥

He is substance and is fond of substances. He is Soura and the destroyer of time and is incapable of being cut. He is Agastya, Devala, Nārada, the fond of Nārada.

प्राणोऽपानस्तथा व्यानो रजः सत्त्वं तमः शरत्॥
उदानश्च समानश्च भेषजं च भिषक् तथा॥ १६॥

He is Prāna, Apāna, Vyāna (vital airs), the qualities of Rajas (darkness), Sattva (goodness) and Tamas (ignorance). He is beyond Tamas (ignorance). He is Udāna, and Samāna (vital airs). He is medicine and the medical man.

कूटस्थः स्वच्छरूपश्च सर्वदेहविवर्जितः॥
चक्षुरिन्द्रियहीनश्च वागिन्द्रियविवर्जितः॥ १७॥
हस्तोन्द्रियविहीनश्च पादाभ्यां च विवर्जितः॥
पायूपस्थविहीनश्च मरुतापविवर्जितः॥ १८॥
प्रबोधेन विहीनश्च बुद्ध्या चैव विवर्जितः॥
चेतसा विगतश्चैव प्राणेन च विवर्जितः॥ १९॥
अपानेन विहीनश्च व्यानेन च विवर्जितः॥
उदानेन विहीनश्च समानेन विवर्जितः॥ १००॥

He is perpetually and universally the same. His form is transparent and he is devoid of any form. He is devoid of the organs of vision and

speech, of hands, fat, the organs of generation and excretion. He is devoid of great asceticism. He is devoid of perception, intellect, consciousness and vital airs. Prāna, Apāna, Vyāna, Udāna and Samāna.

आकाशेन विहीनश्च वायुना परिवर्जितः॥
अग्नि च विहीनश्च उदकेन विवर्जितः॥ १०१॥
पृथिव्या च विहीनश्च शब्देन च विवर्जितः॥
स्पर्शेन च विहीनश्च सर्वरूपविवर्जितः ॥ १०२॥
रागेण विगतश्चैव अघेन परिवर्जितः॥
शाकेन रहितश्चैव वचसा परिवर्जितः॥ १०३॥

He is devoid of the ether and fire, water and earth. He is devoid of sound, touch and all colours. He is devoid of carnal passion and other inferior appetites. He is shorn of grief and the power of speech.

रजो विवर्जितश्चैव विकारैः षड्भिरवे च॥
कामेन वर्जितश्चैव क्रोधेन परिवर्जितः॥ १०४॥

He is devoid of the quality of *Rajas* (darkness) and six-fold deviations from the natural state. He is devoid of sexual passion, anger, avarice, and pride.

लोभेन विगतश्चैव दम्भेन च विवर्जितः॥
सूक्ष्मश्चैव सुसूक्ष्मश्च स्थूलात्स्थूलरस्तथा॥ १०५॥

He is the subtlest of the subtle and the grossest of the gross.

विशारदो बलाध्यक्षः सर्वस्य क्षोभकस्तथा॥
प्रकृतेः क्षोभकश्चैव महतः क्षोभकस्तथा॥ १०६॥
भूतानां क्षोभकश्चैव बुद्धेश्च क्षोभकस्तथा॥
इन्द्रियाणां क्षोभकश्च विषयक्षोभकस्तथा॥ १०७॥

He is clever, leader of the strong and the agitator of all. He agitates Prakṛti (nature), Mahat (intellectual principle), the elements, intellect, the organs of sense and of the objects thereof.

ब्रह्मणः क्षोभकश्चैव रुद्रस्य क्षोभकस्तथा॥
अगम्यश्चक्षुरादेश्च श्रोत्रागम्यस्तथैव च॥ १०८॥

He is the agitator of Brahmā and Rudra. He is beyond the range of the vision and hearing.

त्वचा न गम्यः कूर्मश्च जिह्वाऽग्राह्यस्तथैव च॥
प्राणेन्द्रियागम्य एव वाचाऽग्राह्यस्तथैव च॥ १०९॥

Skin cannot touch him. He is tortoise.

Tongue cannot perceive him. He is beyond the range of smelling and speech.

अगम्यश्चैव पाणिभ्यां पदागम्यस्तथैव च॥

अग्राहो मनसश्चैव बुद्ध्याऽग्राहो हरितस्तथा॥ ११०॥

The hands and feet cannot reach him. Hari is beyond the range of mental and intellectual perception and understanding.

अहं बुद्ध्या तथा ग्राह्यश्चेतसा ग्राह्या एव च॥

शंखपाणिश्चाव्ययश्च गदापिणस्तथैव च ॥ १११॥

शार्ङ्गपाणिश्च कृष्णश्च ज्ञानमूर्तिः परन्तपः॥

तपस्वी ज्ञानगम्यो हि ज्ञानी ज्ञानविदेव च॥ ११२॥

He is within the comprehension of the sense of ego and mental faculties. He holds the conch-shell in his hand, is undecaying and hold also the club and Śāringa bow in his hands. He is dark-blue, the image of knowledge and the scorcher of the enemies. He is within the range of the knowledge of the ascetics; he is endued with knowledge and knows all by his knowledge.

ज्ञेयश्च ज्ञेयहीनश्च ज्ञप्तिश्चैतन्यरूपकः॥

भावो भाव्यो भवकरो भावनो भवनाशनः॥ ११३॥

He is comprehended by knowledge and manifests and consciousness of the objects of knowledge. He is the soul, object of mental perception, the creator of the world and the destroyer of it.

गोविन्दो गोपतिर्गोपः सर्वगोपीसुखप्रदः॥

गोपालो गोगतिश्चैव गोमतिर्गोश्चरस्तथा॥ ११४॥

He is Govinda, the lord of kine and the giver of felicity unto the cow-herds. He is the protector of kine, the master of kine, Gomati and Godhara.

उपेन्द्रश्च नृसिंहश्च शौरिश्चैव जनार्दनः॥

आरणेयो बृहद्भानुर्बृहदीप्तिस्थैव च॥ ११५॥

He is Upendra, Nṛsiṃha, Śauri, Janārdana, Āraṇeya, Vṛhatbhānu and highly effulgent.

दामोदरस्त्रिकालश्च कालज्ञः कालवर्जितः॥

त्रिसन्ध्यो द्वापरं त्रेता प्रजाद्वारं त्रिविक्रमः ॥ ११६॥

He is Dāmodara, the three-fold time, cognizant of time and devoid of time. He is the three-fold Sandhyā (periods of conjunction), is

Dvāpara, Tretā, the creator of subjects and of the foot steps.

विक्रमो दण्ड(२)हस्तश्च होकदण्डी त्रिदण्डधृक्॥

सामभेदस्तथोपायः सामरूपी च सामगः॥ ११७॥

He is powerful and holds a rod in his hand. He holds one and three rods in his hand.

सामवेदोः ह्यथर्वश्च सुकृतः सुतरूपणः॥

अथर्ववेदविच्चैव ह्यथर्वाचार्य्य एव च॥ ११८॥

He is the division of the Sāmaveda, its means, of the form of Sāman and the chanter of Sāman. He is conversant with Atharvan Veda and is the preceptor thereof.

ऋग्वेदी चैव ऋग्वेद ऋग्वेदेषु प्रतिष्ठितः॥

यजुर्वेत्त यजुर्वेदा यजुर्वेदविदेकपात्॥ ११९॥

He is the Rk of the Rk Veda and is stationed there. He is the reader of the Yajus, the Yajurveda itself and is conversant with the rituals thereof.

बहुपाच्च सुपाच्चैव तथैव च सहस्रपात्॥

चतुष्पाच्च द्विपाच्चैव स्मृतिन्यायो यमो बली॥ १२०॥

He has one foot, many feet, beautiful foot, a thousand feet, four feet, two feet. The powerful lord is like unto Smṛti and Nyāya.

सन्न्यासी चैव सन्न्यासश्चतुराश्रम एव च॥

ब्रह्मचारी गृहस्थश्च वानप्रस्थश्च भिक्षुकः॥ १२१॥

He is a Saṁnyāsī (disassociated from the world, and is the four' orders of hermit etc. viz, a Brahmacārin (student), Gṛhastha (householder), Vānaprastha (retired into forest) and Bhikṣu (a hermit living on alms).

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वर्णस्तथैव च॥

शीलदः शीलसम्पन्नो दुःशीलपरिवर्जितः॥ १२२॥

He is the four Varnas (castes) viz. the Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śūdras. He gives good character, is endued with the same and devoid of a bad character.

मोक्षोऽध्यात्मसमाविष्टः स्तुतिः स्तोता च पूजकः॥

पूज्यो वाक् करणं चैव वाच्यं चैव तु वाचकः॥ १२३॥

He is emancipation, is engaged in spiritual communion, is the encomiastic verse, the. encomiast and the worshipper. He is worship-

ful, the speech, the object of speech and the speaker.

वेत्ता व्याकरणं चैव वाक्यं चैव च वाक्यवित्॥

वाक्यगम्यस्तीर्थवासी तीर्थस्तीर्थी च तीर्थवित्॥ १२४॥

He is the knower, the grammar, the word and is conversant with words. He is within the reach of words, lives in sacred shrines, is the sacred shrine and is conversant with the knowledge of all the shrines.

तीर्थादिभूतः सांख्यश्च निरुक्तं त्वधिदैवतम्॥

प्रणवः प्रणवेशश्च प्रणवेन प्रवन्दितः॥ १२५॥

प्रणवेन च लक्ष्यो वै गायत्री च गदाधरः॥

शालग्रामनिवासी च शालग्रमस्तथैव च॥ १२६॥

He is resident in all the sacred shrines, is Śāṅkhyā, Nirukta and the presiding deity thereof. He is *Praṇava*¹, the lord of *Praṇava* and is adored with *Praṇava*. He is *Gāyatrī*² and the holder of club. He lives in Śālagrāma and is Śālagrāma itself.

जलशायी योगशायी शेषशायी कुशेशयः॥

महीभक्ता च कार्यं च कारणं पृथिवीधरः॥ १२७॥

He resides in water, lies in Yoga, on Śeṣa and Kuśa. He is the earth, is the action, the cause and the holder of the earth.

प्रजापतिः शाश्वश्च काम्यः कामयिता विराट्॥

सम्राट् पूषा तथा स्वर्गो रथस्थः सारथिर्बलम्॥ १२८॥

He is the Patriarch, and the eternal. He is the object of desire and the universal creator of desire. He is the Lord Paramount, the sun, the heaven, is stationed on a car and the strength of the charioteer.

1. The sacred syllable *Om*, an abbreviation of the Hindu triad, viz. *Brahmā*, the creative force, *Viṣṇu*, the protecting force and *Śiva*, the destructive force. These three forces or the deities presiding over them are represented by *Om*. The abbreviation is intended for the purpose of recitation. The prayers and sacred hymns and matrams of the Hindus are all presented by *Om*.

2. The sacred verse which the Brāhmnas recite. It is one of the verses of the Rk veda, embodying the worship of the sun-god.

धनी धनप्रदो धन्यो यादवानां हिते रतः॥

अर्जुनस्य प्रियश्चैव हर्जुनोभीम एव च॥ १२९॥

He is rich, the giver of riches, blessed and engaged in the well-being of the Yādavas. He is the favourite of Arjuna and he is both Arjuna and Bhīma.

पराक्रमो दुर्विषहः सर्वशास्त्रविशारदः॥

सारस्वतो महाभीष्मः पारिजातहस्तथा॥ १३०॥

Unbearable is his prowess and he is a master of all the scriptures. He is Sarasvatī, he great Bhīṣma and the captor of Pārijāta flowers.

अमृतस्य प्रदाता च क्षीरोदः क्षीरमेव च॥

इन्द्रात्मजस्तस्य गोप्ता गोवर्द्धनधरस्तथा॥ १३१॥

He is the giver of ambrosia, the ocean of milk and the milk itself. He is the protector of Indra's son and the upholder of the mount Govardhana.

कंसस्य नाशनस्तद्वद्वस्तिपो हस्तिनाशनः॥

शिपिविष्टः प्रसन्नश्च सर्वलोकार्तिनाशनः॥ १३२॥

He is the destroyer of Kansa, the master of his elephant and the killer of the same. He is Śipiviṣṭa¹ (pervaded by rays), cheerfulness and the destroyer of the calamities of the all people.

मुद्रो मुद्रा करश्चैव सर्वमुद्राविवर्जितः॥

देही देहस्थितश्चैव देहस्य च नियामकः॥ १३३॥

He is Mudrā, the maker of Mudrās and is devoid of all Mudrās. He is endued with a body, is stationed in a body and the organizer of the body.

श्रोत्रा श्रोत्रनियन्ता च श्रोतव्यः श्रवणं तथा॥

त्वक् स्थितश्च स्पर्शयित्वा स्पृश्यं च स्पर्शनं तथा॥ १३४॥

He is the hearer, the creator of the ears, the object of hearing and the power of hearing. He is stationed in skin, is one who touches, the object and power of touching.

रूपद्रष्टा च चक्षुःस्थो नियन्ता चक्षुषस्तथा॥

दृश्यं चैव तु जिह्वास्थो रसज्ञश्च नियामकः॥ १३५॥

He resides in the eye, is the seer of forms and the creator of the eye and is the object of vision. He resides in the tongue, has a strong taste and is the organiser of taste.

1. An epithet of Viṣṇu.

घ्राणस्थो घ्राणकृद् घ्राता घ्राणेन्द्रियनियामकः॥
वाक्स्थो वक्ता च वक्तव्यो वचनं वाङ्नियामकः॥१३६॥

He resides in smell, creates smell, himself smells and is the creator of the organ of smelling. He resides in speech, is the speaker, the object of speaking, the power of speech and the creator of the same.

प्राणिस्थः शिल्प कृच्छिलो हस्तयोश्च नियामकः॥
पदव्यश्चैव गन्ता च गन्तव्यं गमनं तथा॥ १३७॥
नियन्ता पादयोश्चैव पाद्यभाक्च विसर्गकृत्॥
विसर्गस्य नियन्ता च ह्युपस्थस्थः सुखं तथा॥ १३८॥

He resides in vital airs. He is the creator of fine arts, is the finis art itself and the creator of hands. He is the foot, the agent of going, the place of going and the power of going. He is the ordainer of gifts, is stationed in the organ of generation and is the pleasure.

उपस्थस्य नियन्ता च तदानन्दकरश्च ह॥
शत्रुघ्नः कार्तवीर्यश्च दत्तात्रेयस्थैव च॥ १३९॥
अलर्कस्य हितश्चैव कार्तवीर्यनिकृत्तनः॥
कालनेमिर्महानेमिमैघो मेघपतिस्तथा॥ १४०॥

He is the slayer of enemies, Kārtavīrya, Dattātreya, is engaged in the well-being of Alarka and is the destroyer of Kārtavīrya. He is Kālānemī. Mahānemī, the cloud and the lord of clouds.

अन्नप्रदोऽन्नरूपी च ह्यन्नादोऽन्नप्रवर्तकः॥
धूमकृद्भूमरूपश्च देवकीपुत्र उत्तमः॥ १४१॥

He is the giver of food, of the form of food, the eater of food and the ordainer of food. He creates smoke and is of a smoky form.

देवक्यानन्दनो नन्दो रोहिण्याः प्रिय एव च॥
वसुदेवप्रियश्चैव वसुदेवसुतस्था॥ १४२॥

He is the most excellent son of Devakī. He is the delight of Devakī. Nanda and Rohiṇī. He is a favourite of Vāsudeva and his son.

दुन्दुभिर्हासरूपश्च पुष्पहासस्तथैव च॥
अट्टहासप्रियश्चैव सर्वाध्यक्षः क्षरोऽक्षरः॥ १४३॥

His smiles are both like Dundubhī (trumpets) and flowers. He is fond of laughing aloud. He is the lord of all, decaying and undecaying.

अच्युतश्चैव सत्येशः सत्यायाश्च प्रियो वरः॥
रुक्मिण्याश्च पतिश्चैव रुक्मिण्यावल्लभस्तथा॥ १४४॥

He is Acyuta (undecaying), the lord of truth and is found of truth. He is the most beloved husband of Rukmiṇī.

गोपीनां वल्लभश्चैव पुण्यश्लोकश्च विश्रुतः॥
वृषाकर्पिर्यमो गुह्यो मकुलश्च बुधस्तथा॥ १४५॥
राहुः केतुर्ग्रहो ग्राहो गजेन्द्रमुखमेलकः॥
ग्राहस्य विनिहन्ता च ग्रामणी रक्षकस्तथा॥ १४६॥

He is the favourite of milk women and his piety has been sung in well known verses. He is Vṛṣākapi, Yama, Guhya, Maṅgala, Budha, Rāhu, Ketu, the crocodile and the union of the mouths of the elephants. He is the destroyer of crocodile and the protector of the headmen of villages.

किन्नरश्चैव सिद्धश्च छन्दः स्वच्छन्द एव च॥
विश्वरूपो विशालाक्षे दैत्यसूदन एव च॥ १४७॥

He is the Kinnara, Siddha, the prosody and easiness. He is of the universal form, of large eyes and the slayer of the Daityas.

अनन्तरूपो भूतस्थो देवदानवसंस्थितः॥
सुषुप्तिस्थः सुषुप्तिश्च स्थानं स्थानान्तं एव च॥ १४८॥

He is of endless forms, is stationed in elements, in the celestials and Dānavas. He exists in dreamless sleep, is dreamless sleep itself and is the place for it.

जगत्स्थश्चैव जागर्ता स्थानं जागरितं तथा॥
स्वजस्थः स्वजवित्स्वजस्थानं स्वजस्तथैव च॥ १४९॥

He exists in an awakened state, is the agent and the place thereof. He exists in the state of dreamless sleep, is conversant with it and is the dream itself.

जाग्रत्स्वजसुषुप्तैश्च विहीनो वै चतुर्थकः॥
विज्ञानं वेद्यरूपं च जीवो जीवयिता तथा॥ १५०॥

He also exists in the fourth state devoid of these three states of dreamless sleep, dreaming sleep and awakening. He is the discriminating knowledge, is Caitra, the sentiency and the creator of sentiencies.

भुवनाधिपतिश्चैव भुवनानां नियामकः॥

पातालवासी पातालं सर्वज्वरविनाशनः॥ १५१॥

He is the lord of the worlds and the ordainer of the worlds. He resides in the nether region, the nether region itself and the destroyer of all sorts of feverish complaints.

परमानन्दरूपी च धर्माणां च प्रवर्तकः॥

सुलभो दुर्लभश्चैव प्राणायामपरस्तथा॥ १५२॥

He is of the form of great felicity and the propounder of various forms of faith. He is easily accessible, and accessible with difficulty. He is engaged in Prāṇāyāma (suppression of vital air).

प्रत्याहारो धारकश्च प्रत्याहारकरस्तथा॥

प्रभा कान्तिस्तथा ह्यर्चिः शुद्धस्फटिकसन्निभः॥ १५३॥

He is Pratyāhāra¹, Dhāraka² and the maker of Pratyāhāra. He is effulgence, personal grace, rays, pure and like unto crystal.

अग्राहश्चैव गौरश्च सर्वः शुचिरभिष्टुतः॥

वषट्कारो वषट् वौषट् स्वधा स्वाहा रतिस्तथा॥ १५४॥

He is above perception, white coloured, the all and pure. He is Vaṣaṭkāra³, Vaṣaṭ, Vouṣaṭ, Swadhā, Swāhā and inclination thereto.

पक्ता नन्दयिता भोक्ता बोद्धा भावयिता तथा॥

ज्ञानात्मा चैव देहात्मा भू (उ) मा सर्वेश्वरेश्वरः॥ १५५॥

He is the agent of cooking, giving delight, eating, understanding and thinking. He is identical with knowledge and understanding. He is the Great and the Creator of all Creators.

नदी नन्दी च नन्दीशो भारतस्तरुनाशनः॥

चक्रपः श्रीपतिश्चैव नृपाणां चक्रवर्तिनाम्॥ १५६॥

He is the river, Nandī⁴, the lord of Nandi and the destroyer of the trees of India. He is the holder of discus, the husband of Śrī and the king of the Lords Paramount.

ईशश्च सर्वदेवानां द्वाकासंस्थितस्तथा॥

पुष्करः पुष्कराध्यक्षः पुष्करद्वीप एव च॥ १५७॥

He is the master of all the celestials and is the leisure. He is Puṣkara⁵, the lord of Puṣkara and the Puṣkara island.

भरतो जनको जन्यः सर्वाकारवि वर्जितः॥

निराकारो निर्निमित्तो निरातङ्को निराश्रयः॥ १५८॥

He is Bharata, Janaka, Janya⁶ and is devoid of all forms. He is without any form, without any cause, without any fear and without any help.

इति नामसहस्रं ते वृषभध्वज कीर्तितम्॥

देवस्य विष्णोरीशस्य सर्व पापविनाशनम्॥ १५९॥

O bull-emblemated deity, I have thus described to you the thousand names of the Lord Viṣṇu destructive of all sins.

पठन्दिजश्च विष्णुत्वं क्षत्रियो जयमाप्नुयात्॥

वैश्यो धनं सुखं शूद्रो विष्णुभक्तिसमन्वितः॥ १६०॥

By reading them a Brāhmaṇa attains to Viṣṇu-hood, a Kṣatriya acquires victory, a Vaiśya acquires riches and a Śūdra is endued with reverential faith in Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे
श्रीविष्णुसहस्रनामस्तोत्रनिरूपणं नाम पंचदशोऽध्यायः॥ १५॥

1. It is the Yogic process of restraining the organs of senses from susceptibility to outward impressions, and directing them entirely to mental perceptions. This is one of the means for effecting the entire subjugation of the senses.
2. Steady thought; retention or holding of the image or idea formed in the mind by contemplation.

3. An exclamation used in making an oblation to deity with the dative form of the deity.
4. The attendant of Śiva. It may also mean the character in a drama who introduces the prelude.
5. Literally it means a "lotus." It is an epithet of Kṛṣṇa.
6. Father.

अध्यायः १६ / Chapter 16

रुद्र उवाच

पुनर्ध्यानं समाचक्ष्व शंखचक्रगदाधरा॥
विष्णोरीशस्य देवस्य शुद्धस्य परमात्मनः॥ १॥

Rudra said:— O holder of conch-shell, discus and club, do thou again describe the Dhyāna (meditation) of the Deity, the Lord Viṣṇu, the pure, impersonal self.

हरिरुवाच

शृणु रुद्र ! हरेर्ध्यानं संसारतरुनाशनम्॥
दृशिरूपमनन्तं च सर्वव्याप्यजमव्ययम्॥ २॥

Hari said:— Hear, O Rudra, Hari's *dhyāna*, destructive of the tree of transmigration series, never seen before, extending all over and eternal.

अक्षरं सर्वगं महद्ब्रह्मास्ति केवलम्॥
सर्वस्य जगतो मूलं सर्वगं परमेश्वरम्॥ ३॥
सर्वं भूतहृदिस्थं वै सर्वभूतमहेश्वरम्॥
सर्वाधारं निराधारं सर्वकारणकारणम्॥ ४॥

It is undecaying present always. and every where and consists only in the thought "I am Brahma." [Meditate on him as] the *root* of the entire world, the lord of all, the Great Demiurgus, as stationed in the hearts of all creatures, as the great lord of all creatures. He is the container of all, having none to contain him and is the cause of all causes.

अलेपकं तथा मुक्तं मुक्तयोगिविचिन्तिम्॥
स्थूलदेहविहीनं च चक्षुषा परिवर्जितम्॥ ५॥
वागिन्द्रियविहीनं च प्राणिधर्मविवर्जितम्॥
बुद्ध्या विहीनं देवेशं चेतसा परिवर्जितम्॥ ७॥
अहंकारविहीनं वै बुद्धिधर्मविवर्जितम्॥
प्राणेन रहितं चैव ह्यपानेन विवर्जितम्॥ ८॥
व्यानाख्यवायुहीनं वै प्राणधर्मविवर्जितम्॥

He does not come in contact, is emancipated and is being meditated on by emancipated Yogins. He is without the gross body, the eyes, organs of vitality the action of vital airs, the organs of generation and excretion, the organs of sense, the mind, the action of mind, intellect,

mental faculties, egoism, the action of intellect, the vital airs, Prāṇa, Apāna and their actions.

हरिरुवाच

पुनः सूर्यार्चनं वक्ष्ये यदुक्तं भृगवे पुरा॥ १॥
ॐ खखोल्काय नमः॥
सूर्यस्य मूलमन्त्रोऽयं भुक्तिमुक्तिप्रदायकः॥ १०॥

Hari said :— I will describe again the adoration of the sun which had been related formerly unto Bhrgu.

Om salutation unto Khakholka.

This is the principal mantram of the sun affording emancipation and objects of enjoyment.

ॐ खखोल्काय त्रिदशाय नमः॥ ॐ विचि ठठ
शिरसे नमः॥ ॐ ज्ञानिने ठठ शिखायै नमः॥
ॐ सहस्ररश्मये ठठ कवचाय नमः॥ ११॥

Om salutation unto God Khakholka. Om unto rays, ṭha, ṭha, salutation unto the head. Om unto knowledge, salutation unto the tuft of hair on the head. Om unto him of thousand, ṭha, ṭha, salutation unto the amulet.

ॐ सर्वतेजोऽधिपतये ठठ अस्त्राय नमः॥
ॐ ज्वलज्वल प्रज्वलप्रज्वल ठठ नमः॥ १२॥

Om salutation unto the master of all light. Ṭha, ṭha, salutation unto the weapon. Om, burn, burn, bunt, burn, ṭha, ṭha, salutation.

अग्निप्राकारमन्त्रोऽयं सूर्यस्याघविनाशनः॥
ॐ आदित्याय विद्महे, विश्वभा वाय
धीमहि, तन्नः सूर्यः प्रचोदयात्॥ १३॥

This is the fiery mantram of the sun destructive of the sin. Om Adityāya, Vidmahe, Viśvabhavāya Dhīmahi, Tanna Sūryyā Pracodayāt.

सकलीकरणं कुर्याद्गायत्र्या भास्करस्य च॥
धर्मत्पने च पूर्वस्मिन्यमा येति च दक्षिणे॥ १४॥
दण्डनायकाय ततो दैवतायेति चोत्तरे॥
श्यामपिंगलमैशान्यामान्नेय्यां दीक्षितं यजेत्॥ १५॥
वज्रपाणिं च नैऋत्यां भूर्भुवःस्वश्च वायवे॥
ॐ चन्द्राय नक्षत्राधिपतये नमः॥
ॐ अंगारकाय क्षितिसुमाय नमः॥

The worshipper should perform the *Sakalikarāṇa* rite with this Gāyatrī of the sun. He should worship Dharma in the east, Yama in the south, Daṇḍanayaka and Vaivarna in the north, dark-blue, twany and other colours in north-east and north-west, the holder of thunder-bolt in the south-west and the earth and sky in the north-west.

ॐ बुधाय सोमसुताय नमः॥
 ॐ वागीश्वराय सर्वविद्याधिपतये नमः॥
 ॐ शुक्राय महर्षये भृगुसुताय नमः॥
 ॐ शनैश्चराय सूर्यात्मजायः नमः॥
 ॐ राहवे नमः॥ ॐ केतवे नमः॥१६॥

Om salutation unto the moon the lord of stars. Om salutation unto egoism the son of the earth. Om, salutation unto Budha, the son of Soma. Om salutation unto the lord of speech, the master of all forms of learning. Om salutation unto Bhṛgu's son, the great saint Śukra. Om salutation unto Śani (Saturn) the son of the sun. Om salutation unto Rāhu. Om salutation unto Ketu.

पूर्वादीशानपर्यन्ता एते पूज्या वृषध्वज॥

ॐ अनुकाय नमः॥ ॐ प्रथमनार्थाय नमः॥

ॐ बुद्धाय नमः॥१७॥

In all the quarters beginning with the east and ending with the north-east all these should be adored, O bull-emblem deity.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे हरिध्यानसूर्यार्चनयोर्निरूपणं नाम षोडशोऽध्यायः॥१६॥

अध्यायः १७ / Chapter 17

हरिरुवाच

पुनः सूर्यार्चनं वक्ष्ये यदुक्तं धनदाय हि॥

अष्टपत्रं लिखेत्पद्मं शुचौ देशे सकर्णिकम्॥१॥

Hari said :—I will describe the adoration of the sun formerly related unto the god of riches.² In a purified place a worshipper should draw the figure of a lotus with eight petals and pericarps.

आवाहनीं ततो बद्ध्वा मुद्रामावाहयेद्रविम्॥

खखोत्कं स्थाप्य मुद्रां तु स्थापयेन्मन्त्ररूपिणीम्॥२॥

Om salutation unto Anuruka. Om salutation unto the lord of Pramathas.¹ Om salutation unto Budha.

ॐ भगवन्नपरिमितमयूखमालिन् ! सकलजगत्पते !
 सप्ताश्ववाहन ! चतुर्भुज ! परमसिद्धिप्रद !
 विस्फुलिङ्गपिङ्गल ! तत एहोहि इदमर्घ्यं मम शिरसि
 गतं गृह्ण गृह्ण तेजोग्ररूपम् अनग्न !
 ज्वलज्वल ठठ नमः॥१८॥

O lord! O thou endued with immeasurable rays! O lord of the entire world! O thou carried by seven horses! O thou having four arms! O thou, the giver of great supernatural powers! O thou twanyco loured with scintillation! O auspicious deity, take this *arghya*. Salutation unto thee. Take this dreadful fire. Burn, burn, *tha*, *tha*, salutation.

अनेनावाह्य मन्त्रेण ततः सूर्यं विसर्जयेत्॥

ॐ नमो भगवते आदित्याय सहस्रकिरणाय

गच्छ सुखं पुनरागमनायेति॥१८॥

Having invoked the sun-god with this mantram he should make the *Visarjana* (life-destroying rite) with the following mantram.

Om salutation unto the sun endued with six lordly powers, of a thousand rays. Go happily to return again.

Then making *Āvahan mudrā*³ he should invoke Hari there. He should place in the middle the diagram form of the sun and sprinkle it with water.

आग्नेय्यां दिशि देवस्य हृदयं स्थापयेच्छिव॥

ऐशान्यां तु शिरः स्थाप्यं नैर्ऋत्यां विन्यसेच्छिखाम्॥३॥

He should place the heart of the deity in the quarter presided over by the fire-god. He should place the head in the north-east and the tuft of hair in the south-west.

1. Śiva.

2. Kubera.

1. A particular kind of the arrangement of fingers made before invoking a particular deity

पौरन्दर्या न्यसेद्धर्ममेकाग्रस्थितमानसः॥
वायव्यां चैव नेत्रं तु वारुणयामस्त्रमेव च॥ ४॥

He, having his mind fixed in concentration, should assign Dharma to this quarter presided over by Purandara. He should place his eyes in the north-west and his weapon in the corner presided over by Varuṇa.

ऐशान्यां स्थापयेत्सोमं पौरन्दर्या तु लोहितम्॥
आनेर्यां सोमतनयं याम्यां चैव बृहस्पतिम्॥ ५॥

He should place Soma in the north-east and *Lohita* in the quarter belonging to Purandara. He should place Soma is son in the east and *Bṛhaspati* in the south.

नैर्ऋत्यां दानवगुरुं वारुण्यां तु शनैश्चरम्॥
वायव्यां च तथा केतुं कौबेर्यां राहुमेव च॥ ६॥

He should place the preceptor of the *Dānavas* in the south-west and *Śani* (Saturn) in the corner presided over by Varuṇa. He

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सूर्यार्चन विधिर्नाम सप्तदशोऽध्यायः॥ १७॥

अध्यायः १८ / Chapter 18

सूत उवाच

गरुडोक्तं कश्यपाय वक्ष्ये मृत्युञ्जयार्चनम्॥
उद्धारपूर्वकं पुण्यं सर्वदेवमयं मतम्॥ १॥

Sūta said :—I will describe the *Arohaṇa* (adoration) of *Mṛtyuñjaya* (the victor of death) narrated unto Kaśyapa by Garuḍa, which gives redemption, is holy and identical with all the deities.

ओङ्कारं पूर्वमुद्धृत्य जु (हु) ङ्कारं तदनन्तरम्॥
सविसर्गं तृतीयं स्यान्मृत्युदारिद्र्यमर्दनम्॥ २॥

First Om should be placed, then *juṅkāra* and thirdly *Viśarga*. This mantram destroys death and poverty.

ईशविष्णवर्कदेव्यादिकचं सर्वसाधकम्॥
अमृतेशं महामन्त्रं त्र्यक्षरं पूजनं समम्॥
जपनान्मृत्युहीनाः स्युः सर्वपापविवर्जिताः॥ ३॥

This great mantram of three letters is the lord of ambrosia. By reciting it people become freed from death and all sorts of sins.

शतजप्याद्वेदफलं यज्ञतीर्थफलं लभेत्॥
अष्टोत्तरशताज्जाप्यास्त्रिसन्ध्यं मृत्युं शत्रुजित॥ ४॥

should place Ketu in the north-west and Rāhu in the quarter presided over by Kubera.

द्वितीयायां तु कक्षायां सूर्यान्द्वादश पूजयेत्॥
भगः सूर्योऽर्यमा चैव मित्रो वै वरुणस्तथा॥ ७॥
सविता चैव धाता च विवस्वाश्च महाबलः॥
त्वष्टा पूषा तथा चेन्द्रो द्वादशो विष्णुरुच्यते॥ ८॥

In the second apartment, he should adore the twelve suns viz. Bhaga, Surya, Āryam, Mitra, Varuṇa, Savitā, Dhātā, the highly powerful Vivasvān, Tvaṣṭā, Pūṣā, and Indra. The twelfth is Viṣṇu.

पूर्वादावर्चयेद्देवानिन्द्रादीञ्छुद्धया नरः॥
जया च विजया चैव जयन्ती चापराजिता॥
शेषश्च वासुकिश्चैव नागानित्यादि पूजयेत्॥ ९॥

In the quarters beginning with the east, a man, filled with reverence, should adore Indra and other deities, Jayā, Vijayā, Jayanti Aparājītā, Śeṣa, Vāsuki and other Nāgas.

By reciting it a hundred times one reaps the fruit of Vedic recitations and of the celebration of sacrifices at sacred places. By reciting it one hundred and eight times at three periods of junction of defeats the Death and his enemies.

ध्यायेच्च सितपद्मस्थं वरदं चाभयं करे॥
द्वाभ्यां चामृकुम्भं तु चिन्तयेदमृतेश्वरम्॥ ५॥

He should meditate on the lord of ambrosia, seated on a white lotus, the giver of boons, with the promise of protection in one hand and jars full of nectar in two other hands.

तस्यैवांगतां देवीममृतामृतभाषिणीं (विनि) म्॥
कलंशं दक्षिणो हस्ते वामहस्ते सरोरुहम्॥ ६॥

He should think of the goddess of ambrosia as stationed on his limb, sweet-speeched like ambrosia, holding the pitcher in her right hand and lotus in the left.

जपेदष्टसहस्रं वै त्रिसन्ध्यं मासमेकतः॥
जरांमृत्युमहाव्याधिं शत्रुजिच्छिवशान्तिदम्॥ ७॥

He, who recites it eight thousand time at the three periods of junction for one full month,

becomes freed from decrepitude, death and leprosy, defeats his enemies and gives peace unto all creatures.

आह्वानं स्थापनं रोधं सन्निधानं निवेशनम्॥

पाद्यमा चमनं स्नानमर्घ्यं स्रगनुलेपनम्॥ ८॥

दीपांबरं भूषणं च नैवेद्यं पानवीजनम्॥

मात्रामुद्राजपध्यानं दक्षिणा चाहूतिः स्तुतिः॥ ९॥

He is the (real) worshipper who knows the site (of a temple), the placing (of an idol), the suppression of vital airs, the appearance, the temple, water for washing feet, the water for rinsing mouth, the water for bathing, Arghya, Aguru, pastes, lamps, raiments, ornaments, edibles, drinks, drinking water, Mātrā, Mudrā, recitation, meditation, gifts, oblation.

वाद्यं गीतं च नृत्यं च न्यासयोगं प्रदक्षिणम्॥

प्रणतिर्मन्त्रशय्या च वन्दनं च विसर्जनम्॥ १०॥

षडंगादिप्रकारेण पूजनं तु क्रमोदितम्॥

परमेशमुखोदगति यो जानाति स पूजकः॥ ११॥

The chanting of glories, playing of musical instruments, singing, dancing, Nyāsa (assignment of limbs), yoga, circumambulation, bowing, matrams, clarified butter, eulogy, (the life-destroying rite) *Visarjana*, the adoration with six ingredients emanating in order from the mouth of the great Deity.

अर्घ्यपात्रार्चनं चादावस्त्रेणैव तु ताडनम्॥

शोधनं कवचेनैव अमृतीकरणं ततः॥ १२॥

The Arghya, Pādyā, etc., should be fanned with a piece of cloth, and then purified with *Kavaca* mantrams and then the rite of Amṛti-karaṇa (conversion into nectar) should be performed.

पूजा चाधारशक्त्यादेः प्राणायामं तथासने॥

पीठशुद्धिं ततः कुर्याच्छोषणाद्यैस्ततः स्मरेत्॥ १३॥

आत्मानं देवरूपं च करांगन्यासकं चरेत्॥

आत्मानं पूजयेत्पञ्चाज्योतीरूपं हृदब्जतः॥ १४॥

The *Ādhāra Śaktis*¹ should be adored and *Prāṇāyāma* (suppression of vital airs) should be practised ill the seat. Then the purificatory

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽमृतेशमृत्युञ्जयपूजनं नामाष्टादशोऽध्यायः॥ १८॥

rite of *Pinḍa*² should be performed. Then with Agni and other mantrams he should meditate on the self as being identical with the deity. He should then make assignment of hands and other limbs and afterwards adore the self in the form of light stationed in the lotus of the heart.

मूर्तौ वा स्थण्डिले वापि क्षिपेत्पुष्पं तु भास्वरम्॥

आह्वानद्वारपूजार्थं पूजा चाधारशक्तिततः॥ १५॥

He should then throw shining flowers on the idol or the altar. For the adoration of the door of the self the *Ādhāra Śaktis* should be worshipped.

सान्निध्यकरणं देवे परिवारस्य पूजनम्॥

अंगषट्कस्य पञ्चा वै कर्तव्या च विपंश्चितैः॥ १६॥

And bringing one's self near the deity he worships his family. For the adoration of six *Āṅgas* (limbs) the quarters should be divided.

धर्मादयश्च शक्राद्याः सायुधाः परिवारकाः॥

युगवेदमुहूर्ताश्च पूजेयं भुक्तिमुक्तिकृतम्॥ १७॥

Dharma and other gods, Śakra and other celestials, the various members of their families and their weapons, the cycles, and the *Muhūrtas* (divisions of time) should be adored. This worship yields enjoyment and emancipation.

मातृकाश्च गणांश्चादौ नन्दिगणे च पूजयेत्॥

महाकालं च यमनां देहल्यां पूजयेत्पुरा॥ १८॥

He should first adore the *Mātṛkās*, Gaṇas, Nandigaṇa, Mahākāla, Yamunā and Dehalyā.

ॐ अमृतेश्वर ॐ भैरवाय नमः॥

एवं ॐ जुं हंसः सूर्याय नमः॥ १९॥

Om salutation unto Bhairava, the lord of ambrosia. Evem, Om, Jum, Hamsaḥ, salutation unto the sun.

एवं शिवाय कृष्णाय ब्रह्मणे च गणाय च॥

चण्डिकायै सरस्वत्यै महालक्ष्मादि पूजयेत्॥ २०॥

In This way adorations should be offered to Śīva, Kṛṣṇa, Brahmā, Gaṇa Caṇḍlikā, Sarasvatī, Mahālakṣmī and others.

1. Female deities presiding over various articles.

2. Balls of food offered to the devalled manes.

अध्यायः १९ / Chapter 19

सूत उवाच

प्राणेश्वरं गारुडं च शिवोक्तं प्रवदाम्यहम्॥
 स्थानान्यादौ प्रवक्ष्यामि नागदष्टो न जीवति॥ १॥
 चितावल्मीकशैलादौ कपे च विवरे तरोः॥
 दंशे रेखात्रयं यस्य प्रच्छन्नं स न जीवति॥ २॥

Sūta said :—I will now describe the Prāṇeśvara¹ rite of Garuḍa narrated by Śiva.

I shall first describe the places where a person, bitten by a serpent, does not survive, viz., funeral pyre, ant-hill, well, and the cavity of a tree. The person, three lines on whose limbs, are hidden, does not live.

षष्ठ्यां च कर्कटे मेघे मूलाश्लेषामघादिषु॥
 कक्षाश्रोणिगले सन्धौ शंखकर्णोदरादिषु॥ ३॥
 दण्डी शस्त्रधरो भिक्षुर्नगनादिः कालदूतकः॥
 बाहौ च वक्त्रे ग्रीवायां दष्टायां न हि जीवति॥ ४॥

[A man dies if he is bitten] in the sixth day of the fort-night, when the sun is in the constellation Cancer, when it is in the Aries, when it is with the asterism Mūla or when it is in the Maghā² or Aṣleśa³. [A man dies when he is bitten] on the sides, on the loins, on the throat, on the joints or the temple, ears or belly. The *Daṇḍin* (hermit), a person holding weapons, a mendicant and a naked person are the emissaries of Death⁴. If a person is bitten on the mouth, anus, neck, and on the back, he does not survive.

पूर्वं दिनपतिर्भुङ्क्ते अर्द्धयामं ततोऽपरं ॥
 शेषा ग्रहाः प्रतिदिनं षट्संख्या परिवर्तनैः॥ ५॥

Every day the sun, first of all, lords, for half a Yama,⁵ over all the serpents. Then with six revolutions the six planets lord over them. In

the night with five revolutions the five planets lord over them.

नागभोगः क्रमाञ्ज्यो रात्रौ बाणविवर्तनैः॥
 शेषोऽर्कः फणिपञ्चन्द्रस्तक्षको भौम ईरितः॥ ६॥
 कर्कोटोऽग्रे गुरुः पद्मो महापद्मश्च भार्गवः॥
 शङ्खः शनैश्चरो राहुः कुलिकश्चाहयो ग्रहाः॥ ७॥

The sun is the presiding star of Śeṣa, the moon of Phaṇi, Mārs of Takṣaka, Jupiter of Karkoṭajña, Venus of Padma and Mahāpadma, Saturn of Śaṅkha, and Rāhu of Kulūka and Ahī.

रात्रौ दिवा सुरगुरोर्भागे स्यादमरान्तकः॥
 पङ्गोः काले दिवा राहुः कुलिकेन सह स्थितः॥ ८॥
 यामार्द्धसन्धिसंस्थां च वेलां कालवतीं चरेत्॥
 बाणद्विषड्वह्निवाजियुगभूरेकभागतः॥ ९॥

Jupiter is the Death itself in both days and nights⁶. Saruṇ is Death in the day and the period when Rāhu presides over Kulūka at the hours of the conjunction of two-half Yamas, it is hostile to life.

दिवा षडेदनेत्रादिपञ्चत्रिमानुषांशकैः॥
 पादाङ्गुष्ठे पादपृष्ठे गुल्फे जानुनि लिंगके॥ १०॥

A day, consisting of sixty *daṇḍas*⁷, should be distributed over a human body divided into three sections. Five *daṇḍas* should be assigned to the toe, twelve to the feet, five to the calf, two to the knee and one to the organ of generation.

नाभौ हृदि स्तनतटे कण्ठे नासापुटेऽक्षिणि॥
 कर्णयोश्च भ्रुवोः शंखे मस्तके प्रतिपत्क्रमात्॥ ११॥

Six *daṇḍas* should be assigned to the navel, four to the breast and eight to the throat. Fifteen *daṇḍas* should be allotted to the tip of the nose and one each to the eye, ear, eye-brow, and temple. Then all the days, beginning with *Pratipat*, the first day of a fort night, should be allotted to all the limbs beginning with the head.

1. It perhaps refers to the rite for counteracting the evil effects of the poison.
2. The ninth Nakṣatra or lunar mansion containing five stars.
3. The tenth lunar mansion containing five stars.
4. The meaning is that if these persons are sent for calling a physician the patient dies.
5. Eighth part of a day. A watch of three hours.

6. If a person is bitten on Thursdays he never survives under any circumstances.
7. One sixtieth part of day and night. Twenty four minutes.

तिष्ठेच्चन्द्रश्च जीवेच्च पुंसो दक्षिणभागके॥
 कायस्य वामभागे तु स्त्रिया वायुवहात्करात्॥ १२॥
 अमृतस्तत्कृतो मोहो निवर्त्तेत च मर्दनात्॥
 आत्मनः परमं बीतं हंसाख्यं स्फटिकामलम्॥ १३॥

If the moon lords over the right part of a man's body he does not survive. If it lords over the left part of a woman's body she dies. The benumbed part should be rubbed over with a hand till unconsciousness is not removed.

दातव्यं विषपापघ्नं बीजं तस्य चतुर्विधम्॥
 विन्दुपञ्चस्वरयुतमाद्यमुक्तं द्वितीयकम्॥
 षष्ठारूढं तृतीयं स्यात्सर्विसर्गं चतुर्थकम्॥
 ॐ कुरु कुले स्वाहा॥ १४॥

The great mantram of self, pure like crystal, called *Hamṣa*, is to be known as one which counteracts the evil effect of poisoning. Its *Bīja* is of four sorts. Om, Kuru, Kuṇḍe Swāhā.

विद्या त्रैलोक्यरक्षार्थं गरुडेन धृता पुरा॥
 वधेप्सुर्नागनागानां मुखेऽथ प्रणवं न्यसेत्॥ १५॥

Formerly this learning was kept by Garuḍa for protecting the tree worlds. Desirous of killing the serpents he assigned *Pranava* to his mouth.

गले कुरु न्यसेद्धीमान्कुले च गुल्फयोः स्मृतः॥
 स्वाहा पादयुगे चैव युगहा न्यास ईरितः॥ १६॥

An intelligent worshipper should assign *Kuru* to his throat, *Kuṇḍa* to the claws, and *Suāhā* to the tow feet. This *Nyāsa* is called *Yugaha*.

गृहे विलिखिता यत्र तन्नागाः संत्यजन्ति च॥
 सहस्रमन्त्रं जप्त्वा तु कर्णे सूत्रं धृतं तथा॥ १७॥

The serpents leave the house in which this mantram is written. Having recited it a thousand time one should place a thread on his ear.

यद्गृहे शर्करा जप्ता क्षिप्ता नागास्त्यजन्ति तत्॥
 सप्तलक्षस्य जप्याद्धि सिद्धिः प्राप्ता सुरासुरैः॥ १८॥

The serpents leave the house in which suger, after reciting this mantram, is thrown. By reciting it seven lacs of times the celestials and Asuras obtain *Siddhi*.

ॐ सुवर्णरेखे कुक्कुटविग्रहरूपिणि स्वाहा॥
 एवञ्चाष्टदले पद्मे दले वर्णयुगं लिखेत्॥ १९॥

Om, Swāhā unto golden lines, into him having the form of a fowl. In this way two letters should be written on each petal of a lotus of eighteen petals.

नाभैतद्वारिधराभिः स्नातो दष्टो विषं त्यजेत्॥
 ॐ पक्षि स्वाहा॥ २०॥

When a person, bitten by a snake, is sprinkled with water with this mantram the poison goes out. Om, pakṣī (bird) Swāhā.

अंगुष्ठादि कनिष्ठान्तं करे न्यस्या थ देहके॥
 के (कै) वक्त्रे हृदि लिंगे च पादयोर्गुरुडस्य हि॥ २१॥

Then the assignment of all fingers., beginning with the thumb and ending with the youngest finger, should be made in the body. Garuḍa should be assigned to the mind, mouth heart, organ of generation and feet.

नाक्रामन्ति च तच्छायां स्वप्नेऽपि विषपन्नगाः॥
 यस्तु लक्षं जपेच्चास्याः स दृष्ट्वा (पृथ्वा)
 नाशयोद्विषम्॥ २२॥

Even in a dream the venomous serpents do not transgress his shadow. He, who recites this mantram for a lac of times, destroys the poison even by his very sight.

ॐ ह्रीं ह्रौं ह्रीं भि (भी) रुण्डायै स्वाहा॥
 कर्णे जप्त त्वयं विद्या दष्टकस्य विषं हरेत्॥ २३॥

अ आ न्यसेत्तुः पादाग्रे इ ई गुल्फेऽथ जानुनि॥
 उ ऊ ए ऐ कटितटे ओ नाभौ हृदि और न्यसेत्॥ २४॥

Om, Hrom, Hroum, Bhiruṇḍāyai Swāhā. Having recited this mantram by placing his finger on the ear one should destroy the poison of the person bitten. He should then assign *a*, *ā* to the tips of the feet, *i, ī* to the calves and knees, *u, ū, e, ai* to the waist, *o* to the navel, and *aur* to the heart.

वक्त्रे अमुत्तमांगे अः न्यसेद्वैः हंयसंयुतः॥
 हंसो विषादि च हरेज्जप्तो ध्यातोऽथ पूजितः॥ २५॥

He should assign *am* to the mouth and *aḥ* to the hart. *Hamṣa*, when recited, meditated on and adored, destroy all sorts of poison.

गरुडोऽहमिति ध्यात्वा कुर्याद्विषहरां (रीं) क्रियाम्॥
हंमन्त्रं गात्रविन्यस्तं विषादिहरमीरितम्॥ २६॥

Having meditated 'I am Garuḍa' he should perform the rite destructive of poison. Having assigned the mantram *Ham* to the body he should say "Destroy poison, etc."

न्यस्य हंसं वामकरे नासामुखनिरोधकृत्॥
मंत्रो हरेद्दृष्टकस्य त्वङ्मांसादिगतं विषम्॥ २७॥

Having assigned *Hamsa* to the left hand, he should close up his mouth and nostrils. This mantram destroys the poison affecting the skin and flesh.

स वायुना समाकृष्य दष्टानां गरलं हरेत्॥
तनौ न्यसेद्दृष्टकस्य नीलकण्ठादि संस्मरेत्॥ २८॥

Having attracted it by the air he should remove the poison of the person bitten. He should next assign it to the body of the person bitten and meditate on the blue-throated deity (Śiva).

पीतं प्रत्यंगिरामूलं तण्डुलाद्विषाहम्॥
पुनर्नवाफलनीनां मूलं वक्त्रजमीदृशम्॥ २९॥

When the juice of the root of *Pratyāṅgirā* is drunk with rice it destroys poison. The root of the new *Phalin* is equally effective.

मूलं शुक्लबृहत्यास्तु कर्कोट्यागैरिकर्णिकम्॥
अद्विधृष्टघृतोपेतलेपोऽयं विषमर्दनः॥ ३०॥

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाये आचारकाण्डे सप्तविषहरोपाय
(प्राणेश्वविद्या)निरूपणं नामैकोनविंशोऽध्यायः॥ १९॥

अध्यायः २० / Chapter 20

सूत उवाच

वक्ष्ये तत्परमं गुह्यं शिवोक्तं मन्त्रबृन्दकम्॥
पाशं धनुश्च चक्रं च मुद्गरं शूलपटट्टिशम्॥ १॥

Sūta said: -I will now describe the highly secret mantrams narrated by Śiva. His weapons are the noose, the bow, the discus, the club, the dart and Paṭṭisā.

एतैरेवायुधैर्युद्धे मन्त्रैः शत्रूञ्जयेन्मृतः॥
मन्त्रोद्धारः पद्मपात्रे आदि पूर्वादिके लिखेत्॥ २॥
अष्टवर्गं चाष्टमं च ख्यातमीशानपत्रके॥
ॐकारो ब्रह्म बीजं स्याद्दीङ्कारो विष्णुरेव च॥ ३॥

When clarified butter is pasted on the head it also destroys poison.

विषमृद्धिं न ब्रजेच्च उष्णं पिबति यो घृतम्॥
पंचांगं तु शिरीषस्य मूलं गृजनजं तथा॥ ३१॥

If a person drinks up hot *ghee* (clarified butter) the poison is not increased. If the root of *Śirīṣa* compounded in five parts with one part of red garlic (*Griṇjana*) is pasted all over the body or is drunk it destroys poison.

सर्वागलेपतश्चापि पानाद्वा विषहृद्भवेत्॥
ह्रीं गोनसादिविषहृत्॥ ३२॥
हृल्ललाटविसर्गान्तं ध्यातं वश्यादिकृद्भवेत्॥
न्यस्तं योनौ वशेत्कन्यां कुर्यान्मदजविलाम्॥ ३३॥

Hrim destroys the poison of *Gonasa* (a large kind of snake *Boā*). When the mantram Hrim ending with *Visarga* is meditated on it brings all under control; when it is assigned to the female organ it brings a maiden under control and clears up the muddy water.

जप्त्वा सप्ताष्टसाहस्रं गरुत्मानिव सर्वगः॥
कविः स्याच्छ्रुतिधारी च वश्याः स्त्रीशयुराप्नुयात्॥
विषहृत्स्यात्कथा तद्वन्मणिर्व्यास स्मृतो ध्रुवम्॥ ३४॥

Having recited "Garuḍa is every where" fifty-six thousand times a person becomes a poet, well read in Śruti and obtains a submissive wife. The theme of the Muni Vyāsa forsooth destroys poison.

ह्रींका रश्च शिव शूले त्रिशाखे तु क्रमान्यसेत्॥

ॐ ह्रीं ह्रीं॥ ४॥

Having used these weapons inspired with mantrams in a battle a king conquers his enemies. The mantram for purifying the mantrams should be first written on a lotus petal. Om is the *Brahma Bījam*. H rim is the *Viṣṇu Bījam*. These three bījams should be assigned to the head of Śiva thrice in order.

Om. Hrim, Hrim.

शूलं गृहीत्वा हस्तेनाभ्याम्य चाकाशसम्मुखम्॥
तद्दर्शनाद्ग्रहा नागा दृष्ट्वा वा नाशमाप्नुयुः॥ ५॥

Having taken up the dart in his hand he should whirl it in the sky. By seeing it all the evil stars and serpents are destroyed.

धूमरक्ते करं मध्ये ध्यात्वा खे चिन्तयेन्नरः॥

दुष्टा नागा ग्रहा ममेघा विनश्यन्ति च राक्षसाः॥ ६॥

Having held the smoky coloured bow by the hand a man should meditate on it in the sky. By it the wicked serpents, the evil stars, clouds and Rākṣasas are destroyed.

त्रिलोकात्रक्षयेन्मन्त्रो मर्त्यलोकस्य का कथा॥

ॐ जूं सूं हूं फट्॥ ७॥

This mantram protects the three worlds, that to speak of the land of mortals?

Om, Jum, Sam, Hum, Phaṭ.

खादिरान्कीलकानष्टौ क्षेत्रे संमन्य विन्यसेत्॥

न तत्र वज्रपातस्य स्फूर्जध्वादेरुपद्रवः॥ ८॥

Eight sticks of catechu wood, inspired with mantrams, should be placed on the ground. That will prevent the falling of thunder-bolt.

गरुडोक्तैर्महामन्त्रै कीलकानष्ट मन्त्रयेत्॥

एकविंशतिवाराणि क्षेत्रे तु निखनेनिशि॥ ९॥

The eight sticks should be inspired with great mantram described by Garuḍa. The ground should be dug twenty one times in the night.

विद्युन्मूषकवज्रादिसमुपद्रव एव च॥

हरक्षमलवरयुक्तं बिंदुयुक्तः सदाशिवः॥ १०॥

This will ward of the dangers proceeding from lightning, mouse, and thunder-bolt. The mantram is: Hara, Kṣāra, Amala, Vaṣat, added with Vindu Sadāśiva.

ॐ ह्रां सदाशिवाय नमः॥

तर्जण्या विन्यसेत्पिण्डं (ण्डे) दाडिमीकुसुमप्रभम्॥ ११॥

Om. Bram, salutation unto Sadāśiva.

He should then assign *Pinḍa* (balls of rice) effulgent like Dāḍima flowers with the forefinger.

तस्यैव दर्शनादुष्टा मेघविद्युद्विपादयः॥

राक्षसा भूतडाकिन्यः प्रद्ववंति दिशो दश॥ १२॥

By seeing it the evil clouds, lightning and other enemies viz. the Rākṣasas, goblins and female ghosts fly away into the ten quarters.

ॐ ह्रीं गणेशाय नमः॥

(ॐ ह्रीं) स्तम्भनादिचक्राय नमः॥

ॐ ऐं ब्रह्मयैत्रै लोक्यडामराय नमः॥ १३॥

Om. Hrim, salutation unto Gaṇeśa. Om, Hrim, salutation unto the cakra of Stambhana.

Om, om, salutation into the Damaras of the three worlds.

भैरवं पिंडमाख्यातं विषपापग्रहापम्॥

क्षेत्रस्य रक्षणं भूतराक्षसादेः प्रमर्दनम् ॐ नमः॥ १४॥

This *pinḍa* is called Bhairava which counteracts the effect of poison and the evil effects of the hostile planets. It protects the field and grinds the goblins and Rākṣasas. Om. Namaḥ.

इंद्रवज्रं करे ध्यात्वा दुष्टमेघादिवारणम्॥

विष शत्रुगणा भूता नश्यन्ते वज्रमुद्रया॥ १५॥

Having meditated on the thunder-holt O his hand he should ward of the evil influence of wicked clouds and with Vajra Mudrā all the ghosts, the enemies with poison.

ॐ क्षुं क्ष) नमः स्मरेत्पाशं वामहस्ते विषभूतादि नश्यति॥

ॐ ह्रां (ह्रों) नमः॥

हरेदुच्च्यारणामन्त्रो विष मेघग्रहादिकान्॥ १६॥

Om, Kṣum, Namaḥ. He should meditate on his left hand. It destroys all venomous creatures.

Om, Hram, Namaḥ. The very recitation of this mantram destroys the evil clouds and stars.

ध्यात्वा कृतांतं च दहेच्छेदकास्त्रेण वै जगत्॥

ॐ क्ष्णं (क्ष्म) नमः॥

ध्यात्वा तु भैरवं कुर्यादग्रहभूतविषापहम्॥ १७॥

Having meditated on death he should consume the universe with the destroying weapon.

Om, Kṣma (Kṣam), Namaḥ.

Meditating on Bhairava one should remove the evil influences of stars, goblins and poison.

ॐ लसद्विजिह्वाक्ष स्वाहा॥

क्षेत्रादौ ग्रहभूतादिविषपक्षिनिवारणम्॥ १८॥

Om, lasat, Jihvākṣa Svāhā. This mantram destroys the enemies of the field viz, the evil stars, goblins, poison and birds.

ॐ क्ष्व (क्षणं) नमः॥

रक्तेन पटहे लिख्य शब्दात्रेसुग्रहादयः॥

ॐ मरमर मारयमारय स्वाहा॥

ॐ हुं फट् स्वाहा॥ १९॥

Om Kṣam Namaḥ. The figure of a cistern should be drawn with blood and then the names of planets should be written there.

Om, Mara, Mara, Māraya, Māraya Svāhā.
Om, Hum, Phat, Svāhā.

शूलं चाष्टशतैर्मन्त्र्य भ्रामणाच्छत्रवृन्दहत्॥

ऊर्द्धशक्तिनिपातेन अधः शक्तिं निकुञ्चयेत्॥ २०॥

The dart should be inspired mentally with

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विषादिरमन्त्रवृन्दनिरूपणं नाम विंशोऽध्यायः॥ २०॥

अध्यायः २१ / Chapter 21

सूत उवाच

पञ्चवक्त्राच्चर्चनं वक्ष्ये पृथग्यद्भक्तिमुक्तिदम्॥

ॐ भूर्विष्णवे आदिभूताय सर्वाधाराय मूर्तये स्वाहा॥ १॥

Sūta said:— I will now describes separately the adoration of *Pañcavaktra* (five mouths) which yeilds enjoyment and emancipation.

Om bhur [salutation unto] Viṣṇu, the first bhūta, the stay of all, unto him having a form, Svāhā.

सद्याजातस्य चाह्वानमनेन प्रथमं चरेत्॥

ॐ हां संद्योजातायैव कला ह्यष्टौ प्रकीर्तिताः॥ २॥

सिद्धिर्द्धिर्धृतिर्लक्ष्मीर्मेधा कान्तिः स्वधास्थितिः॥

ॐ ह्रीं वामदेवायै कलास्तस्य त्रयोदश॥ ३॥

First of all with this mantram invocation of *Sadyajāta* (Śiva) should be made.

Om, Ham salutation unto *Sadyojāta*. His *kalās* (parts) are eight in number *viz.* Siddhi, Rddhi, Dhṛti, Lakṣmī, Medhā, Kānti, Svadhā, Sthitī.

रजा रक्षा रतिः पाल्या कान्ति स्तृष्णा मतिः क्रिया॥

कामा बुद्धिश्च रात्रिश्च त्रासनी मोहिनी तथा॥ ४॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पञ्चवक्त्रपूजनं नामैकविंशोऽध्यायः॥ २१॥

eight hundrep mantrams. It destroys all the enemies. With higher energies the lower ones should be suppressed.

पूरके पूरिता मंत्राः कुम्भकेन सुमन्त्रिताः॥

प्रणवेनाप्यायितास्ते मनवस्तदुदीरिताः॥

एवमाप्यायिता मंत्रा भृत्यवत्फलदायकाः॥ २१॥

Then the mantrams should be practises in *Pūraka*¹ and should be again well inspired in *Kumbhaka*². They should then be received with *Praṇava*. When the man trams and thus properly received and used they yield fruts like servants.

Om, Hum, salutation unto *Vāmadeva*, His *kalās* are thirteen in number, *viz.* Rājā, Rakṣā, Rati, Pālyā, Kānti, Tṛṣṇa, Mati, Kriyā, Buddhi, Rati, Trāsanī, and Mohinī.

मनोनमनी अघोरा च तथा मोहा क्षुधा कलाः॥

निद्रा मृत्युश्च माया च अष्टसंख्या भयंकर ॥ ५॥

Manonmani, Aghorā, Mohā, Kṣudhā, Nidrā, Mṛtyu, Māyā—these are the eight dreadful *Kalās*.

ॐ ह्रीं तत्पुरुषायैव (षाय) निवृत्तिश्च ॥

प्रतिष्ठा च विद्या शान्तिर्न केवला॥ ६॥

Om, Hraim, salutation unto *Tatapurūṣa*. His *Kalās* are *Nivṛthi*, *Pratiṣṭhā*, *Vidyā*, *Śānti* and *Kevalā*.

ॐ ह्रीं ईशानाय नमो निश्चला न निरञ्जना॥

शशिनी चांगना चैव मरीचिर्जालिनी तथा॥ ७॥

Om, Hroum: salutation unto *Īśāna*. His *kalās* are *Niścata*, *Nirañjanā*, *Śāsinī*, *Aṅganā*, *Marīci* and *Jvālīnī*.

1. A Yogī posture in which the thumb is placed on the right nostril and the fingers raised from the left through which the breath is inhaled.

2. The posture in which both nostrils are closed and breathing usūpended.

अध्यायः २२ / Chapter 22

सूत उवाच

शिवार्चनं प्रवक्ष्यामि भुक्तिमुक्तिकरं परम्॥
शान्तं सर्वगतं शून्यं मात्राद्वादशके स्थितम्॥ १॥

Sūta said:—I will now describe the great adoration of Śiva which yeilds enjoyment and emancipation. He is of a quiescent soul, present every where, void and stationed in a room of twelve parts.

पञ्चपत्राणि ह्रस्वानि दीर्घाण्यंगानि बिन्दुना॥
सविसर्गं वदेदस्त्रं शिव ऊर्ध्वं तथा पुनः॥ २॥
षष्ठेनाधो महामन्त्रो हौमित्येवाखिलार्थदः॥
हस्ताभ्यां संस्पृशेत्पादावूर्ध्वं पादान्मुस्तकम्॥ ३॥

His five mouths are represented by five short vowels and his limbs by leng vowels added with Vindu. His weapon is represented by Visarga. Then the word Śiva should be written upwards with the sixth the great mantram Houm impregnated with various meanings should be written. With hands the after parts of the feet should be held then the ends thereof should be placed on the head.

महामुद्रा हि सर्वेषां करांगन्यासमाचरेत्॥
तालहस्तेन पृष्ठं च अस्त्रमन्त्रेण शोधयेत्॥ ४॥

This is the great Mudrā. Then the assignment of hands should be made. With the *astra* mantram the back should be purified.

कनिष्ठामादितः कृत्वा तर्ज्यंगानि विन्यसेत्॥
पूजनं संप्रवक्ष्यामि कर्णिकायां हृदम्बुजे॥ ५॥

Then beginning with the youngest finger and ending with the fore all the figers should be assigned. I will now describe the adoration in the pericarp of the lotus of the heart.

धर्म ज्ञानं च वैराग्यमैश्वर्यादि हृदार्चयेत्॥
आवाहनं स्थापनं च पाद्यमर्घ्यं हृदार्पयेत्॥ ६॥

One should adore religion, knowledge, disassociation from the world and prosperity in the heart. The invocation and the installation [rites of the Deity], the water for washing feet and Arghya should be dedicated to the heart.

आचामं स्नपनं पूजामेकाधारणतुल्यकम्?॥
अग्निकार्य्यविधिं वक्ष्ये अस्त्रेणोल्लेखनं चरेत्॥ ७॥

And similarly the rinsing the mouth, sprinkling of water and adoration should be made. I will now describe the rites of fire worship. They should be written with the *astra* mantram.

वर्मणाभ्युक्षणं कार्य्यं शक्तिन्यासं हृदा चरेत्॥
हृदि वा शक्तिगते च प्रक्षिपेज्जातवेदसम्॥ ८॥
गर्भाधानादिकं कृत्वा निष्कृतिं चास्य पश्चिमाम्॥
हृदा कृत्वा सर्वकर्म शिवं सांगं तु होमयेत्॥ ९॥
पूजयेन्मण्डले शम्भुं पद्मगर्भं गरांकितम्॥
चतुःषष्ट्यन्तमष्टादि खाक्षि खाद्यादिमण्डलम्॥ १०॥
खाक्षीन्द्रसूर्य्यगं सर्वखादिवेदेन्दु (देवेन्दु) वर्त्तनम्॥
आग्नेय्यां कारयेत्कुण्डमद्धचन्द्रनिभं शुभम्॥ ११॥
अग्नीशास्त्र परायुस्यो हृदयादिगणेच्यते॥
अस्त्रं दिशां सुपद्मस्य कर्णिकायां सदाशिवः॥ १२॥
दीक्षां वक्ष्ये पञ्चतत्वे स्थितां भूम्यादिकां परे॥
निवृत्तिभू प्रतिष्ठितैर्विद्याग्निः शान्तिवन्निजः॥ १३॥
शान्त्यतीतं भवेद्योम तत्परं शान्तव्ययम्॥
एकैकस्य शतं होमा इत्येवं पंच होमयेत्॥ १४॥
पश्चात्पूर्णाहुतिं दत्त्वा प्रा (प्र)सादेन शिवं स्मरेत्॥
प्रायश्चित्तविशुद्ध्यर्थमेकैकाष्टाहुतिं क्रमात्॥ १५॥
होमयेदस्त्रबीजेन एवं दीक्षां संमीपयेत्॥
यजनव्यतिरेकेण गोप्यं संस्कारमुत्तमम्॥ १६॥
एवं संस्कारशुद्धस्य शिवत्वं जायते ध्रुवम्॥ १७॥

Then the coat of mail should be sprinkled with water. And *Śakti* should be assignend to the heart. Then he should place fire either in the heart or in the pit for *Śakti*. Having performed the Garbhādhāna he should celebrate the other rites. Afterwards having assigned to the heart the freedom from all those rites as well as all other rites he should perform Homa for Śiva and all th members of his family. Then in a diagram having the figure of a lotus drawn inside it he should worship the bull-emblemated deity Śambhu.

अध्यायः २३ / Chapter 23

सूत उवाच

शिवाचनं प्रवक्ष्यामि धर्मकामादिसाधनम्॥

त्रिभिर्मन्त्रैराचोमन्तु स्वाहनैः प्रणवादिकैः॥ १॥

Sūta said :—I will describe the adoration of Śiva by which religious profit, desire etc. are secured. With three mantrams beginning with Om and ending with Svāhā the mouth be rinsed with water.

ॐ हां आत्मतत्त्वाय विद्यातत्त्वाय ह्रीं तथा॥

ॐ हूं शिवतत्त्वाय स्वाहा हृदा स्याच्छ्रोत्रवन्दनम्॥ २॥

Om, Hām salutation into the principle of self. Hrim, salutation unto the principle of learning. Om, Hum salutation unto the principle of Śiva Svāhā., The ears should, be closed with the heart.

भस्मस्नानं तर्पणं च ॐ हां स्वाहा सर्वमन्त्रकाः॥

सर्वे देवाः सर्वमुनिर्मोक्षन्तो वौषडन्तकः॥ ३॥

Om, Ham, Yam, Svāhā are the mantrams for bathing with ashes and offering oblations of water. All the gods and all the Munis should be adored with the mantram "Salutation Vhouṣaṭ".

स्वधान्ताः सर्वपितरः स्वधान्ताश्च पितामहाः॥

ॐ हां प्रपितामहेभ्यस्तथा मातामहादयः॥ ४॥

All the Pitr̥s and all the Pitāmmahas (patriarchs) should be adored with mantrams ending with the word Svadhā. Om, Ham, alutation unto the great grand-fathers. The same is for the maternal grand-father.

हां नमः सर्वमातृभ्यस्ततः स्यात्प्राणसंयमः॥

आचामं मार्जनं चाथो गायत्रीं च जपेत्ततः॥ ५॥

[The next is] Ham, salutation unto all the Mātr̥s. Then the vital, airs should be suppressed Then he should rinse his mouth with water, rub his body his recite the Gāyatrī [which is as follows].

ॐ हां तन्महेशाय विद्महे, वाग्विशुद्धाय धीमहि॥

तन्नो रुद्रः प्रचोदयात्॥ ६॥

Om, Ham, Tam Maheśāya Vidmahe, Vāgviśudhāya Dhīmahi Tanno Rudraḥ Pracodayāt.

सूर्योपस्थानकं कृत्वा सूर्यमन्त्रैः प्रपूजयेत्॥

ॐ हां ह्रीं हूं ह्रैं ह्रौं हः शिवसूर्याय नमः॥

ॐ हं खखोल्काय सूर्यमूर्तये नमः॥

ॐ हां ह्रीं सः सूर्याय नमः॥ ७॥

Then having placed near the sun he should adore him with *Sūrya* (sun) mantrams. [It is] Om, Ham, Him, Hum, Haim, Houm, Haḥ salutation unto Śiva Sūrya. Om, Ham salutation unto Khaholka, the form of the sun. Om, Hram, Hrim, Saḥ, salutation unto the sun.

दण्डिने पिङ्गले त्वातिभूतानि च ततः स्मरेत्॥

अग्न्यादौ विमलेशानमाराध्य परमं सुखम्॥ ८॥

In the same way [the attendants of the sun] Daṇḍina and Piṅgala should be remembered. Then in the south-east and other corners of the mystic diagram Vimala, Iśā and other powers of the sun should be adored with great felicity.

यजेत्पद्मां च रां दीप्तां रीं सूक्ष्मां रूं जयां च रें॥

भद्रां च रैं विभूतिं रें विमलां रौममोधि (रोधि)काम्॥ ९॥

Then he should adore Padmā with the mantram Rām, Diptawith the Rīm, Sukṣmā with Rum Jayā with Rem, Bhadrā with Raim, Bibhūti with Rom and Vimalā with Roum.

रं विद्युतां च पूर्वादौ रा (रं) मध्ये सन्नतोमुखीम्॥

अर्कासनं सूर्यमूर्तिं हां हूं (ह्रीं) सः सूर्यमर्चयेत्॥ १०॥

He should adore lightnings with Ram, in the east and other quarters, Ram in the middle and Ran on all sides. He should adore the seat of the sun, the fom, of the sun itself with the mantram "Hrām, Hrum, Saḥ".

ॐ आं हृदकाय च शिरः शिखा च भूर्भुवः स्वरोम्॥

ज्वालिनीं हं कवचस्य चास्त्रं राज्ञां च दीक्षिताम्॥ ११॥

Om and am are the mantrams for the heart of the sun and his head and tuft of hair. Roum is for heaven, sky and earth. The burning mantram Hum is for the coat of mail: astram is for the initiated queen. The worshipper should adore all in the heart of the sun.

यजेत्सूर्यहृदा सर्वान्सोमं मं च मंगलम्॥

बं बुधं बृं बृहस्पतिं भं भार्गवं शं शनैश्चरम्॥ १२॥

रं राहुं कं यजेत्केतुं ॐ तेजश्चण्डमर्चयेत्॥
सूर्यमभ्यर्च्य चाचम्य कनिष्ठातोऽङ्गकान्यसेत्॥ १३॥

Som is the mantram for Soma, Mam for Maṅgala, Bam for Budha, Bṛm for Brhaspati, Bham for Bhārgava, Jum for Śani and ram for Rāhu. With Ram one should adore Ketu and with Om the solar disc. Having adored the sun and insed his mouth wirh water he should assign all the figers beginning with the youngest.

हां हच्छिरो हूं शिखा हैं वर्म्म हौं चैव नेत्रकम्॥
होऽस्त्रं शक्तिस्थितिं कत्वा भूतशुद्धिं पुनर्यसेत्॥ १४॥

Ham, Him is the mantram for the head, Hum for Śikhā (tuft of hair), Haim for coat of mail, Houm for eyes and Hos for the weapon. Having thus placed the Śakti he should perform again the nyāsa of *bhūta-suddhi* (purification of elements).

अर्घ्यपात्रं ततः कृत्वा तदद्भिः प्रोक्षयेद्यजेत्॥ १५॥
आत्मानं पद्मसंस्थं च हौं शिवाय ततो बहिः॥
द्वारे नन्दिमहाकालौ गंगा च यमुनाथ गौः॥ १६॥
श्रीरस्त्रं वास्त्वधिपतिं ब्रह्माणं च गणं गुरुम्॥
शक्तयनन्तौ यजेन्मध्ये पूर्वौ धर्मकादिकम्॥ १७॥
अधर्माद्यं च वह्न्यादौ मध्ये पद्मस्य कर्णिके॥
वामा ज्येष्ठा च पूर्वौ रौद्री काली च पूर्वदः॥ १८॥

Then making a vessel of arghya, he should sprinkle it with water and then adore the self as being stationed in the lotus, in the exterior with the mantram "Salutation unto Śiva," then Nandī and Mahākālā at the gate, then Gaṅga, Yamunā, the goddess of speech, (the mystic mark) Śrīvatsa, the presiding goddess of the land, Brahmā, Gaṇa, the preceptor. Śakti and Ananta in the middle pericarp, Dharma (Ihe god of virtues and others, in the east and other sides, the god of sin (Adharma) and other in the south-east pericarp, Vāmā and Jyeṣṭhā in the middle pericarp; Roudrī, Kālī and Śivāsita in the easternn pericarp of the lotus of the heart.

ॐ हौं कलविकरिण्यै बलविकरिणी ततः॥
बलप्रमथिनी सर्वभूतानां दमनी ततः॥ १९॥

Then the Balavikarini should be adored with the mantram "Om, Houm, saluation unto

Kalavikarini". The goddess of strength, which subdues all creatures, should be next adored.

मनोन्मनी यजेदेताः पीठमध्ये शिवाग्रतः॥
शिवासनं महामूर्तिं मूर्तिमध्ये शिवाय च॥ २०॥

Then in the Pīṭha before Śiva Manonmani should be adored. He should then make a seat for Śiva and his great image. He should invoke the spirit of Śiva with in the image.

आवाहनं स्थापनं च सन्निधानं निरोधनम्॥
सकलीकरणं मुद्रादर्शनं चार्घ्यपाकम्॥ २१॥
आचामाभ्यङ्गद्वर्त्तं स्नानं निर्मथनं चरेत्॥
वस्त्रं विलेपनं पुष्पं धूपं दीपं चरुं ददेत्॥ २२॥
आचामं मुखं वासं च ताम्बूलं हस्तशोधनम्॥
छत्रचामरपवित्रं परमीकरणं चरेत्॥ २३॥

He should then peroform the rites of sthāpanam (installation of the image), Sannidhāna, Nirodha, Sakalīkaraṇa, Mudrā, Aghya, Pādyā, Ācāmā, Abhyaṅga, Udvartā, Snāna (bathing) and Nirmañcana (rubbing) Next he should offer raiments, unguents, flowers, incense, lamps, caru (a kind of food) water for rinsing mouth, delightful habitation, betel, imbrella, chowries, and sacred thread.

रूपकल्पेन चैकाहजपो जाप्यसमर्पणसम्॥
स्तुतिर्नतिर्हृदाद्यैश्च ज्ञेयं नामाङ्गं पूजनम्॥ २४॥

He should then imagine the form of one God, recite his name and dedicate it to him. With eulogy, bowing and [meditation in the] heart this adoration of Nāmāṅga (Name and limbs) should be finished.

अग्नीरक्षो वायव्ये मध्ये पूर्वोदितन्त्रकम्॥
इन्द्राद्याश्च यजेच्चण्डं तस्मै निर्माल्यमर्पयेत्॥ २५॥
गुह्यातिगुह्यगोप्ता त्वं गृहाणास्मत्कृतंजपम्॥
सिद्धिर्भवतु मे देव तत्प्रसादात्त्वयि स्थितिः॥ २६॥
यत्किञ्चित्क्रियते कर्म सदा सुकृतदुष्कृतम्॥
तन्मे शिवपदस्यस्य रुद्र क्षपय शङ्कर॥ २७॥

Agnīśa should be placed in the north-west. He should then adore Indra and other deities and Caṇḍa and dedicate to them offerings, saying "Thou art the mysterious of the mysterious and the protector. Do thou accept this my recitation. O god, may I, by thy favour and on thy being present here, attain succes.

शिवो दाता शिवो भोक्ता शिवः सर्वमिदं जगत्॥
 शिवो जयति सर्वत्र यः शिवः सोऽहमेव॥ २८॥
 यत्कृतं यत्करिष्यामि तत्सर्वं सुकृतं तव(तस्तवम्)॥
 त्वं त्राता विश्वनेता च नान्योनायोऽस्ति मे शिव॥ २९॥

O god! O thou the giver of fame! do thou destroy all my actions, good or bad whatever I have done who am of the dignity of Śiva. Śiva is the giver, Śiva is enjoyer and Śiva is the entire universe. Śiva is victorious everywhere. I am myself Śiva. O Śiva! thou art the saviour and the learder of the universe. Save thee I have no other lord."

अथान्येन प्रकारेण शिवपूजां वदाम्यहम्॥

गणः सरस्वती नंदी महाकालोऽथ गंगयसा॥ ३०॥

I shall now describe another method of the adoration of Śiva. Gaṇa, Sarasvatī, Nandī, Mahākāla, Gaṅga, Yamunā, and the presiding deity of the house—all these should be assigned to the eastern gate.

पवनास्त्रं वास्त्वधिपो द्वारि पूर्वदितस्त्वमे॥

इंद्राद्याः पूजनीयाश्च तत्त्वानि पृथिवी जलम्॥ ३१॥

तेजो वायुर्व्योमं गंधो रसरूपे च शब्दकः॥

स्पर्शो वाक् पाणि पादं च पायूपस्थं श्रुतित्वचम्॥ ३२॥

चक्षुर्जिह्वा घ्राणमनो बुद्धिश्चाहं

घ्राणमनो बुद्धिश्चाहं प्रकृत्यपि॥

पुमान्नागो बुद्धिविद्ये कला कालो नियल्पि॥ ३३॥

माया च शुद्ध विद्या च ईश्वरश्च सदाशिवः॥

शक्तिः शिवश्च ताज्ज्ञात्वा मुक्तो ज्ञानी शिवो भवेत्॥ ३४॥

They should be adored Indra and other deities, earth, water, fire, air, sky, smell, taste, form sound, touch, speech, hand feet, the organ of generation, ear, skin tongue, nose, mind, egoism, nature, man, anger, malice, learning, proper time, improper time, fate, illusion, pure learning, Īśvara (creator) and Sadāśiva, Śakti and Śiva.

यः शिवः स हरिर्ब्रह्मा सोऽहं ब्रह्मास्मिं शङ्कर॥ ३५॥

भूतशुद्धिं प्रवक्ष्यामि यया शुद्धः शिवो भवेत्॥

हृत्पद्मे सद्योमन्त्रं स्यान्निवृत्तिश्च कला इडा॥ ३६॥

पिंगला द्वे च नाड्यौ तु प्राणोऽपानश्च मारुतौ॥

इन्द्रो देहो ब्रह्महेतुश्चतुरस्रं च मण्डलम्॥ ३७॥

Having known all these he should become wise and liberated. He who is Śiva is Hari and Brahmā and I am Brahman due to liberation. I shall explain the purification of elements, through which a man being purified becomes Śiva. The mantra is in the lotus of the heart. The return is immediate. These two are the *Nāḍis*, (nerves) *Idā*⁷ and *Pīṅgalā*.⁸ The two *Prāṇa* and *Apāna* in the square *Maṇḍala* (diagram) shall be the bodies of Indra and Brahmā.

वक्त्रेण लाञ्छितं वायुमेकोद्घातगुणाः शराः॥

हृत्स्थानसादृश्यरुतं शतकोष्टिप्रविस्तरम्॥ ३८॥

ॐ ह्रीं प्रतिष्ठायै ह हः फट्॥

ॐ ह्रीं हूं विद्यायै हं हः फट्॥

चतुरशीतिकोटीनामुच्छ्रयं भूमितन्त्रकम्॥ ३९॥

तन्मध्ये भववृक्षं च आत्मानं च विचिन्तयेत्॥

अधोमुखीं ततः पृथ्वीं तत्तच्छुद्धं भवेद्ध्रुवम्॥ ४०॥

The *maṇḍala* is marked by *Vajra*¹ and illuminated. The arrows are the quality of single stroke. The quiver in the place of heart is spacious and contains hundred chambers. *Om Hrīm Pratiṣṭhāyai Hum Haḥ Phaḥ; Om Hrām Vidyāyai Hrām Haḥ Phaḥ*. The Bhūmi Tantra is Eightyfour crores in height. In its centre he should contemplate the *Bhava-vṛkṣa* (the tree of worldly existence) and the soul.

The Earth should then be thought of as with a face downwards. Then everything should be made pure.

वामा देवी प्रतिष्ठा च सुषुम्ना धारिका तथा॥

समानोदानवरुणा देवता विष्णु कारणम्॥ ४१॥

Vāmā Devī is the *Pratiṣṭhā* (base). *Suṣumṇā*² is *dhārikā* (the supporting prop). The deities are *Samāna*, *Udāna* and *Varuṇa*. Viṣṇu is the cause.

उद्घाताश्च गुणा वेदाः श्वेतं ध्यानं तथैव च॥

एवं कुर्यात्किण्ठपद्ममूर्द्धचन्द्राख्यमण्डलम्॥ ४२॥

Udghātas (beginnings) are four times. The *dhyāna* is *Śveta* (white). The lotus of the neck should be made thus. The *maṇḍala* (diagram) shall be called *Ardhachandra* (Crescent moon).

पद्मांकितं द्विविंशतिककोटिविस्तीर्णमौ स्मरेत्॥

चतुर्नवत्युच्छ्रयं च आत्मानं च अधोमुखम्॥ ४३॥

Marked by a lotus it shall extend to two hundred crores. The *Ātman* ninetyfour (times) in height shall be thought of as with face downwards.

तालुस्थानं च पद्मं च अघोरो विद्ययान्वितः॥

नाभ्यो(ड्यो)ष्ठयोर्हस्तिजिह्वाध्यानोनागोऽग्निदेवता॥ ४४॥

There are places and lotuses. The *Aghora* (non-terrific) shall be accompanied by learning.

Nāga (Serpent) and the deity of fire are to be contemplated as the tongue of an elephant with the lips in the centre.

रुद्रहेतुस्त्रिरुद्धतास्त्रिगुणां रक्तवर्णकम्॥

ज्वालाकृते त्रिकोणं चतुःकोटिशतानि च॥ ४५॥

Rudra is the cause. The *Udgītha* is for three times. Its colour is that of blood. It is in the form of a blaze, trainangular in shape. Its altitude and width are four hundred crores.

विस्तीर्णं च समुत्सेधं रुद्रतत्त्वं विचिन्तयेत्॥

ललाटे वै तत्पुरुषः शान्तियः शाद्वलं बुधाः(वृषा)॥४६॥

कूर्मश्च कृकरो वायुर्देव ईश्वकारणम्॥

द्विरुद्धातो गुणौ द्वौ च धूम्रषट्कोणमण्डलम्॥ ४७॥

बिंदुङ्कितं चाष्टकोटिविस्तीर्णं चा चेच्छ्रयस्तथा॥

चतुर्दशाधिकं कोटिवायुतत्त्वं विचिन्तयेत्॥ ४८॥

Rudra *Tattva* should be contemplated thus.

It is in the forehead that the *Puruṣa* has his *Śakti*. A grassy place with tortoise and partridge, O scholars. *Vāyu* is the deity. *Īśvara* is the cause.

The *Vāyu Tattva* should be contemplated as extending to fourteen crores. *Udgītha* is for two times. The *maṇḍala* is hexagonal in shape called *Vṛṣa*. It is marked by a dot. The width and the altitude are eighty crores.

द्वादशांते सरसिजे शान्त्यतीतास्थेश्वराः॥

कुहूश्च शंखिनी नाड्यो देवदत्तो धनञ्जयः॥ ४९॥

In a lotus of twelve ends the *Īśvaras* are beyond. *Śānti* (peace) *Kuhū*, *Śaṅkhinī*, *Devadatta* and *Dhananjaya* are *Nāḍīs*.

शिखैशानकारणं च सदाशिव इति स्मृतः॥

गुण एकस्तयोद्धातः शुद्धस्फटिकवत्स्मरेत्॥ ५०॥

The cause is *Śikheśā* and *Sadāśiva*. The *Udghāta* is fore once only. It should be remembered as resembling bright glass.

षोडशकोटिविस्तीर्णं पञ्चविंशतिकोच्छ्रयम्॥

वर्तुलं चिंतयेद्योम भूतशुद्धिरुदाहृता॥ ५१॥

The width is sixteen crores. The altitude is twenty five crores. Thus the abode should be contemplated as circular in shape. *Bhūta Śuddhi* has been explained thus.

गुण्यो गुरुर्बीजगुरुः शक्तयन्तौ च धर्मकः॥

ज्ञानवैराग्यमैश्वर्यैस्ततः पूर्वादिपत्रक॥ ५२॥

Gaṇaguru, *Bijaguru*, *Śakti*, *Ananta*, *Dharmaka*, *Jñāna*, *Vairāgya*, *Aiśvarya*—all these are in the petals beginning with that in the east.

अधोर्द्धवदने द्वे च पद्मकर्णिककेसरम्॥

वामाद्या आत्मा विद्या च सदाध्यायेच्छिवाख्यकम्॥ ५३॥

Both of them are prone-faced and supine-faced. The pericarp and filaments of the lotus are contemplated. One should always contemplate the *Ātmavidyā* (study of soul) and those others beginning with *Vāmā*.

तत्त्वं शिवासने मूर्तिर्हौ हौ विद्यादेहाय नमः॥

बद्धपद्मासनासीनः सितः षोडशवार्षिकः॥ ५४॥

The *Tattva* named *Śiva* should be thought of in the seat of *Śiva*. The *Mūrti* is *Ho Haum*. Obeisance to *Vidyādeha*.

Lord *Śiva* is seated in the pose *Padmāsana*, white in colour and sixteen years old.

पञ्चवक्रः करगैः स्वैर्दशभिश्चैव धारयन्॥

अभयं प्रसादं शक्तिं शूलं खट्वाङ्गमीश्वरः॥ ५५॥

He has five faces. Of his ten hands, the five on the right carry *Abhaya*, *Prasāda*, *Śakti*, *Śūla* (trident) and *Khaṭvāṅga*.

दक्षैः करैर्वागैश्च भुजगं चाक्षसूत्रकम्॥

डमरुकं नीलोत्पलं बीजपूरकमुत्तमम्॥ ५६॥

And the left ones carry *Serpent*, *Akṣsūtra* drums, blue lotus and the pomegrate.

इच्छाज्ञानक्रियाशक्तिस्त्रिनेत्रो हि सदाशिवः॥

एवं शिवार्च्यनध्यानी सर्वदा कालवर्जितः॥ ५७॥

Sadāśiva is three-eyed. He has *icchā śakti* (will-power), *Jñānaśakti* (knowledge-power), and *Kriyāśakti* (Action-power). A person who

worships Śiva like this and contemplates thus will be devoid of Kāla (become deathless).

इहाहोरात्रचारेण त्रीणि वर्षाणि जीवति॥

दिनद्वयस्य चारेण जीवेद्वर्षद्वयं नर॥ ५८॥

If one circle of worship is completed in a day and night, the worshipper shall live for

three years, if in two days, he shall live for two years.

दिनत्रयस्य चारेण वर्षमेकं स जीवति॥

नाकाले शीतले मृत्युरुष्णे चैव तु कारके॥ ५९॥

If in three days he shall live for one year. He will never have premature death or death due to cold or heat.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शिवार्चननिरूपणं नाम त्रयोविंशोऽध्यायः॥ २३॥

॥ इति शिवादि पूजा समाप्ता ॥

अध्यायः २४ / Chapter 24

सूत उवाच

वक्ष्ये गणादिकाः पूजाः सर्वदा स्वर्गदाः पराः॥

गणासनं गणमूर्तिं गणाधिपतिमर्चयेत्॥ १॥

Śiuta said :- I will now describe the most excellent adoration of Gaṇas¹ which gives all and even heaven. The worshipper should adore the seats of Gaṇas, the images of Gaṇas and the lord of Gaṇas.

गामादिहृदयाद्यंगं दुर्गाया गुरुपादुकाः॥

दुर्गासनं च तन्मूर्तिं ह्रीं दुर्गे रक्षणीति च॥ २॥

Heart and other limbs should be assigned to Drugā. The sandals of the preceptor, the seat of Drugā and her image should be adored with the mantram:—"Hrim, O Durgā, protect."

हृदादिकं नव शक्तयो रुद्रचण्डा प्रचण्डयाः॥

चण्डोग्रा चण्डनायिका चण्डा चण्डवती क्रमात्॥ ३॥

चण्डरूपा चण्डिकाख्या दुर्गेदुर्गेऽथ रक्षिणि॥

वज्रखड्गादिका मुद्राः शिवाद्या वह्निदेशतः॥ ४॥

Then assignment should be made to the eight Śaktis, called Caṇḍikās, viz Rudracāṇḍa, Pracāṇḍa, Caṇḍogra, Caṇḍanāyika, Caṇḍa, Caṇḍavatī and Caṇḍarūpa with the mantram O Durgā, O Durgā, O protectress. Then Vajra, Khaḍga and other Mudrās of Śiva should be adored in the south-east.

सदाशिवमहाप्रेतपद्मासन मथापि वा।

ऐं क्लीं (ह्रीं) सौस्त्रिपुरायै नमः॥

1. Troops of inferior deities considered as Śiva's attendants and under the special superintendence of Gaṇeśa.

ॐ ह्रां ह्रीं क्षं क्षीं स्त्रीं रक्तीं रो स्फीं शां पद्मासन

च मूर्तिं च त्रिपुराहृदयादिकम्॥ ५॥

Then Sadāśiva the lord of goblins and the lotus seat [should be adored.]

Em, Klim, salutation unto Sonstripara. Om, Hram, Hrīm, Kṣem, Kṣaim, Strim, Skom, Rom, Sphem, Sphom, the lotus seat and the heart etc. of Tripura.

पीठाम्बुजे तु बाह्ययसादीर्ब्रह्माणी च महेश्वरी॥

कौमारी वैष्णवी पूज्या वाराही चेन्द्रदेवता॥ ६॥

चामुण्डा चण्डिका पूज्या भैरवाख्यास्ततो यजेत्॥

असितांगो रुरुश्चण्डः क्रोध उन्मत्तभैरवः॥ ७॥

कपाली भीषणश्चैव संहारश्चाष्ट भैरवाः॥

रतिः प्रीतिः कामदेवः पञ्च बाणाश्च योगिनी॥ ८॥

वटुकं दुर्गाया विघ्नराजो गुरुश्च क्षेत्रपः॥

पद्मगर्भे मण्डले च त्रिकोणे चिन्तयेद्भुदि॥ ९॥

शुक्लां वरदाक्षसूत्रपुस्ताभयसमन्विताम्॥

लक्षजप्याच्च होमाच्च त्रिपुरा सिद्धिदा भवेत्॥ १०॥

Then in the lotus pitha (altar) should be adored Brāhmaṇī, Maheśvarī, Koumārī, Vaiṣṇavī, Indradevatā Camuṇḍa and Caṇḍikā. Then the Bhairavas should be adored. Asitāṅga, Ruru, Caṇḍa, Krodha, Unmatābhairava, Kapālī, Bhīṣaṇa, and Saṁhāra, are the eight Bhairavas. He should meditate in his heart, in a maṇḍala (diagram) with a lotus inside in and

2. These are the personifications of the terrific power of Śiva.

having three corners, on Rati, Prīti, Kāmadeva, the five arrows, Yoginī, Valukā, Durgā, Vighnarāja, Guru (preceptor) and Kṣatrapa.

By reciting this mantram for a lac of times and by offering oblations to the fire Tripura gives Siddhi.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे त्रिपुरादिपूजानिरूपणं नाम चतुर्विंशोऽध्यायः ॥२४॥

अध्यायः २५ / Chapter 25

सूत उवाच

ऐं क्रौं श्रीं स्पें क्षौं अनन्तशक्ति।

पादुकां पूजयामि नमः॥ १॥

Sūta said :—Em, Krīm, Śrīm, Spheṃ Kṣoum, I adore the padukā (shoe), of Aannta Śakti.

ऐं ह्रीं श्रीं प्रौं क्षौं आधारशक्तिपादुकां पूजयामि नमः॥

ॐ हं कालाग्निरुद्रपादुकां पूजयामि नमः॥ २॥

Em, Hrīm, Śrīm Phrom, Kṣoum, I adore the Pādukā of Adhāra-Śakti, salutation.

ॐ ह्रीं हुं हाटकेश्वरदेवपादुकां पूजयामि नमः॥

ॐ ह्रीं शेषभट्टारकपादुकां पूजयामि नमः॥ ३॥

Om, Hrīm, I dore the Pādukā of Katagni Rudra, salutation. Om, Hrim, Hum, I adore the Pādukā of Hatakeśvara, salutation.

ॐ ह्रीं श्रीं पृथिवीतत्सर्वणभुवद्वीपसमुद्र

दिशामनन्ताख्यमासनं षड्मासनं पूजयामि नमः॥ ४॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे आसनपूजानिरूपणं नाम पंचविंशोऽध्यायः ॥ २५॥

अध्यायः २६ / Chapter 26

सूत उवाच

अनंतरं करन्यासः॥ विद्याकरी शुद्धिः कार्य्या॥

पद्ममुद्रां बद्ध्वा मन्त्रन्यासं कुर्यात्॥

कौं कनिष्ठायै नमः॥ नौं अनामिकायै नमः॥

मौं मध्य मायै नमः॥ तौं तर्जन्यै नमः॥

अं अंगुष्ठायै नमः॥ लां करतलायै नमः॥

वां करपृष्ठायै नमः॥ १॥

Sūta said:—Thereupon Karanyāsa (assignment of hands) and the purificatory rite should be performed. Having formed Padmamudrā he should make the assignment of mantrams.

Koum, salutation unto the youngest finger. Noum, salutation unto the nameless (ring)

finger. Moum, salutation unto the middle finger. Toum; salutation unto Tarjanī. Am, salutation unto Aṅguṣṭha. Lām salutation unto the soles of the hands. Vām, salutation unto the back of hands.

अथ देहन्यासः॥ स्मंस्मं मणिबन्धाय नमः॥

ऐं ह्रीं श्रीं करास्फालाय नमः॥

महातेजोरूपं हुंकारेण करास्फालं कुर्यात्॥ २॥

Then Deha (body) Nyāsa. Kam, salutation unto Maṇivandha. Em, Hrīm, Śrīm, salutation unto Kāraṣkara. He should consecrate the hands with Hum Hum, effulgent like the great fire.

ऐं ही श्रीं ह्रीं स्फैं नमो भगवते स्फैं कुब्जिकायै नमः॥
 हं ह्रीं ह्रीं डञ्जनमे अघोरामुखि हां ही
 किलिकिलि विच्चे स्थौल्यक्रोशी ह्रीं ह्रीं
 श्रीं ऐं नमो भगवते ऊर्ध्ववक्त्राय नमः॥
 स्फौं कुब्जि कायै पूर्ववक्त्राय नमः॥
 ह्रीं श्रीं ह्रीं डञ्जनमे दक्षिणवक्त्राय नमः॥
 ॐ ह्रीं श्रीं किलिकिलि पश्चिमवक्त्राय नमः॥
 ॐ अघोरामुखि उत्तरवक्त्राय नमः॥
 ॐ नमो भगवते हृदयाय नमः क्षौं (क्षें ऐं)
 कुब्जिकायै शिरसे स्वाहा॥
 ह्रीं क्रीं ह्रीं आं ड ञ नमे शिखायै वषट्॥
 अघोरामुखि कवचाय हूं।
 हैं हैं ई नेत्रत्रयाय वौषट्॥
 किलिकिलि विच्चे अस्त्राय फट्॥ ३॥

Em, Hrīm, Śrīm, Hrīm, Saphaim, salutation unto Bhagavate. Sphaim salutation unto Kuvjikāyai. Hrum, Hrīm, Kroum Aṅga name of dreadful mouth. Ham, Hīm, Kilikili, Hrīm, Hrīm, Śrīm, Em: salutation unto Bhagavate of the upper mouth. Sphum, salutation unto Kuvjikāyai¹ of the left mouth. Hrīm, Śrīm, Hrīm, salutation unto, Aṅganame of the southern mouth. Om, Hrīm, Śrīm, salutation unto Kilikili right mouth. Om, salutation unto Aghoramukhi (dreadful mouthed) of the northern mouth. Om, Namaḥ salutation unto the heart of Bhagavate. Kṣem, Em, Kuvjikayai, Śīrase (head) Svāhā. Hrīm, Krīm, Hrīm Pram, ṇa, ṇa ṇa Name, Śikhayai (tuft of hair),

Aghoramukhi, Kavacāya, (coat of mil) Hum. Haim, Im, unto three eyes Vouṣat. Kilikili unto weapons phaṭ.

ऐं ह्रीं श्रीं अखण्डमण्डलाकारमहाशूलमण्डलाय
 नमः सोममण्डलाय नमः॥ ऐं ह्रीं श्रीं वायुमण्डलाय
 नमः॥ ऐं ह्रीं श्रीं सोममण्डलाय नमः॥
 ऐं ह्रीं श्रीं महाकुलबोधवलिमण्डलाय नमः॥ ऐं
 ह्रीं श्रीं महाकौलमण्डलाय नमः॥ ऐं ह्रीं श्रीं
 गुरुमण्डलाय नमः॥ ऐं ह्रीं श्रीं सोममण्डलाय
 नमः॥ ऐं ह्रीं श्रीं समग्र सिद्ध योगिनीपीठोपपीठ
 क्षेत्रेपक्षेत्रमहासन्तानमण्डलाय नमः॥
 एवं मंडलानां द्वादशकं क्रमेण पूज्यम्॥ ४॥

Em, Hrīm, Śrīm, salutation unto the mystic diagram of the great dart of a connected circular form. Em, Hrīm, Śrīm, salutation unto the circular orb of the air. Em, Hrīm, Śrīm salutation unto the disc of the moon. Em, Hrīm, Śrīm, salutation unto the mystic diagram of Mahākulavodhavalī. Em, Hrīm, Śrīm, salutation unto the mystic diagram of Koula. Em, Hrīm, Śrīm, salutation unto the mystic diagram for the preceptor. Em, Hrīm, Hrīm, salutation unto theluytic diagram of the Sāman. Em, Hrīm, Śrīm, salutation unto the diagrams of the principal and minor pīṭhas of all Siddha yoginīs, of all the principal fields and minor ones and of all their offspring.

These twelve mystic diagrams should be adored in order of succession.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे आचारकाण्डे करन्यासादिनिरूपणं नाम षड्विंशोऽध्यायः॥ २६॥

अध्यायः २७ / Chapter 27

सूत उवाच

ॐ कणिचिकीणिकक्वाणी चर्वाणी भूतहारिणी
 फणिविषिणि विरथनारायणि उमे दहदह हस्ते चण्डे
 रौद्रे माहेश्वरि महामुखि ज्वालामुखि शंकुकर्णि
 शुकमुंडे शत्रुं हनहन सर्वनाशिनि स्वेदय
 सर्वाङ्गशोणित तन्निरीक्षसि मनसा देवि
 सम्मोहयसम्मोहय रुद्रस्य हृदये जाता रुद्रस्य हृदये

जाता रुद्रस्य हृदये स्थिता॥
 रुद्रो रौद्रेण रूपेण त्वं देवि रक्षरक्ष मां हूं मां हूं
 फफफ ठठ स्कन्दमेखलाबालग्रहशत्रुविषहारी ॐ
 शाले माले हरहर विषोकाररहिविषवेगे हां हां
 शवरि हूं शवरि आकौलवेगेश सर्वे
 विंचमेघमाले सर्वनागादिविषहरणम्॥ १॥

Sūta said :—Om, O thou the skeleton of Kāla and Vikāla! O Cāṇḍinī! O thou the destroyer of creatures! O thou the venom of serpents! O Virathanārāyaṇī! O Umā! O thou

1. An unmarried girl of 8 years.

of burining hand! O Caṇḍā! O Roudrī! O Māheśvarī, O thou of a huge mouth, O thou of a-burning mouth! O thou having dirt-like ears ! O Śukamuṇḍa ! O thou the destroyer of all, destroy the enemies. Khakha, thou dost look at all with thy entire body covered with blood. O goddess Manasā rstupify all, stupify all, O goddess! thou art born in the heart of Rudra,

thou art stationed there-and thou dost appear in a terrific form. Protect, Protect Mam, Hum, Mam, Phaphap, Ṭhaṭha, O thou wearing a girdle of beads. O thou destroyer of the poison of plants and enemies. O Śālā ! O Mālā Hara, Hara, Viṣoka, Ham, Ham, ! Śavari, Hum, Śavarī, Prakonaviśare ! Sarve ! Viñcamegha Mile! It is destructive of the poison of all serpents.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकांडे नागादिविविधविषहर मन्त्रनिरूपणं नाम सप्तविंशोऽध्यायः॥ २७॥

अध्यायः २८ / Chapter 28

सूत उवाच

गोपालपूजां वक्ष्यामि भुक्तिमुक्तिप्रदायिनीम्॥
द्वारे धाता विधाता च गंगायमुनया सह॥ १॥
शंखपद्मनिधी चैव सारंगः शरभः श्रिया॥
पूर्वे भद्रः सुभद्रो द्वौ दक्षे चण्डप्रचण्डकौ॥ २॥

Sūta said :—I will now describe the adoration of Gopala which yeilds emancipation and enjoyment. In the door Dhātā, Vidhātā, Gaṅgā with Yamunā, the Nidhis Śaṅkha and Padma, Śāraṅga, Śarabha and Śrī should be adored. In the east should be adored Bhadra and Subhadra, in the south Caṇḍa and Pracauṇḍa.

पश्चिमे बलप्रबलौ जयश्च विजयो यजेत्॥
उत्तरे श्रीश्चतुर्द्वारि गणे दुर्गा सरस्वती॥ ३॥

In the west Vala, and Pravāla and Jaya and Vijaya in the north. In the four doors Śrī, Gaṇa? Durgā and Sarasvatī should be adored.

क्षेत्रस्याग्न्यादिकोणेषु दिक्षु नारदपूर्वकम्॥
सिद्धो गुरुर्नलकूवरं कोणे भागवतं यजेत्॥ ४॥

In the south-east and other corners of the field Nārada, Siddhas, the preceptor, Nalakūvara should be adored.

पूर्वे विष्णुं विष्णुतपो विष्णुशक्तिं समर्चयेत्॥
ततो विष्णुपरीवारं मध्ये शक्तिं च कूर्मकम्॥ ५॥
अनन्तं पृथिवीं धर्मं ज्ञानं वैराग्यमग्निनतः॥
ऐश्वर्यं वायुपूर्वं च प्रकाशात्मानमुत्तरे॥ ६॥

In the east the worshipper should adore Viṣṇu, his asceticism and power. Then in the middle he should adore the family of Viṣṇu, the Śaktis, the tortoise, Ananta, earth, religion,

knowledge and disassociation from the world. He should adore prosperity in the south-east and the manifest self in the north.

सत्त्वाय प्रकृतात्मने रजसे मोहरूपिणे॥
तमसे कन्द पद्माय यजेत्कं काकतत्वकम्॥ ७॥

He should then adore the Sattva guṇa identical with Prakṛti (nature), and Rajas identical with Moha (stupefaction) and Tamas, the lotus and the principle of egoism, learning, the great principle and the solar and lunar discs.

विद्यातत्त्वं परं तत्त्व सूर्येदुवह्निमण्डलम्॥
विमलाद्या आसनं च प्राच्यां श्रीं ह्रीं प्रपूजयेत्॥ ८॥

गोपीजनवल्लभाय स्वाहान्तो मयुरुच्यते॥
अंगानि यथाआचक्रं च सुचक्रं विचक्रं च तथैव च॥ ९॥

Then in the east he should adore Vimala and other seats with the man trams Śrīm, Hrīm, salutation unto the dearest lord of milik-men, Svāhā. This is the mantram.

In the eastern corners of the diagrīm of the heart he should adore his weapons viz Acakra, Sucakra, Vicakra, the discus Sudarśana, which protects the three worlds and destroys the Asuras.

त्रैलोक्यरक्षकं चक्रमसुरादिसुदर्शनम्॥
हृदादिपूवकोणेषु अस्त्रं शक्तिं च पूर्वतः॥ १०॥
रुक्मिणी सत्य भामा च सुनंदा नागनाजित्या॥
लक्ष्मणा मित्रविंदा च जाम्बवत्या सुशीलया॥ ११॥

Then in the east he should adore the Śaktis namely Rukmiṇī, Satyabhāmā, Sunandā, Nāgnajīti, Lakṣmaṇā, Mitravṛndā, Jambāvati and Suṣitā.

शंखचक्रगदापद्मं मुसलं शार्ङ्गमर्चयेत्॥
 खड्गं पाशांकुशं प्राच्यां श्रीवत्सं कौस्तुभं यजेत्॥ १२॥
 मुकुटं बलमालां च ऐन्द्राद्यान्ध्वजमुख्यकान्॥
 कुमुदद्यान्विष्वक्सेनं श्रिया कृष्णं सहार्चयेत्॥
 जप्याद्भयानात्पूजनाच्च सर्वान्कामानवाप्नुयात्॥

Then in the east he should also adore his conch shell, discus, club, lotus, mace, the Śārṅga

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्रीगोपालपूजानिरूपणं नामाष्टाविंशोऽध्यायः॥ २८॥

अध्यायः २९ / Chapter 29

हरिरुवाच

त्रैलोक्यमोहिनीं वक्ष्ये पुरुषोत्तममुख्यकाम्॥
 पूजामन्त्राज्झीधराद्यान्धर्मकामादिदायकान्॥ १॥

Hari said :—I will now describe the Trailokyamohini rite (fascinating the three worlds) of the foremost of male beings, its adoration and the mantram called Śrīdhara which yields religious profit, desire and wives.

ॐ ह्रीं श्रीं क्लीं हूं ॐ नमः॥ पुरुषोत्तम अप्रतिरूप
 लक्ष्मीनिवास जगत्क्षोभण सर्वस्त्रीहृदयदारण
 त्रिभुवनमदोन्मादनकर सुरासुरमनुज सुंदरी जनमनांसि
 तापयतापय शोषयशोषय मारयमारय स्तम्भस्तम्भय
 द्रावयद्रावय आकर्षआकर्षय, परमसुभग
 सर्वसौभाग्यकर सर्वकामप्रद अमुकं हनहन चक्रेण
 गदया खड्गन सर्वबाणौर्भिधिभिन्धि पाशेन
 कुट्टकुट्ट अंकुशेन ताडयताडय तुरुतुरु किं
 तिष्ठसि तारयतारय यावत्समीहितं
 मे सिद्धं भवति ह्रीं (हूं) फट् नमः॥ २॥

Om, Hrīm, Śrīm, Klīm, Hum, Om, Namaḥ :
 O foremost of male-beings! O thou of an incomparable form! O thou the abode of the goddess of prosperity! O thou the agitator of the entire universe! O thou who rivest the hearts of all women! O thou who maddenst the three worlds ! Distress the hearts of all beautiful women amongst me celestials and Asuras; dry them up, strike them, check them, melt them and attract memory of great auspiciousness! O thou of good luck! O thou the giver of all desired for object! destroy such and such person with thy discus, club or sword. Cut him with

bow, sword, noose, goad, the mystic mark Śrīvatsa, and the jewel Koustabha. He should then adore his crown, garland of wild flowers, his Indra and other flags, Kumudas, Viśvaksena and Kṛṣṇa along with Śrīyā. By reciting his name and adoring him one attains all desired for objects.

all thy weapons, strike him with thy goad, inflict him. Why dost thou wait. Save me, save me, so long my Siddhi is not perfected. Hum, phaṭ salutation.

ॐ श्रीं (श्रीः) श्रीधराय त्रैलोक्यमोहनाय नमः॥

क्लीं पुरुषोत्तमाय त्रैलोक्यमोहनाय नमः॥ ३॥

Śrīm, salutation unto the holder of Śrī and the enchanter of the three worlds. Klīm, salutation unto the foremost of male beings, the enchanter of the three worlds.

ॐ विष्णवे त्रैलोक्यमोहनाय नमः॥

ॐ श्रीं ह्रीं क्लीं त्रैलोक्यमोहनाय विष्णवे नमः॥ ४॥

Hum, salutation unto Viṣṇu, the enchanter of the three worlds. Om, Śrīm, Hrīm, Klīm, salutation unto Viṣṇu, the enchanter of the three worlds.

त्रैलोक्यमोहना मन्त्राः सर्वे सर्वार्थसाधकाः॥

सर्वे चिंत्या पृथग् वापि व्यासात्संक्षेपतोऽथ वा॥ ५॥

All the Trailokyamohana mantrams are capable of securing the accomplishment of all objects. They may be meditated upon again separately and in brief.

आसनं मूर्तिमंत्रं चहोमाद्यंशङ्ककम्॥

चक्रं गदां च खड्गं च मुसलं शंखशार्ङ्गकम्॥ ६॥

शरं पाशं चांकुशं च लक्ष्मीगरुडसंयुतम्॥

विष्वक्सेनं विस्तराद्वा नरः सर्वमवाप्नुयात्॥ ७॥

Having adored with mantrams me seat, the image, the six limbs, discus, club, sword, mace, conch-shell, the Śārṅga, arrow, noose, goad, Lakṣmī, Garuḍa and Viśvaksena one attains of all.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे त्रैलोक्यमोहिनी (श्रीधर)

पूजनविधिर्नामैकानत्रिंशोऽध्यायः॥ २९॥

अध्यायः ३० / Chapter 30

सूत उवाच

विस्तरेण प्रवक्ष्यामि श्रीधरस्यार्चनं शुभम्॥

परिवारश्च सर्वेषां समो ज्ञेयो हि पंडितैः॥ १॥

Sūta said :—I will describe in full the auspicious adoration of Śrīdhara. The family of all should be liked at impartially by the learned.

ॐ श्रां हृदयाय नमः॥ ॐ श्रींशिरासे स्वाहा॥

ॐ श्रू शिखायै वषट्॥ ॐ श्रौं कवचाय हुं॥ ॐ

श्रौं नेत्रत्रयाय वौषट्॥ ॐ श्रः अस्त्राय फट् इति॥ २॥

Om. Śrām, salutation unto the heart. Om, Śrīm, unto the head Svāhā. Om Śram, unto the tuft of hair on the head, Vaṣat. Om Śraim unto the coat of mail, Hum. Om, Śroum, unto the three eyes, Vouṣat. Om, Śraḥ unto the weapon, Phaṭ.

दर्शयेदात्मनो मुद्रां शङ्खचक्रगदादिकाम्॥

ध्यात्वात्मानं श्रीधराख्यं शंखचक्रगदाधरम्॥ ३॥

ततस्तं पूजयेदेवं मण्डले स्वस्तिकादिके॥

Having thus shown unto self the various Mudrās as Śaṅkha, Cakra, Gadā etc. and meditated on self known as Śrīdhara, the holder of conchshell, discus and club a worshipper should adore the deity in the mystic diagram Svāstika and others.

आसनं पूजयेदादौ देवदेस्य शार्ङ्गिणः॥

एभिर्मन्त्रमहादेव ताम्नाञ्जृणु शङ्कर॥ ४॥

He should first of all adore the seat of the god of gods, the holder of Śārṅga with the following mantram, O Mahādeva. Hear them, O Śaṅkara.

ॐ श्रीधरासनदेवताः आगच्छत॥

ॐ समस्तपरिवारायाच्युतासनाय नमः॥ ५॥

Om, a presiding deity of the seat of Śrīdhara, come liere. am, salutation unto the entire family of the presiding deity of the seat of Acyuta.

ॐ धात्रे नमः॥ ॐ विधात्रे नमः॥ ॐ गंगायै

नमः॥ ॐ यमुनायै नमः॥ ॐ आधारशक्त्यै नमः॥

ॐ कूर्म्याय नमः॥ ॐ अनन्ताय नमः॥ ॐ पृथिव्यै

नमः॥ ॐ धर्माय नमः॥ ॐ ज्ञानाय नमः॥

ॐ वैराग्याय नमः॥ ॐ ऐश्वर्याय नमः॥

ॐ अधर्माय नमः॥ ॐ अज्ञानाय नमः॥

ॐ अवैराग्याय नमः॥ ॐ अनैश्वर्याय नमः॥

ॐ कन्दाय नमः॥ ॐ नालाय नमः ॐ पद्माय

नमः॥ ॐ विमलायै नमः॥ ॐ उत्कर्षिण्यै नमः॥

ॐ ज्ञानायै नमः॥ ॐ क्रियायै नमः॥ ॐ योगायै

नमः॥ ॐ प्रह्वयै नमः॥ ॐ सत्यायै नमः॥

ॐ ईशानायै नमः॥ ॐ अनुग्रहायै नमः॥ ६॥

Om salutation unto Dhātṛī, am salutation unto Vidhtrī. Om salutation unto Gaṅgā, am salutation unto Yamunā. Om salutation unto the Adhāra Śaktis. Om salutation unto the tortoise. Om salutation unto Ananta. am salutation unto the earth. am salutation religion. Om salutation unto knowledge. Om salutation unto Vairāgya (the spirit of disassociation from the world). Om salutation unto prosperity. Om salutation unto irreligion. Om salutation unto ignorance. Om salutation unto worldiness. Om salutation unto poverty. Om salutation unto Skanda. Om salutation unto Nīla. Om salutation unto the lotus. Om salutation unto Vimala. Om salutation unto Utkarṣiṇī. Om salutation unto Jñānā. am salutation unto Kriyā. am salutation unto Yogin, am salutation unto Putrā. Om salutation unto Prarhā. am salutation unto Satyā. Om salutation unto Īśāna. Om salutation unto Anugraha.

अर्चयित्वा समं रुद्र हरिमावाह्य संजयेत्॥

मन्त्रैरेभिर्महाप्राज्ञः सर्वपापप्राणाशनैः॥ ७॥

Having worshipped them, O Rudra and invoked Hari a. greatly wise worshipper should adore him with these mantrams destructive of all sins.

ॐ ह्रीं श्रीधराय त्रैलोक्यमोहनाय विष्णवेनम आगच्छ॥ ८॥

They are :—Om, Hrim, salutation unto Śrīdhara, Trailokyamohana and Viṣṇu.

ॐ श्रियै नमः॥ ॐ श्रां हृदयाय नमः॥

ॐ श्रीं शिरसे नमः॥ ॐ श्रूं शिखायै नमः॥

ॐ श्रौं कवचाय नमः॥ ॐ श्रौं नेत्रत्रयाय नमः॥

ॐ श्रः अस्त्राय नमः॥ ॐ शंखाय नमः॥

ॐ पद्माय नमः॥ ॐ चक्राय नमः॥

ॐ गदायै नमः॥ ॐ श्री वत्साय नमः॥
 ॐ कौस्तुभाय नमः॥ ॐ वनमालायै नमः॥
 ॐ पीताम्बराय नमः॥ ॐ ब्रह्मणे नमः॥
 ॐ नारदाय नमः॥ ॐ गुरुभ्यो नमः॥
 ॐ इन्द्रायै नमः॥ ॐ अग्नये नमः॥
 ॐ यमाय नमः॥ ॐ निर्वृतये नमः॥
 ॐ वरुणाय नमः॥ ॐ वायवे नमः॥
 ॐ सोमाय नमः॥ ॐ ईशानाय नमः॥
 ॐ अनन्ताय नमः॥ ॐ ब्रह्मणे नमः॥
 ॐ सत्त्वाय नमः॥ ॐ रजसे नमः॥
 ॐ तमसे नमः॥ ॐ विष्वक्सेनाय नमः॥ १॥

Om, salutation unto Śrī. Om, Śrām salutation unto the heart. Om, Śrīm, salutation unto the head. Om, Śrum, salutation unto Śikhā (the tuft of hair on the head). Om, raim, salutation unto the coat of mail. Om, Śroum, salutation unto the three eyes. Om, Śrah, salutation unto the weapon. Om, salutation unto the conch-shell. Om, salutation unto the lotus. Om salutation unto the discus. Om, salutation unto the club. Om, salutation unto the mystic mark Śrīvatsa. Om salutation unto thejem Koustabha. Om salutation unto the garland of forest flowers. Om salutation unto the yellow raiment. Om, salutation unto Brahmā. Om, salutation unto Nārada. Om, salutation unto the preceptors. Om, salutation unto Indra. Om, salutation unto Agni. Om, salutation unto Yama. am, salutation unto Nirṛta. Om, salutation unto Varṇa. Om, salutation unto Vāyu. Om, salutation unto Soma. Om, salutation unto Īśāna. Om. salutation unto Ananta. Om, salutation unto Brāhmaṇa. Om, salutation unto Sattva. Om, salutation unto Rajas. Om, salutation unto Viśvakṣena.

अभिषेकं तथा वस्त्रं ततो यज्ञोपवीतकम्॥

गन्धं पुष्पं तथा धूपं दीपमन्नं प्रदक्षिणम्॥ १०॥

Then he should dedicate redicate raiments, sacred thread, scents, flowers, incense, lamps and food and then circumambulate the deity.

दद्योदभिर्महामन्त्रैः समर्प्याथ जपेन्मनुम्॥

शतमष्टोत्तरं चापि जप्त्वा ह्यथ समर्पयेत्॥ ११॥

Having dedicated them with great mantrams he should recite the man tram. Having recited it one hundred and eight times he should dedicate it.

ततो मुहूर्तमेकन्तु ध्यायेद्देवं हृदि स्थितम्॥

शुद्धस्फटिकसंकाशं सूर्य्यकोटिसमप्रभम्॥ १२॥

प्रसन्नवदनं सौम्यं स्फुरन्मकरकुण्डलम्॥

किरीटिनमुदाराङ्गं वनमालासमन्वितम्॥ १३॥

Then for a moment he should meditate on the deity stationed in his heart, pure like crystal, effulgent like a koṭi of suns, of a delightful countenance, gentle, adorned with shining earrings, crown, beautiful limbs and a garland of forest flowers.

परब्रह्मस्वरूपं च श्रीधरं चिन्तयेत्सुधीः॥

अनेन चैव स्तोत्रेण स्तुवीत परमेश्वरम्॥ १४॥

A learned worshipper should think of Śrīdhara in his own form as identical with Para Brahma. With the following hymn he should chant the glories of the great Īśvara.

श्रीनिवासाय देवाय नमः श्रीपतये नमः॥

श्रीधराय सशार्ङ्गाय श्रीपद्माय नमोनमः॥ १५॥

Salutation unto the deity the abode of Śrī. Salutation unto the lord of Śrī. Salutation unto Śrīdhara with the Śārṅga bow, unto the giver of prosperity.

श्रीवल्लभाय शान्ताय श्रीमते च नमोनमः॥

श्रीपर्वतनिवासाय नमः श्रेयस्काराय च॥ १६॥

Salutation again and again unto the dearest lord of Śrī of a quiescent soul, unto Śrīman. Salutation unto the abode of Śrī mountain, unto him who does us good.

श्रेयसां पतये चैव ह्याश्रमाय नमोनमः॥

नमः श्रेयः स्वरूपाय श्रीकराय नमोनमः॥ १७॥

Salutation again and again unto the mass of spiritual well-being. Salutation again and again unto Śrīkara, "Salutation again and again unto him who is worthy of adoration and being taken refuge with.

शरण्याय वरेण्याय नमो भूयो नमोनमः॥

स्तोत्रं कृत्वा नमस्कृत्य देवदेवं विसर्जयेत्॥ १८॥

Having thus chanted the hymn, bowed unto

him the worshipper should perform the Visarjana (the life-destroying rite) of the god of gods.

इति रुद्र समाख्याता पूजा विष्णोर्महात्मनः॥

यः करोति महाभक्त्या स याति परमं पदम्॥ ११॥

O Rudra, I have thus described the adoration of the great Viṣṇu. He, who does it

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचार काण्डे श्रीधरा (विष्णव) चर्नविधिर्नाम त्रिंशोऽध्यायः॥ ३०॥

अध्यायः ३१ / Chapter 31

रुद्र उवाच

भूय एवं जगन्नाथ पूजां कथय मे प्रभो॥

यया तरेयं संसारसागरं ह्यतिदुस्तरम्॥ १॥

Rūdra said:—O lord, do thou again describe unto me the adoration of the lord of the universe by which I may cross over the most difficult ocean of Samsāra (transmigratory series.)

हरिरुवाच

अर्चनं विष्णुदेवस्य वक्ष्यामि वृषभध्वज॥

तच्छृणुष्व महाभाग भुक्तिमुक्तिप्रदं शुभम्॥ २॥

Hari said :—O bull-emblem'd deity, hear, O great one, I will describe the adoration of the Lord Viṣṇu which yields the most auspicious emancipation and enjoyment.

कृत्वा स्नानं ततः सन्ध्यां ततो यागगृहं व्रजेत्॥

प्रक्षाल्य पाणी पादौ च आचम्य च विशेषतः॥ ३॥

मूलमन्त्रं समस्तं तु हस्तयोर्व्यापकं न्यसेत्॥

मूलमन्त्रं च देवस्य शृणु रुद्र वदामि॥ ४॥

Having bathed and performed the rite of Sandhyā a worshipper should enter the sacrificial room, Having washed hands and feet and rinsed his mouth particularly he should assign the words of the principal mantram to his hand. Hear, hear, O Rudra. I will describe the principal mantram of the deity.

ॐ श्रीं ह्रीं श्रीधराय विष्णवे नमः॥

अयं मन्त्रः सुरेशस्य विष्णोरीशस्य वाचकः॥ ५॥

Om. Śrīm, Hrīm, salutation unto Śrīdhara Viṣṇu. This is the mantram of the Lord Viṣṇu, the king of the celestials.

with great reverential faith, attains to the great station.

इमं यः पठतेऽध्यायं विष्णुपूजाप्रकाशकम्॥

स विधूयेह पापानि याति विष्णोः परं पदम्॥ २०॥

He, who reads this chapter describing the adoration of Viṣṇu, has all his sins washed off, and attains of the exalted station of Viṣṇu.

सर्वव्याधिहरश्चैव सर्वग्रहहरस्तथा॥

सर्वपापहरश्चैव भुक्तिमुक्तिप्रदायकः॥ ६॥

It destroys all diseases, counteracts the evil influence of the planets, dissipates all sins and gives enjoyment and emancipation.

अंगन्यासं ततः कुर्यादेभिर्मन्त्रैर्विचक्षणः॥

ॐ हां हृदयाय नमः॥ ॐ ह्रीं शिरसे स्वाहा॥

ॐ हूं शिखायै वषट्॥ ॐ ह्रूं कवचाय हुं॥

ॐ ह्रौं नेत्रत्रयाय वौषट्॥ ॐ हः अस्त्राय फट्॥ ७॥

A learned worshipper should then make the assignment of the limbs.

Om, Hum, salutation unto the heart. Om, Him, salutation unto the head, Svāhā. Om, Hum. salutation unto the tuft of hair, Vaṣat. Om, Haim, salutation unto the coat of mail, Hum. Om, Houm. salutation unto the three eyes, Vouṣat. Om, has salutation unto the weapon, phaṭ.

इति मन्त्रः समाख्यातो मया ते प्रभविष्णुना॥

न्यासं कृत्वात्मनो मुद्रा दर्शयेद्विजितात्मवान्॥ ८॥

I have thus described unto thee the mantram of the powerful Viṣṇu. Having performed Nyāsa (assignment of mantrams) a self-controlled worshipper should make Mudrās.

ततो ध्यायेत्परं विष्णुं हृत्कोटरसमाश्रितम्॥

शंखचक्रसमायुक्तं कुन्देन्दुधवलं हरिम्॥ ९॥

श्रीवत्सकौस्तुभयुतं वन मालासमन्वितम्॥

रत्नहारकिरीटेन संयुक्तं परमेश्वरम्॥ १०॥

He should then meditate on the great Viṣṇu-Hari, white as the moon or a Kunda flower, holding conch-shell and discus, bearing the

mystic mark of Śrīvatsa and the Kousubha gem and adorned with the garland of forest flowers- the great Īśvara? bedecked with a jewelled necklace and a crown.

अहं विष्णुरिति ध्यात्वा कृत्वा वै शोधनादिकम्॥

यं क्षौं रमिति बीजैश्च कठिनी कृत्य नामभिः॥ ११॥

Having meditated "I am Viṣṇu" he should perform the purificatory rite. With the mantrams Yam, Kṣam and Ram he should [mentally] harden and from an egg and then cut it with Praṇava .

अण्डमुत्पाद्य च ततः प्रणवेनैव भेदयेत्॥

तत्र पूर्वोक्तरूपं तु भावयित्वा वृषध्वजः॥१२॥

आत्मपूजां ततः कुर्याद्गन्धपुष्पादिभिः शुभैः॥

आवाह्य पूजयेत्सर्वा देवता आसनस्य याः॥ १३॥

मन्त्रैरेभिर्महादेव तन्मन्त्रं शृणु शंकरा॥

विष्णवासनदेवता आगच्छतः॥ १४॥

Then, O bull-emblem deity, thinking of the form as described before he should make the worship of self with sacred sweet-scented flowers. Then invoking spirit unto all the deities seated there he should worship them with mantrams. Hear them, O Mahādeva! O Śaṅkara. Oye deities! come to the seat of Viṣṇu.

ॐ समस्तपरिवारायाच्युताय नमः॥ ॐ धात्रे नमः॥

ॐ द्वारश्रियै नमः॥ ॐ आधारशक्त्यै नमः॥

ॐ कूर्माय नमः॥ ॐ अनन्ताय नमः॥

ॐ अवैराग्याय नमः॥ ॐ अनैश्वर्याय नमः॥

ॐ सं सत्तय नमः॥ ॐ रं रजसे नमः॥

ॐ तं तमसे नमः॥ ॐ कं कन्दाय नमः॥

ॐ नं नालाय नमः॥ ॐ लां पद्माय नमः॥

ॐ अं अर्कमण्डलाय नमः॥ ॐ सोममण्डलाय

नमः॥ ॐ वं वह्निमण्डलाय नमः॥

ॐ विमलायै नमः॥ ॐ उत्कृष्टिण्यै नमः॥

ॐ ज्ञानायै नमः॥ ॐ क्रियायै नमः॥

ॐ योगायै नमः॥ ॐ प्रह्वयै नमः॥

ॐ सत्यायै नमः॥ ॐ ईशानायै नमः॥

ॐ अनुग्रहायै नमः॥ १५॥

Om, salutation unto the entire family of Acyuta. Om, salutation unto Dhātra. Om, salutation unto Vidhātra. Om, salutation unto

the Ganges. Om, salutation unto Yamunā. Om, salutation unto Śaṅkha Nidhi. Om, salutation unto the Nidhi, lotus. Om, salutation unto Caṇḍa. Om, salutation unto Pracaṇḍa. Om, salutation unto the presiding goddess of the gate, Om, salutation unto the Adhāra Śakti. Om, salutation unto the tortoise. Om, salutation unto Ananta. Om, salutation unto Śrī. Om, salutation unto Dharma. Om, salutation unto knowledge. Om, salutation unto the spirit of disassociation from the world. Om, salutation unto religion. Om, salutation unto worldliness. Om salutation unto poverty. Om, salutation unto Sattva. Om, salutation unto Rajas. Om, salutation unto Tamas. Om, salutation unto Skanda. Om, salutation unto Nila. Om, salutation unto the lotus. Om, salutation unto the solar disc. Om, salutation unto the lunar disc. Om, salutation unto the orb of fire. Om, salutation unto Vinatā. Om, salutation unto Utkarṣiṇī. Om, salutation unto knowledge. Om, salutation unto action. Om, salutation unto disease. Om, salutation unto Prarhā. Om, salutation unto Satya. Om, salutation unto Īśana. Om, salutation unto Anugraha.

गन्धपुष्पादिभिस्त्वैतैर्मन्त्रैस्तास्तु पूजयेत्॥

पूजयित्वा ततो विष्णुं सृष्टिसंहारकारिणम्॥ १६॥

आवाह्य मण्डले रुद्र पूजयेत्परमेश्वरम्॥

अनेन विधिना रुद्र सर्वपापहरं रुद्र सर्वपापहरं परम्॥ १७॥

With these mantrams and scented flowers these deities should be adored. Thereupon having worshipped Viṣṇu, the author of creation and destruction and invoked his spirit in the mystic diagram, O Rudra, the worshipper should worship the great Īśvara. O Rudra, this religious rite of Viṣṇu destroys all sins.

यथात्मनि तथा देवे न्यासं कुर्वीत चादितः॥

मुद्रां प्रदर्शयेत्पश्चादध्यादीनर्पयैत्ततः॥ १८॥

He should first of all make assignment of mantrams in self and the deity. He should then show Mudrā and afterwards offer Arghya.

स्नानं कुर्यात्ततो वस्त्रं दद्यादाचमनं ततः॥

गन्धपुष्पं तथा धूपं दीपं दद्याच्चरुं ततः॥ १९॥

Then he should bathe the deity and next

offer raiments and water for rinsing the mouth. Next he should present scented flowers, incense, lights and caru.

प्रदक्षिणं ततो जप्यं ततस्तस्मिन्समर्पयेत्॥

अंगादीनां स्वमन्त्रैश्च पूजां कुर्वीत साधकः॥ २०॥

Then circumambulating the idol and reciting the name he should dedicate it to him. A worshipper should also adore his limbs with other mantrams.

देवस्य मूलमन्त्रेणेत्येवं विद्धि वृषध्वज॥

मन्त्राञ्छृणु त्रिनेत्र त्वंकथ्यमानान्मयाधुना॥ २१॥

Know this to be the principal mantram O the deity. Hear, O three-eyed deity, I will now describe the other mantrams.

ॐ हां हृदयाय नमः॥ ॐ हीं शिरसे नमः॥

ॐ हूं शिखायै नमः॥ ॐ हैं कवचाय नमः॥

ॐ हौं नेत्रत्रयाय नमः॥ ॐ हः अस्त्राय नमः॥

ॐ श्रियै नमः॥ ॐ शंखाय नमः॥ ॐ पद्माय नमः॥

ॐ चक्राय नमः॥ ॐ गदायै नमः॥ ॐ श्रीवात्साय

नमः॥ ॐ कौस्तुभाय नमः॥ ॐ वनमालायै नमः॥

ॐ पीताम्बराय नमः॥ ॐ खड्गाय नमः॥ ॐ

मुसलाय नमः॥ ॐ पाशाय नमः॥ ॐ अंकुशाय

नमः॥ ॐ शार्ङ्गाय नमः॥ ॐ शराय नमः॥

ॐ ब्रह्मणे नमः॥ ॐ नारदाय नमः॥

ॐ पूर्वसिद्धेभ्यो नमः॥ ॐ भागवतेभ्यो नमः॥

ॐ गुरुभ्यो नमः॥ ॐ परमगुरुभ्यो नमः॥ ॐ

इन्द्राय सुराधिपतये सवाहनपरिवाराय नमः॥

ॐ अग्नये तेजोऽधिपतये सवाहनपरिवाराय नमः॥

ॐ यमाय प्रेताधिपतये सवाहनपरिवाराय नमः॥

ॐ निर्ऋतये रक्षोऽधिपतये रक्षोऽधिपतये

सवाहनपरिवाराय नमः॥

ॐ वरुणाय जलाधिपतये सवाहनपरिवाराय नमः॥

ॐ वायवे प्राणाधिपतये सवाहनपरिवाराय नमः॥

ॐ सोमाय नक्षत्राधिपतये सवाहनपरिवाराय नमः॥

ॐ ईशानाय विद्याधिपतये सवाहनपरिवाराय नमः॥

ॐ अनन्ताय नागाधिपतये सवाहनपरिवाराय नमः॥

ॐ ब्रह्मणे लोकाधिपतये सवाहनपरिवाराय नमः॥

ॐ वज्राय हुं फट् नमः॥

ॐ शक्त्यै हुं फट् नमः॥ ॐ दंडाय हुं फट् नमः॥

ॐ खड्गाय हुं फट् नमः॥ ॐ पद्माय हुं फट् नमः॥ ॐ वीं विष्वक्सेनाय नमः॥ २२॥

Om, Ham, salutation unto the heart. Om, Him, salutation unto the head. Om, Hum, salutation unto the tuft of hair. Om, Hahn, salutation unto the coat of mail. Om, Houm, salutation unto the three eyes. Om, Haḥ, salutation unto the weapon. Om, salutation unto Śrī. Om, salutation unto the conch-shell. Om, salutation unto the lotus. Om, salutation unto the discus. Om, salutation unto the club. Om, salutation unto the mystic mark Śrīvatsa. Om, salutation unto the jewel Koustabha. Om, salutation the garland of forest flowers. Om, salutation unto the yellow raiment. Om, salutation unto the sword. Om, salutation unto the mace. Om, salutation unto the noose. Om salutation unto the hook. Om, salutation unto the Śārngā bow. Om, salutation unto the arrow. Om, salutation unto Brahmā. Om, salutation unto Nārada. Om, salutation unto all the Siddhas. Om salutation unto Bhagavān. Om, salutation unto the preceptor. Om, salutation unto the great preceptor. Om, salutation unto Indra, the king of the celestials, his carrier and entire family. Om, salutation unto Agni, the king of fire, his carrier and the entire family. Om, salutation unto Yanīa, the king of the dead, his-carrier and the entire family. Om, salutation unto Nīrti, the king of Rakṣasas, his carrier and the entire family. Om, salutation unto Varuṇa, the king of waters, his carrier and the entire family. Om, salutation unto Vāyu, the king of vital airs, his carrier and the entire family. Om, salutation unto Īśana, the king of learning, his carrier and the entire family. Om, salutation unto Ananta, the king of serpents, his carrier and the entire family. Om, salutation unto Brahmā, the lord of creation, his carrier and the entire family. Om, unto thunder-bolt, Hum, phaṭ, salutation. Om, unto Śakti. hum, phaṭ, salutation. Om, unto rod, hum, phaṭ, salutation, Om unto the sword, hum, phaṭ, salutation. Om, unto the noose, hum, phaṭ, salutation. Om unto the standard, hum, phaṭ, salutation. Om, unto the club, hum, phaṭ, salutation. Om unto the

trident, hum, phaṭ salutation. Om, unto the trident, hum phaṭ. salutation. Om, unto the discus, hum, phaṭ, salutation. Om, Voum, salutation unto Viśvakṣena.

एभिमन्त्रैर्महादेव पूज्या अंगादयो नरैः॥
पूजयित्वा महात्मानं विष्णुं ब्रह्मस्वरूपिणम्॥ २३॥
स्तुवीत चानया स्तुत्या परमात्मानमव्ययम्॥
विष्णवे देवदेवाय नमो वै प्रभविष्णवे॥ २४॥

With these mantrams, O Mahādeva, his attendants and paraphernalia should be adored by men. Having adored the great Viṣṇu, identical with Brāhmaṇa he should chant the glories of the great undecaying Ātman, with the following hymn.

विष्णवे वासुदेवाय नमः स्थितिकराय च॥
ग्रसिष्णवे नमश्चैव नमः प्रलयशायिने॥ २५॥

Salutation unto the powerful lord Viṣṇu, the god of gods. Salutation unto Vāsu, unto Vasudeva, the author of creation. Salutation unto Grasiṣṇu who lies at the time of universal dissolution.

देवानां प्रभवे चैव यज्ञानां प्रभवे नमः॥
मुनीनां प्रभवे नित्यं यक्षाणां प्रभविष्णवे॥ २६॥

Salutation unto the lord of celestials and sacrifice. Salutation unto Viṣṇu, the lord of Munis and Yakṣas.

जिष्णवे सर्वदेवानां सर्वगाय महात्मने॥
ब्रह्मेन्द्ररुद्रवन्द्याय सर्वेशाय नमोनमः॥ २७॥

Salutation unto the great Jiṣṇu the lord of all gods and present every where. Salutation again and again unto the lord of all adored of Brthmaṇa, Rudra and Indra.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपूजाविधिर्नामैकत्रिंशोऽध्यायः॥ ३१॥

अध्यायः ३२ / Chapter 32

महेश्वर उवाच

पञ्चतत्त्वार्चनं ब्रूहि शंखचक्रगदाधर॥
येन विज्ञानमात्रेण नरो याति परं पदम्॥ १॥

Maheśvara said :—O holder of conchshell, discus and club, do thou describe the adoration of five Tattvas¹ by knowing which discriminarily a man attains to the most exalted station.

1. Five Tantrik ingredients worship.

सर्वलोकहितार्थाय लोकाध्यक्षाय वै नमः॥
सर्वगोप्त्रे सर्वकर्त्रे सर्वदुष्टविनाशिने॥ २८॥
वरप्रदाय शान्ताय वरेण्याय नमोनमः॥
शरण्याय सुरुपाय धर्मकामार्थदायिने॥ २९॥

Salutation unto the lord of the world who encompasses the well-being of all creatures, who protects all, who creates all, who destroys the wicked, who gives boons, who is of a quiescent soul, who is worthy of adoration, who is worthy of taking refuge with, who is manifest in his won from and who gives religious profit, worldly profit and desire.

स्तुत्वा ध्यायेत्स्वहृदये ब्रह्मरूपिणमव्ययम्॥
एवं तु पूजयेद्विष्णुं मूलन्त्रेण शंकरा॥ ३०॥

Having thus chanted his glories the worshipper should meditate on the undecaying Brāhmaṇa in his heart and should thus adore Viṣṇu, O Śaṅkara, with the principal mantram.

मूलमन्त्र जपेद्वापि यः स याति नरो हरिम्॥
एतत्ते कथितं रुद्र विष्णोरर्चनमुत्तमम्॥ ३१॥
रहस्यं परमं गुह्यं भुक्तिमुक्तिप्रदं परम्॥
एतद्यश्च पठेद्विद्वान्विष्णुभक्तः पुमान्हरा॥
शृणुयाच्छ्रावयेद्वापि विष्णुलोकं स गच्छति॥ ३२॥

The man, who recites this principal mantram, goes to Hari. O Rudra, I have thus described unto thee, the most excellent theme of Viṣṇu, mysterious, highly secret and yielding emancipation and enjoyment. The learned person, devoted to Viṣṇu, who reads this, listens to it or makes other listen to it, goes to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपूजाविधिर्नामैकत्रिंशोऽध्यायः॥ ३१॥

अध्यायः ३२ / Chapter 32

हरिरुवाच

पञ्चतत्त्वार्चनं वक्ष्ये तव शङ्कर सुव्रत॥
मंगल्यं मंगलं दिव्यं रहस्यं कामदं परम्॥ २॥
तच्छृणुष्व महादेव पवित्रं कलिनाशनम्॥
एक एवाव्ययः शान्तः परमात्मा सनातनः॥ ३॥

Hari said :—O Śaṅkara! a thou of good vows! I will describe the adoration in five Tattvas, which yields auspiciousness and is

itself auspicious. heavenly, secret, great and yeilds all desired-for objects.

Do thou listen to this most sacred subject, O Mahādeva, which destroys Kālī.

वासुदेवो ध्रुव शुद्धः सर्वव्यापी निरञ्जनः॥
स एव मायाया देव पञ्चधा संस्थितो हरिः॥ ४॥
लोकानुग्रहकृद्विष्णुः सर्वदुष्टविनाशनः॥
वासुदेवस्वरूपेण तथा सङ्कर्षणेन॥ ५॥
तथा प्रद्युम्नरूपेणानिरुद्धाख्येन च स्थितः॥
नारायणस्वरूपेण पञ्चधा ह्यद्वयः स्थितः॥ ६॥

Vāsudeva is one, undecaying, peaceful, the great soul. eternal, unstained. a god, by his Māyā (illusive power) Hari exists in five forms, viz. as Viṣṇu who favours the creation and destroys the wicked, as Vāsudeva, Śaṅkarṣaṇa, Pradyumna and Aniruddha. in his own form Nārāyaṇa exists as five.

एतेषां वाचकान्मंत्रानेताञ्छृणु वृषध्वज! ॥
ॐ अं वासुदेवाय नमः॥ ॐ आं संकर्षणाय
नमः॥ ॐ अं प्रद्युम्नाय नमः॥
ॐ अनिरुद्धाय नमः॥ ॐ ॐ नारायणाय नमः॥ ७॥

O bull-emblem'd deity, listen to the mantrams expressive of the forms. Om, am, salutation unto Vāsudeva. Om, ām, salutation unto Śaṅkarṣaṇa. Om, am, salutation unto Pradyumna. Om, salutation unto Aniruddha. Om, salutation unto Nārāyaṇa.

पञ्च मंत्राः समाख्याता देवानां वाचकास्तव॥
सर्वपापहराः पुण्याः सर्वरोगविनाशनाः॥ ८॥

I have thus related the five mantrams expressive of the five deities. They are destructive of all sins and diseases and are holy.

अधुना संप्रवक्ष्यामि पञ्चतत्त्वार्चनं शुभम्॥
विधिना येन कर्तव्यं यैर्वा मंत्रैश्च शंकर!॥ ९॥

I will now describe the most auspicious adoration of the five Tatt was—the religious prescription and the mantrams involved therein, O Śaṅkara.

आदौ स्नानं प्रकुर्वीत स्नात्वा सन्ध्यां समाचरेत्॥
अर्चनागारमासाद्य प्रक्षाल्याद्भयादिकं तथा॥ १०॥
आचम्योपविशेत्प्राज्ञो बद्धवासनमभ्यसितम्॥
शोषणादि ततः कुर्याद् अं क्षौं रमिति मंत्रकैः॥ ११॥

A worshipper should first of all bathe and then perform the Sandhyā rite. Then entering the temple of worship he should wash his head, rinse his mouth and then sit in a *baddha* posture. Then with the mantram “Am, Kṣoum, Ram” the purificatory rite of all the articles should be performed.

सामान्यं कठिनीकृत्य चाण्डमुत्पादयेत्ततः॥
विभिद्वाण्डं ततो ह्यण्डे भावयेत्परमेश्वरम्॥ १२॥

The heardering the ordinary article he should make an egg. And then dividing it he should meditate on the great Īśvara in it.

वासुदेवं जगन्नाथं पीतकौशेयवाससम्॥
सहस्रादित्यसङ्काशं स्फुरमकरकुण्डलम्॥ १३॥

Vāsudeva, the lord of the universe clad in a silk raiment, effulgent like a thousand suns and wearing shining golden garlands.

आत्मनो हृदि पद्मे तु ध्यायेत्तु परमेश्वरम्॥
ततः संकर्षणं देवमात्मानं चिंतयेत्प्रभुम्॥ १४॥
प्रद्युम्नमनिरुद्धं च श्रीमन्नारायणं ततः॥
इंद्रदीर्घं सुरास्तस्माद्देवदेवात्समुत्थितान्॥ १५॥

Then in the lotus of the heart he should meditate on the great Īśvara. Then he should meditate on the lordly deity Śaṅkarṣaṇa, his own self, Pradyumna, Aniruddha, Nārāyaṇa and all the celestials headed by Indra, all originating from the god of gods.

चन्तयेच्च ततो न्यासं कुर्याद्वै करयोर्द्वयोः॥
व्यापकं मूलमंत्रेण चांगन्यासं ततः परम्॥ १६॥
अंगमंत्रैर्महादेव! तान्मंत्राजं शृणु सुव्रत!॥
ॐ आं हृदयाय नमः॥ ॐ ईं शिरसे नमः॥
ॐ ऊं शिखायै नमः॥ ॐ ऐं कवचाय नमः॥
ॐ औं नेत्रत्रयाय नमः॥ ॐ अः अस्त्राय फट्॥ १७॥

Then he should make assignment of two hands. Then with the mantrams for limbs he should perform the Āṅganyāsa called Vyāpaka, O Mahādeva. Listen to these mantrams, O thou of firm vows. Om, Ām, salutation unto the heart. Om, Um, salutation unto the head. Om, Vol, salutation unto the tuft of hair. Om, Em, salutation unto the coat of mail. Om, Oum, salutation unto the three eyes. Om, as, salutation unto the weapon, phaṭ.

ॐ समस्तपरिवाराच्युताय नमः॥ ॐ धात्रे नमः॥
 ॐ विधात्रे नमः॥ ॐ आधारशक्त्यै नमः॥
 ॐ कूर्माय नमः॥ ॐ अनंताय नमः ॐ पृथिव्यै
 नमः॥ ॐ धर्माय नमः॥ ॐ ज्ञानाय नमः॥
 ॐ वैराग्याय नमः॥ ॐ ऐश्वर्याय नमः॥
 ॐ अधर्माय नमः॥ ॐ अज्ञानाय नमः॥
 ॐ अनैश्वर्याय नमः॥ ॐ अं अर्कमण्डलाय नमः॥
 ॐ सोमं सोममण्डलाय नमः॥ ॐ वं वह्निमण्डलाय
 नमः॥ ॐ वं वासुदेवाय परब्रह्मणे शिवाय
 तेजोरूपाय व्यापिने सर्वदेवाधिदेवाय नमः॥
 ॐ पाञ्चजन्याय नमः॥ ॐ सुदर्शनाय नमः॥
 ॐ गदायै नमः॥ ॐ पद्माय नमः॥
 ॐ श्रियै नमः॥ ॐ ह्रियै नमः॥
 ॐ पुष्टये नमः॥ ॐ गीत्यै नमः॥
 ॐ शक्त्यै नमः॥ ॐ प्रीत्यै नमः॥
 ॐ इन्द्राय नमः॥ ॐ अग्नये नमः॥
 ॐ यमाय नमः॥ ॐ निर्ऋतये नमः॥
 ॐ वरुणाय नमः॥ ॐ वायवे नमः॥
 ॐ सोमाय नमः॥ ॐ ईशानाय नमः॥
 ॐ अनन्ताय नमः॥ ॐ ब्रह्मणे नमः॥
 ॐ विष्वक् सेनाय नमः॥ १८॥

Om, salutation unto the entire family of
 Acyuta. Om, salutation unto Dhātṛī. Om
 salutation unto Vidhātṛī. Om, salutation unto
 the Adhāra Śakti. Om, salutation unto the
 tortoise. Om, salutation unto Ananta. Om,
 salutation unto the earth. Om, salutation unto
 knowledge. Om, salutation unto the spirit of
 disassociation from the world. Om, salutation
 unto prosperity. Om, salutation unto irreligion.
 Om, salutation unto ignorance. Om, salutation
 unto poverty. Om, salutation unto the solar
 disc. Om, salutation unto the lunar disc. Om,
 salutation unto the orb of fire. Om, salutation
 unto Vāsudeva, the great Brāhmaṇa, Śiva in the
 form of fire, exteinding all over, the presiding
 lord of all the celestials. Om, salutation unto
 Pañcajanya. Om, salutation unto Sudarśana.
 Om, salutation unto the club. Om, salutation
 unto the lotus. Om, salutation unto Śrī. Om,
 salutation unto Kriyā (action). Om, salutation
 unto Puṣṭi (nourishment). Om, salutation nto

Śakti (energy). Om, salutation unto Prīti
 (affection). Om, salutation unto Indra. Om,
 salutation unto Agni. Om, salutation unto
 Yama. Om, salutation unto Nairṛta. Om,
 salutation unto Varuṇa. Om, salutation unto
 Vāyu. Om, salutation unto Īśana. Om,
 salutation unto Ananta. Om, salutation unto
 Brahma. Om, salutation unto Viśvakṣena. Om,
 salutation unto the lotus.

एते मन्त्राः समाख्यातास्तव रुद्र समासतः॥

पूजा चैव प्रकर्तव्या मण्डले स्वस्तिकादिके॥ १९॥

O Rudra ! I have thus described to thee all
 the mantrams. The adoration should be offered
 in the mystic diagram of Svāstika and others.

ॐ पद्मायनमः॥

अंगन्यासं च कृत्वा तु मुद्राः सर्वाः प्रदर्शयेत्॥

आत्मानं वासुदेवं च ध्यात्वा चैव परमेश्वरम्॥ २०॥

आसनं पूजयेत्पश्चादावाह्यं विधिवन्तरः॥

द्वारे धातुर्विधातुश्च पूजा कार्या वृषध्वजः॥ २१॥

Having made the assignment of limbs the
 worshipper should show all the Mudrās.
 Having meditated as the self. Vāsudeva and the
 Great Īśvara a man should first worship the seat
 and then invoke the spirit. O owl-emblemmed
 dity, Dhātṛī and Vidhātṛī should be adored in
 the door.

गरुडं पूजयेदग्रे वासुदेवस्य शंकरः॥

शंखादिपद्मपर्यन्तं मध्यदेशे प्रपूजयेत्॥ २२॥

Ō Śaṅkara, before the image of Vāsudeva a
 person should adore that of Garuḍa. He should
 adore in the middle of the diagram [all his
 paraphernalia] beginning with the conch-shell
 and ending with the lotus.

धर्मं ज्ञानं च वैराग्यमैश्वर्यं पूर्वदेशतः॥

आग्नेयादिष्वचयेद्वै अधर्मादिचतुष्टयम्॥ २३॥

In the east [the presiding gods of] religion,
 knowledge, the spirit of disassociation from the
 world and prosperity [should be adored.]

मण्डलत्रयमध्ये तु कीर्तिता ह्यासनस्थितिः॥

पूर्वादिपद्मपत्रेषु पूज्याः संकर्षणादयः॥ २४॥

In the south-east pīṭha corners he should
 adore the four deities of irreligion etc. In the

petals of the eastern side Śaṅkarṣaṇa and other deities should be adored. .

कणिसंकायां वासुदेवं पूजयेत्परमेश्वरम्॥

पाञ्चजन्यादयः पूज्याः ऐशान्यादिषु संस्थिताः॥ २५॥

A person should adore the Lord Vāsudeva in the pericarp. In the north-east and other corners Pañcājanya and of her weapons should be adored.

शक्तयश्चैव पूर्वौ देवदेवस्य शंकरः॥

इन्द्रादयो लोकपालाः पूज्याः पूर्वादिषु स्थिताः॥ २६॥

O Śaṅkara, on the eastern side of the god of gods all his Śaktis should be adored. In the eastern and other sides Indra and other guardian deities of the world should be adored.

अधो नाग तदूद्ध तु ब्रह्माणं पूजयेत्सुधीः॥

इति स्थानक्रमो ज्ञेयो मण्डले शंकर त्वयसा ॥ २७॥

A good worshipper should adore the serpent downwards and Brāhmaṇa upwards. O Śaṅkara, thou shouldst thus learn of the positions in the mystic diagram.

आवाह्य मण्डले देवं कृत्वा न्यासं तु तस्य च॥

मुद्रां प्रदर्श्य पाद्यादीन्दद्यान्मूलेन शंकरः॥ २८॥

O Śaṅkara, having invoked the spirit of the deity in the mystic diagram, performed Nyāsa and displayed-Mudrās a worshipper should dedicate, with the principal mantram, water for washing feet and other ingredients.

स्नानं वस्त्रं तथाद्यामं गन्धं पुष्पं च धूपकम्॥

दीपं नैवेद्यमाद्यामं नमस्कारं प्रदक्षिणाम्॥

कुर्याच्छंकर मूलेन जपं चापि समर्पयेत्॥ २९॥

He should then, O Śaṅkara, bathe him, offer raiment, water for rinsing mouth, salutation, and circumambulation.

इं स्तोत्रं जपेत्पश्चाद्वासुदेवमनुस्मरन्॥

ॐ नमो वासुदेवाय नमः संकर्षणाय च॥ ३०॥

Then he should recite the name with the principal mantram and dedicate it. Then recollecting Vāsudeva he should recite afterwards the following hymn.

प्रद्युम्नयादिदेवायानिरुद्धाय नमोनमः॥

नमो नारायणायैव नराणां पतये नमः॥ ३१॥

Om, salutation unto Vāsudeva. Salutation unto Śaṅkarṣaṇa. Salutation unto the first deity Pradyumna. Salutation unto Aniruddha. Salutation unto Nārāyaṇa.

नरपूज्याय कीर्त्याय स्तुत्याय वरदाय च॥

अनादिनिधनायैव पुराणाय नमोनमः॥ ३२॥

Salutation unto the lord of men. Salutation unto him who is adored by men, whose glories are described and sung by them, and who gives boons. Salutation unto the ancient who is without beginning and destruction.

सृष्टिसंहारकर्त्रे च ब्रह्मणः पतये नमः॥

नमो वै वेदवेद्याय शंखचक्रधराय च॥ ३३॥

Salutation unto the lord of Brahma who is the agent of creation and destruction. Salutation unto him who is known in the Vedas and who is the holder of conch-shell and discus.

कलिकल्मषहर्त्रे च सुरेशाय नमोनमः॥

संसारवृक्षच्छेत्रे च मायाभेत्रे नमोनमः॥ ३४॥

Salutation unto the lord of celestials who saves all from the sins of Kālī. Salutation unto him who cuts the tree of Saṁsāra (transmigratory series) and snaps Māyā (illusion).

बहुरूपाय तीर्थाय त्रिगुणायागुणाय च॥

ब्रह्मविष्णुवीशरूपाय मोक्षदाय नमोनमः॥ ३५॥

Salutation unto him of manifold forms, who is identical with all the sacred shrines and the three guṇas (qualities).

मोक्षद्वाराय धर्माय निर्माणाय नमोनमः॥

सर्वकामप्रदायैव परब्रह्मस्वरूपिणे॥ ३६॥

Salutation unto him of the form of Brahmā and Viṣṇu, who is the giver of salvation. Salutation unto the road of emancipation, unto religion and renunciation. Salutation unto him identical with Para Brahman and who gives all desired-for objects.

संसारसागरे घोरे निमग्नं मां समुद्धर॥

त्वदन्यो नास्ति देवेश नास्ति त्राता जगत्त्रभो॥ ३७॥

Do thou save me who am immersed in the dreadful deep of Saṁsāra. O, lord of celestials! O lord of the universe! save thee there is no other saviour.

त्वामेव सर्वगं विष्णुं गतोऽहं शरणं गतः॥

ज्ञानदीपप्रदानेन तमोमुक्तं प्रकाशय॥ ३८॥

I seek refuge with thee, O Viṣṇu! O thou omnipresent! By giving me the lamp of knowledge, do thou make me freed of ignorance.

एवं स्तुवीत देवेशं सर्वक्लेशविनविनाशनम्॥

अन्यैश्च वादैकः स्तोत्रैः स्तुत्वा व नीललोहित॥ ३९॥

पञ्चतत्त्वसमायुक्तं ध्यायेद्विष्णुं नरो हृदि॥

विसर्जयेत्ततो देवमिति पूजा प्रकीर्तिता॥ ४०॥

This is the hymn of the king of gods destructive of all sorts of afflictions. (Having chanted his glories with other Vedic hymns, O blue-throated deity) a man should meditate in his heart on Viṣṇu with the five Tattvas.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पञ्चतत्त्वा (विष्णव) र्चनविधिर्नाम द्वात्रिंशोऽध्यायः॥३२॥

अध्यायः ३३ / Chapter 33

रुद्र उवाच

सुदर्शनस्य पूजां मे वद शंखगदाधर॥

ग्रहरोगादिकं सर्वं यत्कृत्वा नाशमेति व॥ १॥

Rudra said :— O holder of conch-shell and mace, do thou describe unto me the adoration Sudarśana.

हरिरुवाच

सुदर्शनस्य चक्रस्य शृणु पूजां वृषध्वज॥

स्नानमादौ प्रकुर्वीत पूजयेच्च हरिं ततः॥ २॥

Hari said :—O bull-emblemated deity, listen to the adoration of the discus Sudarśana. A man should first of all bathe and then adore Hari.

मूलमन्त्रेण वै न्यासं मूलमन्त्रं शृणुष्व च॥

सहस्रारं हुं फट् नमो मन्त्रः प्रणवपूर्वकः॥ ३॥

And afterwards he should perform the rite of Nyāsa with the principal mantram. Listen to the principal mantram. Om, Saharāram, Hum, Phaṭ, Namaḥ.

कथतः सर्वदुष्टानां नाशको मन्त्रभेदकः॥

ध्यायेत्सुदर्शनं देवं हृदि पद्मेऽमले शुभे॥ ४॥

This mantram destroys all wicked beings, A man should meditate on the deity Sudarśana in the pure and auspicious lotus of the heart.

Afterwards he should, throwaway the image of the deity.

सर्वकामप्रदा श्रेष्ठा वासुदेवस्य शंकर॥

एतत्पूजनमात्रेण कृतकृत्यो भवेन्नरः॥ ४१॥

Thus, O Śaṅkara, the most excellent adoration of Vāsudeva is described which yields all desired-for objects. By offering this adoration a man becomes successful in all his objects.

इदं च यः पठेद्गुह्यं पञ्चतत्त्वार्चनं नरः॥

शृणुयाच्छ्रावयेद्वापि विष्णुलोकं स गच्छति॥ ४२॥

The man, who reads this adoration of the five Tattvas, who listens to it or makes others listen to it, repairs to the region of Viṣṇu.

शंखचक्रगदापद्मधरं सौम्यं किरीटिनम्॥

आवाह्य मण्डले देवं पूर्वोक्तविधिनां हर॥ ५॥

पूजयेद्गन्धपुष्पाद्यैरुपचारैर्महे श्वर॥

पूजयित्वा जपेन्मन्त्रं शतमष्टोत्तरं नमः॥ ६॥

O Hara, then invoking, according to the mantram described before, the deity of gentle form, adorned with a crown and holding conch-shell, discus, club and lotus, in the mystic diagram he should worship him, O Maheśvara, with scents, flowers and other ingredients. Having adored him a man should recite the mantram one hundred and eight times.

एवं यः कुरुते रुद्र! चक्रस्यार्चनमुत्तमम्॥

सर्वरोगविनिर्मुक्तो विष्णुलोकं समाप्नुयात्॥ ७॥

O Rudra! he, who makes this most excellent adoration of the discus, attains, freed of all diseases, the region of Viṣṇu.

एतत्स्तोत्रं जपेत्पञ्चाक्षरसर्वव्याधिविनाशनम्॥

नमः सुदर्शनायैव सहस्रादित्यवर्चसे॥ ८॥

ज्वालामालाप्रदीप्ताय सहस्राराय चक्षुषे ॥

सर्वदुष्टविनाशाय सर्वपातकमर्दिने॥ ९॥

Afterwards he should recite the following hymn destructive of all ailments. Salutation

unto Sudarśana, effulgent like a thousand suns, lighted up with a garland of flames, having a thousand blades for eyes, the destroyer of all wicked beings, the girnder of all sins.

सुचक्राय विचक्राय सर्वमन्त्रविभेदिने॥
प्रसवित्रे जगद्धात्रे जगद्धिधर्वसिने नमः॥ १०॥
पालनार्थाय लोकानां दुष्टासुरविनाशिने॥

Salutation unto Sucakra, Vicakra, the river of all mantras, the originator of all, the protector of the universe and the destroyer of the same, the protector of the worlds and the slayer of the wicked Asuras.

उग्राय चैव सौम्याय चण्डाय च नमोनमः॥ ११॥
नमश्चक्षुःस्वरूपाय संसारभयभेदिने॥

Salutation unto him of a terrific form, unto him of a gentle form, unto Caṇḍa, unto him of the form of an eye, unto him who dissipates the fear of Saṁsāra.

मायापंजरभेत्रे च शिवाय च नमोनमः॥ १२॥
गहपतिग्रहरूपाय ग्रहाणां पतये नमः॥
कालाय मृत्यवे चैव भीमाय च नमोनमः॥ १३॥

Salutation unto Śiva, the breaker of the bone

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सुदर्शनपूजाविधिनाम त्रयस्त्रिंशोऽध्यायः॥ ३३॥

अध्यायः ३४ / Chapter 34

रुद्र उवाच

पुनर्देवार्चनं ब्रूहि हृषीकेश गदाधर॥
शृण्वतो नास्ति तृप्तिर्मे गदतस्तव पूजनम्॥ १॥

Rudra said :— O Hṛṣīkeśa ! O holder of club—describe again unto me the adoration of the deity. I am not satiated with listening to thy account of adoration.

हरिरुवाच

हयग्रीवस्य देवस्य पूजनं कथयामिते॥
तच्छृणुष्व जगन्नाथो येन विष्णुः प्रतुष्यति॥ २॥

Hari said :— I will describe unto thee the adoration of the deity Hayagrīva. Listen to it, O, lord of the universe, by which Viṣṇu is pleased.

मूलमन्त्रं महादेव हयग्रीवस्य वाचकम्॥
प्रवक्ष्यामि परं पुण्यं तदादौ शृणु शंकर॥ ३॥

of Māyā. Salutation unto him of the form of a planet and the lord of planets. Salutation unto Kāla, death and Bhīma.

भक्तानुग्रहदात्रे च भक्त गोप्त्रे नमोनमः॥
विष्णुरूपाय शान्ताय चायुधानां धराय च॥ १४॥
विष्णुशस्त्राय चक्राय नमो भूयो नमोनमः॥
इति स्तोत्रं महापुण्यं चक्रस्य तव कीर्तितम्॥ १५॥

Salutation unto him who shows favour unto his votaries and protects them. Salutation, again and again unto the form of Viṣṇu, unto him of a dispassionate mind, unto the holder of weapons, unto the weapon of Viṣṇu and unto discus. Thus the highly sacred hymn of Viṣṇu is described.

यः पठेत्परया भक्त्या विष्णुलोकं स गच्छति॥
चक्रपूजाविधिं यश्च पठेद्भद्रं जितेन्द्रिः॥
स पापं भस्मसात्कृत्वा विष्णुलोकाय कल्पते॥ १६॥

He, who reads it with great reverential faith, goes to the region of Viṣṇu. O Rudra ! the self-controlled man, who reads this prescription of the adoration of the discus, reduces his sins to ashes and reaches the region of Viṣṇu.

O Mahādeva! O Śaṅkara! listen. I will describe first the highly sacred principal mantram of Hayagrīva.

ॐ सौं क्षौं शिरसे नमः इति प्रणवसंयुतः॥
अयं नवाक्षरो मन्त्रः सर्वविद्याप्रदायकः॥ ४॥

Om, Soum, Kṣoum, salutation unto the head (Śīrase Namaḥ) Om. This mantram, consisting of nine letters, gives all sorts of learning.

अस्यांगानि महादेव ताञ्छृणुष्व वृषध्वज॥
ॐ क्षां हृदयाय नमः॥
ॐ क्षीं शिरसे स्वाहा शिरः प्रोक्तं क्षूं वषट् तथा॥ ५॥

O Mahādeva, a bull-emblemated deity, listen to its limbs. Om, Kṣrām, salutation unto the heart. Om, Hrīm, salutation unto the head, Swāhā. Śīras, Proktam, Kṣum, Vaṣaṭ.

ॐ कारयुक्ता देवस्य शिखा ज्ञेया वृषध्वज॥
ॐ क्षैं कवचाय हुं वै कवचं परिकीर्तितम्॥ ६॥

O bull-emblem'd deity, the deity's tuft of hair should be known as being added with Om.

Om, Kṣaim, unto the coat of mail, Hum. This is described as the mantram for the coat of mail.

ॐ क्षौं नेत्रत्रयाय वौषट् नेत्रं देवस्य कीर्तितम्॥

ॐ हः अस्त्राय फट् अस्त्रं देवस्य कीर्तितम्॥ ७॥

Om Kṣoum, unto the three eyes, Vouṣaṭ. This is the mantram described for the eye.

Om, Haḥ, unto the weapon, phaṭ. This is the mantram for the weapon of the deity.

पूजाविधिं प्रवक्ष्यामि तन्मे निगदतः शृणु

आदौ स्नात्वा तथाचम्य ततो यागगृहं व्रजेत॥ ८॥

Hear, I will describe the prescription of the adoration. Having bathed first of all and then rinsed his mouth a worshipper should enter into the room of adoration.

ततः प्रविश्य विधिवत्कुर्याद्द्वं शोषणादिकम्॥

यं क्षौं रमिति बीजैश्च कठिनीकृत्य लमिति॥ ९॥

अण्डमुत्पाद्य च ततः ॐकारेणैव भेदयेत्॥

Entering there he should duly perform the rite of Śoṣaṇa. With the mantram Yam, Kṣoum, Ram, Lam, he should harden and create an egg, and then cut it open with Om.

अण्डमध्ये हयग्रीवमात्मानं परिचिन्तयेत्॥ १०॥

शंखकुन्देन्दुधवलं मृणालरजतप्रभम्॥

गोक्षीरसदृशं तद्वत्सूर्यकोटिसमप्रभम्॥

शंखं चक्रं गदां पद्मं धारयन्तं चतुर्भुजम्॥ ११॥

किरीटिनं कुण्डलिनं वनमालासमन्वितम्॥

सुचक्रं सुकपोलं च पीताम्बरधरं विभुम्॥ १२॥

In the egg he should meditate on the self as Hayagrīva, white-hued like a conch-shell, Kunda flower or the moon, effulgent like silver, four-armed, holding conch-shell, discus, club and lotus, bedecked with a garland of forest flowers. of a beautiful mouth and clad in a yellow raiment.

भावयित्वा महात्मानं सर्वदेवैः समन्वितम्॥

अंगमन्त्रैस्ततो न्यासं मूलमन्त्रेण वै तथा॥ १३॥

Having meditated on this Great Deity along with other gods with the mantram for limbs he should perform the rite of Nyāsa with the principal mantram.

ततश्च दर्शयेन्मुद्रां शंखपद्मादिकां शुभाम्॥

ध्यायेद्भगवात्वार्येद्विष्णुं मूलमन्त्रेण शंकरा॥ १४॥

He should then make Śaṅkha, Padma and other Mudrās. Then, a Śaṅkara, with the principal mantram, he should meditate on and adore Viṣṇu and Rudra, he should then invoke the presiding gods of the seat of the Deity.

ततश्चवाहयेद्भद्रं देवता आसनस्य याः॥

ॐ हयग्रीवासनस्य आगच्छत च देवताः॥ १५॥

आवाह्य मण्डले तास्तु पूजयेत्स्वस्तिकादिके॥

द्वारे धातुर्विधातुश्च पूजा कार्या वृषध्वजा॥ १६॥

Om, O ye gods, come to the seat of Hayagrīva. Having invoked them in the mystic diagram of Svāstika and others he should adore them. a bull-emblem'd deity, the adoration of Dhātā and Vidhātā should be offered in the door, [with the mantram].

समस्तपरिवाराय अच्युताय नम इति॥

अस्य मध्येऽर्चनं कार्यं द्वारे गंगाञ्च पूजयेत्॥ १७॥

"Salutation unto Acyuta with his entire family." This worship should be offered in the middle of the diagram. He should adore Gaṅgā in the door.

यमुनां च महादेवीं शंखपद्मनिधी तथा॥

गरुडं पूजयेदग्रे मध्ये शक्तिञ्च पूजयेत्॥ १८॥

In the fore part, Yamunā, Mahādevī, Śaṅkha and Padma Nidhis and the Adhāra Śaktis should be adored.

आधाराख्यां महादेव ततः कूर्मं समर्चयेत्॥

अनन्तं पृथिवीं पश्चाद्भर्मज्ञाने (नौ) ततोऽचयेत्॥ १९॥

वैराग्यमथ चैश्वर्यमानेयादिषु पूजयेत्॥

अधर्माज्ञानावैराग्यानैश्वर्यादींस्तु पूर्वतः॥ २०॥

O Mahādeva, he should next worship the tortoise and then Ananta, Earth, religion and knowledge. In south-east corner he should adore the spirit of disassociation from the world and prosperity. In the east he should adore irreligion, ignorance, worldliness and poverty.

सत्त्वं रजसतमश्चैव मध्यदेशेऽथ पूजयेत्॥

कन्दं नालं च पद्मं च मध्ये चैव प्रपूजयेत्॥ २१॥

He should adore the qualities Sattva, Rajas and Tamas in the middle of the diagram. He

should also adore there Nanda, Nāla and the lotus.

अर्कसोमाग्निसंज्ञानां मण्डलानां हि पूजनम्॥

मध्यदेशे प्रकर्तव्यमिति रुद्र प्रकीर्तितम्॥ २२॥

The orbs of the sun, the moon and fire, O Rudra, should also be adored in the centre of the diagram.

विमलोत्कर्षिणी ज्ञाना क्रियायोगे वृषध्वज॥

प्रह्वी सत्या तथेशानानुग्रहौ शक्तयो ह्यमूः॥ २३॥

पूर्वादिषु च पत्रेषु पूज्याश्च विमलादयः॥

अनुग्रहा कर्णिकायां पूज्या श्रेयोऽर्थिभिनरैः॥ २४॥

O bull-emblemated deity, Vimalotkarṣiṇī, Jñāna, Kriyā, Yoga, Prarhi, Satya, Īśāna, Anugraha—these Śaktis should be adored in the eastern petals and Vimala and others in the pericarp. Anugrahas should be adored by men seeking well-being.

प्रणवाद्यैर्नमोऽनैश्च चतुर्थ्यनैश्च नामभिः॥

मन्त्रैर्भिर्महादेव आसनं परिपूजयेत्॥ २५॥

With the mantrams formed of their names in the dative form beginning with Praṇava and ending with Names the worshipper, O Mahādeva, should adore the seat.

स्नानगन्धप्रदानेन पुष्पधूपप्रदानतः॥

दीपनैवेद्यदानेन आसनस्यार्चनं शुभम्॥ २६॥

The most auspicious adoration of the seat should be made with the offerings of bathing water, scents, flowers, incense, lamps and edibles.

कर्तव्यं विधिनानेन इति ते हर कीर्तितम्॥

ततश्चावाहयेद्देवं हयग्रीवं सुरेश्वरम्॥ २७॥

I have thus described the prescription, O Hara. He should next invoke the deity, Hayagrīva, the king of the celestials.

वामनासापुटेनैव आगच्छन्तं विचिन्तयेत्॥

आगच्छतः प्रयोगेण मूलमन्त्रेण शंकर॥ २८॥

आवाहनं प्रकर्तव्यं देवदेवस्य शंखिनः॥

आवाह्य मण्डले तस्य न्यासं कुर्यादतन्द्रितः॥ २९॥

He should think of his arrival through the left nostril. The invocation rite of the god of gods, the holder of conch-shell, should be

performed, O Saṅkara, with the principal matram.

Having invoked his spirit in the mystic diagram a careful worshipper should perform the rite of Nyāsa.

न्यासं कृत्वा च तत्रस्थं चिन्तयेत्परमेश्वरम्॥

हयग्रीवं महादेवं सुरासुरनमस्कृतम्॥ ३०॥

Having performed the Nyāsa he should meditate on the Great Īśvara as being stationed there—the great deity Hayagrīva, adored of the celestials and Asuras.

इन्द्रादिलोकपालैश्च संयुक्तं विष्णुमव्ययम्॥

ध्यसात्वा प्रदर्शयेन्मुद्राः शंखचक्रादिका शुभाः॥ ३१॥

Having meditated on the undecaying Viṣṇu accompanied by Indra and other guardian deities of the quarters he should make the Mudrā Śaṅkha, Cakra and others.

पाद्यार्घ्याचमनीयानि ततो दद्याच्च विष्णवे॥

स्नापयेच्च ततो देवं पद्मनाभमनामयम्॥ ३२॥

He should next offer unto Viṣṇu water for washing feet, Arghya and water for rinsing mouth. Then he should bathe the changeless, lotus-navelled deity.

देवं संस्थाप्य विधिवद्वस्त्रं दद्याद्वृषध्वज॥

ततो ह्याचमनं दद्यादुपीतं ततः शुभम्॥ ३३॥

Having duly placed the image of the deity, he should first dedicate to him, raiment, O bull-emblemated deity, then water for rinsing mouth and sacred thread.

ततश्च मण्डले रुद्र ध्यायेद्देवं परमेश्वरम्॥

ध्यात्वा पाद्यादिकं भूयो दद्याद्देवाय शंकर॥ ३४॥

दद्याद्देवदेवाय मूलमन्त्रेण शंकर॥

ॐ क्षां हृदयाय नमः अनेन हृदयं यजेत्॥ ३५॥

Thereupon in the mystic diagram, O Rudra, he should meditate on the Great Īśvara. Having meditated on him, O Saṅkara, he should again offer unto him water for washing feet and other articles. He should offer these with the principal mantram, O Śaṅkara.

With mantram "Om, Kṣām, salutation unto, the heart" he should adore the heart.

ॐ क्षीं शिरसे नमश्च शिरसः पूजनं भवेत्॥

ॐ क्षूं शिखायै नमश्च शिखामेतेन पूजयेत्॥ ३६॥

With the mantram "Om, Kṣīm, salutation unto the head," he should adore the head. With the mantram "Om Kṣum, salutation unto the tuft of hair", he should adore Śikhā.

ॐ क्षै कवचाय नमः कवचं परिपूजये॥

ॐ क्षौ नेत्राय नमश्च नेत्रं चानेन पूजयेत्॥ ३७॥

With mantram om ṣaim, solutation unto the coat of manl. With the mantram "Om, Kṣoum, salutation unto the eye" he should adore the eye.

ॐ क्षः अस्त्राय नम इति अस्त्रं चानेन पूजयेत्॥

हृदयं च शिरश्चैव शिखां च कवचंतथा॥ ३८॥

पूर्वादिषु प्रदेशेषु होतास्तु परिपूजयेत्॥

कोणेष्वस्त्रं यजेद्रुद्रो नेत्रं मध्वै प्रपूजयेत्॥ ३९॥

With the mantram "Om, Kṣaḥ, salutation unto the weapon" he should adore the weapon. In the eastern and other sides he should adore the heart, the heart, the tuft of hair and the coat of mail. O Rudra, in the corner of the diagram he should adore the weapon and the eye in the centre.

पूजयेत्परमां देवीं लक्ष्मीं लक्ष्मीप्रदां शुभाम्॥

शंखं पद्मं तथा चक्रं गदां पूर्वदितोऽर्चयेत्॥ ४०॥

In the eastern side he should adore the conch-shell, the lotus, the discus and the club.

खड्गं च मुसलं पाशमंकुशं सशरं धनुः॥

पूजयेत्पूर्वतो रुद्र एभिर्मन्त्रैः स्वनामकैः॥ ४१॥

O Rudra, again in the eastern side with those mantrams describing their names, he should adore the sword, mace, noose, and the bow with the arrows.

श्रीवत्सं कौस्तुभं मालां तथा पीताम्बरं शुभम्॥

पूजयेत्पूर्वतो रुद्र शंखचक्रगदाधरम्॥ ४२॥

O Rudra, he should next adore in the east, the mystic mark Śrīvatsa, Koustabha, garland, the sacred yellow raiment as well as the holder of conch-shell, discus and club.

ब्रह्माणं नारदं सिद्धं गुरुं परगुरुं तथा॥

गुरोश्च पादुके तद्वत्परमस्य गुरोस्तथा॥ ४३॥

इन्द्रं सवाहनं चाथ परिवारयुतं तथा॥

अग्निं यमं निर्र्हातिं च वरुणं वायुमेव च॥ ४४॥

He should next adore Brahmā, Nārada, Siddhas, the great preceptor, the shoes of the preceptor, those of the great preceptor, Indra, his carrier and the entire family, Agni, Yama, Nirṛti, Varuṇa, Vāyu,

सोममीशानमेवं वै ब्रह्माणं परिपूजयेत्॥

पूर्वादिकोर्ध्वपर्यन्तं पूजयेद्वृषध्वज॥ ४५॥

Soma, Iśana, and Nāgas, from the east upwards, O bull emblemed deity.

वज्रं शक्तिं तथा दण्डं खड्गं पाशं ध्वजं गदाम्॥

त्रिशूलं चक्रपद्मे च आयुधान्यथ पूजयेत्॥ ४६॥

He should next adore thunderbolt, Śakti, rod, sword, noose, standard, club, trident, discus, lotus and other weapons.

विष्वक्सेनं ततो देवमैशान्यां दिशि पूजयेत्॥

एभिर्मन्त्रैर्नमोऽनैश्च प्रणवाद्यैर्वृषध्वज॥ ४७॥

In the north-east corne; he should worship Viṣvaksena, with these mantrams beginning with Om and ending with Nāmaḥ (salutation) O bull-embled deity.

पूजा कार्या महादेव ह्यनन्तस्य वृषध्वज॥

देवस्य मूलमन्त्रेण पूजा कार्या वृषध्वज॥ ४८॥

O Mahādeva, O bull-embled deity, adoration of the deity Ananta should be made with the principal mantram.

गन्धं पुष्पं तथा धूपं दीपं नैवेद्यमेव च॥

प्रदक्षिणं नमस्कारं जयं तस्मै समर्पयेत्॥ ४९॥

He should next offer scents, flowers, incense, lamps, and edibles. He should circumambulate the deity, bow unto him and recite his name.

स्तुवीत चानया स्तुत्या प्रणवाद्यैर्वृषध्वज॥

ॐ नमो हयशिरसे विद्याध्यक्षाय वै नमः॥ ५०॥

With the following hymn beginning with am he. should chant his glories, O bull-embled deity. Om. Namaḥ, salutation into Hayaśirā, the master of learning.

नमो विद्यास्वरूपाय विद्यादात्रे नमोनमः॥

नमः शान्ताय देवाय त्रिगुणायात्मने नमः॥ ५१॥

सुरासुरनिहन्त्रे च सर्वदुष्टविनाशिने॥

सर्वलोकाधिपत्ये ब्रह्मरूपाय वै नमः॥ ५२॥

Salutation again and again unto him of the from of learning, and the giver of the same. Salutation unto the deity of a quiescent soul, identical with three guṇas, the destroyer of the celestials and Asuras and of all wicked beings. Salutation unto him of the from of Brāhmaṇa, the lord of all the worlds.

नमश्चेश्वरवन्द्याय शंखचक्रधराय च॥

नम आद्याय दांताय सर्वसत्त्वहिताय च॥ ५३॥

त्रिगुणायगुणायैव ब्रह्मविष्णुस्वरूपिणे ॥

कर्त्रे हर्त्रे सुरेशाय सर्वगाय नमोनमः॥ ५४॥

Salutation unto him adored of Īśvara, the holder of conchshell and discus. Salutation unto the first cause, who is self-controlled, devoted to the well-being of all creatures, invested with three guṇas, devoid of them, identical with Brahmā and Viṣṇu, the creator, destroyer, the king of the celestials and present everywhere.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे हयग्रीवपूजाविधिर्नाम चतुस्त्रिंशोऽध्यायः॥ ३४॥

अध्यायः ३५ / Chapter 35

हरिरुवाच

न्यासादिकं प्रवक्ष्यामि गायत्र्याः शृणु शङ्कर॥

विश्वामित्रऋषिश्चैव सविता चाथ देवता॥ १॥

Hari said :—I will now describe the nyāsa and the metre of Gāyatrī. Viśvāmitra is the Ṛṣi thereof and Savitā (the Sun) is the god.

ब्रह्मशीर्षा रुद्रशिखा विष्णोर्हृदयसंश्रिता॥

विनियोगैकनयना कात्यायनसगोत्रजा॥ २॥

She has Brāhmaṇa for her head, Rudra for the flame and is stationed in the heart of Viṣṇu. She has application for her one eye and is born in the race of Katyāyana.

त्रैलोक्यचरणा ज्ञेया पृथिवीकुक्षिसंस्थिता॥

एवं ज्ञात्वा तु गायत्रीं जपेदद्दशलक्षम्॥ ३॥

She is known as having she three worlds for her feet and is placed in the belly of earth.

त्रिपदाष्टाक्षरा ज्ञेया चतुष्पादा षडक्षरा॥

जपे च त्रिपदा प्रोक्ता अर्चने च चतुष्टपदा॥ ४॥

It consists of three words and eight letters and again of four words and six letters. The one of three words should be used for the purposes

इत्येवं संस्तवं कृत्वा देवदेवं विचिन्तयेत्॥

हृत्पद्मे विमले रुद्र शंखचक्रगदाधारम्॥ ५५॥

सूर्यकाटिप्रतीकाशं सर्वावयवसुन्दरम्॥

हयग्रीवोहमीशेशं परमात्मानमव्ययम्॥ ५६॥

Having recited this hymn, O Rudra, a worshipper should meditate in his pure lotus of the heart, on the god of gods, the holder of conchshell, discus and club, effulgent like a million suns, perfectly beautiful Hayagrīva, the undecaying impersonal self.

इति ते कथिता पूजा हयग्रीवस्य शंकरा॥

यः पठेत्परया भक्त्या स गच्छेत्परमं पदम्॥ ५७॥

O Śaṅkara, I have thus described unto thee the adoration of Hayagrīva. He, who reads it with great reverence, attains to the most exalted station.

of recitation and that of four words for the purposes of adoration.

न्यासे जपे तथा ध्याने अग्निकाव्ये तथार्चने॥

गायत्रीं विन्यसेन्नित्यं सर्वपापघ्नाशिनीम्॥ ५॥

In the rites of Nyāsa, recitation, meditation, adoration and fire a worshipper should daily use Gāyatrī destructive of all sins.

पादांगुष्ठे गुल्फमध्ये जङ्घयोर्विद्धि जानुनोः॥

ऊर्वोर्गुह्ये च वृषणे नाड्यां नाभौ तनूदरे॥ ६॥

स्तनयोर्हृदि कण्ठौष्ठमुखे तालुनि चांसयोः॥

नेत्रे भ्रुवोर्ललाटे च पूर्वस्यां दक्षिणोत्तरे॥ ७॥

पश्चिमे मूर्ध्नि चाकारं न्यसेद्वर्णान्वदाम्यहम्॥

इन्द्रनीलं च वह्निं च पीतं श्यामं च कापिलम्॥ ८॥

श्वेतं विद्युत्प्रभं तारं कृष्णं रक्तं क्रमेण तत्॥

श्यामं शुक्लं तथा पीतं श्वेतं वै भागरागवत्॥ ९॥

शङ्खवर्णं पाण्डुरं च रक्तं चासवसन्निभम्॥

अर्कवर्णसमं सौम्यं शंखाभं श्वेतमेव च॥ १०॥

One should assign it to the toes of the feet, insteps, knee-joints, organ of excretion, scrotum, tubes, navel, belly, breast, heart, throat mouth, palate, eyes, eye-brows, forehead, in the

east, south, north west and head. The colour of sapphire, the colour of fire, yellow, dark-blue, twany-colour, that of white, that of lightning, dark, crimson, that of conch-shell, grey, that of wine, and sun [constitute it].

यद्यत्सृशति हस्तेन यच्च पश्यति चक्षुषा॥

पूतं भवति तत्सर्वं गायत्र्यसा न परं विदुः॥ ११॥

All articles which he touches with his hands or sees with his eyes become purified. There is nothing superior to Gāyatrī.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गायत्रीन्यासरूपणं नाम पञ्चत्रिंशोऽध्यायः॥ ३५॥

अध्यायः ३६ / Chapter 36

हरिरुवाच

सन्ध्याविधिं प्रवक्ष्यामि शृणु रुद्राघ्नाशनम्॥

प्राणायामत्रयं कृत्वा सन्ध्यास्नानमुपक्रमेत्॥ १॥

Hari said :—Hear, O Rudra, I will now describe the rites of Sandhyā which destroy all sins. Having practised Prāṇāyāma, (suppression of vital airs), thrice the worshipper should bathe at the period of conjunction.

सप्रणवां सव्याहृतिं गायत्रीं शिर सा सह॥

त्रिः पठेदायतप्राणः प्राणायामः स उच्यते॥ २॥

That process of Yoga is called Prāṇāyāma in which a man, having controlled his vital breath, reads thrice the Gāyatrī with Praṇava and Vyārḥti.¹

मनोवाक्कायजं दोषं प्राणायामैर्दहेद्विजः॥

तस्मात्सर्वेषु कालेषु प्राणायामपरो भवेत्॥ ३॥

By the yogic process of Prāṇāyāma a twice-born one destroys the impurities of the mind, speech and body and therefore practises it during all hours of the day.

सायमग्निश्चं मेत्युक्त्वा प्रातः सूर्योत्पः पिबेत्॥

आपः पुनन्तु मध्याह्ने उपस्पृश्य यथाविधि॥ ४॥

Then reciting the mantram "Sāyam Agni (fire in the evening)" as well as "Prātaḥ Sūrya (the sun in the morning)" he should drink water.

आपोष्ठित्युचा कुर्यान्मार्जनं तु कुशोदकैः॥

प्रणवेन तु संयुक्तं क्षिपेद्वारि पदेपदे॥ ५॥

Then duly touching water in the noon and by reciting the Rk 'Apoḥiṣṭha' he should rub

his body with the water of Kuśa blades. Then adding to this mantram Praṇava he should sprinkle water at every step.

रजस्तमःस्वमोहोत्थाज्ञाप्रत्स्वप्नसुषुप्तिजाम्॥

वाङ्मनः कर्मजान्दोषानैवतान्नवभिर्दहेत्॥ ६॥

With nine he should destroy the nine-fold impurities originating from Rajas (darkness), Tamas (ignorance), Moha (stupefaction), from waking state, dreaming state and that of dreamless sleep, those originating from speech, mind and action.

समुद्भूत्योदकं पाणौ जप्त्वा च द्रुपदां क्षिपेत्॥

त्रिषडष्टौ द्वादशधा वर्त्तयेदघमर्षणम्॥ ७॥

Taking up water in his two palms and reciting the Gāyatrī he should throw it quickly thrice, six, eight or twelve times. It destroys all sins.

उदुत्यं चित्रमित्याभ्यामुपतिष्ठेद्दिवाकरम्॥

दिवा रात्रौ च यत्पापं सर्वं नश्यति तत्क्षणात्॥ ८॥

He should stand facing the sun and recite it. It destroys immediately all sins which a man commits day and night.

पूर्वसंध्यां जपंतिष्ठेत्यश्चिमामुपविश च॥

महाव्याहृतिसंयुक्तां गायत्रीं प्रणवान्विताम्॥ ९॥

Sitting in the west he should recite the first Sandhyā—the Gāyatrī, consisting of the great Vyārḥti and Praṇava.

दशभिर्जन्मजनितं शतेन तु पुरा कृतम्॥

त्रियुगं तु सहस्रेण गायत्री हन्ति दुष्कृतम्॥ १०॥

Gāyatrī destroys sins committed before in ten or a hundred births, and in three or a thousand yugas (cycles).

रक्ता भवति गायत्री सावित्री शुक्लवर्णिका॥

कृष्णा सरस्वती ज्ञेया संध्यात्रायमुदाहृतम्॥ ११॥

1. A mystical word or sound as Om. Swar, Bhuvah, etc., which commence the daily prayers of the Brāhmin.

Gāyatrī is crimson-coloured and Sāvitrī is white-hued and Sarasvatī is dark-blue. These are called the three Sandhyās.

ॐ भूर्विन्यस्य हृदये ॐ भुवः शिरसि न्यसेत्॥

ॐ स्वरिति शिखायां च गायत्र्याः प्रथमं पदम्॥ १२॥

विन्यसेत्कवचे विद्वान्द्वितीयं नेत्रयोर्न्यसेत्॥

तृतीयेनाङ्गविन्यासं चतुर्थं सर्वतो न्यसेत्॥ १३॥

Having assigned the letters *Om*, *bhur* to the heart he should assign *Om*, *bhuvah* to the head and *Om*, *Swar* to the tuft of hair on the head. A learned man should assign the first word of the Gāyatrī to the coat of mail, the second to the eyes, the third to the limbs and the fourth to every where.

संध्याकाले तु विन्यस्य जपेद्देवेदमारतम्॥

शिवस्तस्यास्तु सर्वाह्ने प्राणायामं न्यसेत्॥ १४॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमां शाख्य आचारकाण्डे संध्याविधिर्नाम षट्त्रिंशोऽध्यायः॥ ३६॥

अध्यायः ३७ / Chapter 37

हरिरुवाच

गायत्री परमा देवी भुक्तिमुक्तिप्रदा च ताम्॥

ये जपेत्तस्य पापानि विनश्यन्ति महान्त्यपि॥ १॥

Hari said :—The great goddess Gāyatrī gives enjoyment and emancipation. He who recites it has even mighty iniquities dissipated.

गायत्रीकल्पमाख्यास्ये भुक्तिमुक्तिप्रदं च तत्॥

अष्टोत्तरं सहस्रं वा अथवाष्टशतं जपेत्॥ २॥

त्रिसन्ध्यं ब्रह्मलोकीं स्याच्छतं जप्त्वा जलं पिबेत्॥

संध्यायां सर्वपापघ्नीं देवीमावाह्य पूजयेत्॥ ३॥

भूभुवः स्वः स्वमंत्रेण युतां द्वादशनामभिः॥

गायत्र्यै नमः सावित्र्यै सरस्वत्यै नमोनमः॥ ४॥

I will now describe the Gāyatrī Kalpa which yields enjoyment and emancipation. Having recited it one thousand and eight times or one hundred and eight times at three periods of junction one repairs to the region of Brahmā. Then after reciting it a hundred times he should drink water.

Having invoked the spirit of the goddess having twelve names who destroys all sins at the period of conjunction he should adore her, with her won mantram “Bhur, Bhuvah, Svāhā.”

Having made this assignment at the period of junction he should recite the mother of the Vedas.

त्रिपदा या तु गायत्री ब्रह्मविष्णुमहेश्वरी॥

विनियोगमृषिच्छन्दो ज्ञात्वा तु जपमारभेत्॥ १५॥

सर्वपापविनिर्मुक्तो ब्रह्मलोकमवाप्नुयात्॥

परोरजसि सावदो तुरीयपदमीरितम्॥ १६॥

तं हन्ति सूर्यः सन्ध्यायां नोपास्तिं कुरुते तु यः॥

तुरीयस्य पदस्यापि ऋषिर्निर्मल एव च॥ १७॥

छन्दस्तु देवी गायत्री परमात्मा च देवता॥ १८॥

This Gāyatrī consists of three padas and is identical with Brahmā, Viṣṇu and Maheśvara. Having learnt its application, saintly author and verse one should begin its recitation. Being shorn of all forms of sins he repairs to the region of Brahmā.

Om, salutation unto Gāyatrī. *Om*, salutation unto Savitrī.

वेदमात्रे च सांकृत्य ब्रह्मणी कौशिकी क्रमात्॥

साध्यै सर्वार्थसाधिन्यै सहस्राक्ष्यै च भूभुवः॥ ५॥

Om, salutation unto Sarasvatī, unto the mother of the Vedas, Saṅgkriti, Brahmāṇī and Kouśikī.

He should assign the mantram “Bhur, Bhuvah” to Sādhya, having a thousand eyes, who accomplishes all objects.

स्वरेवं जुहुया दग्नौ समिदाज्यं हविष्यकम्॥

अष्टोत्तरसहस्रं वाप्यथवाष्टशतं घृतम्॥ ६॥

With the mantram “Swar” he should offer unto fire, one thousand and eight or one hundred and eight times, sacrificial twig butter and Havi.

धर्मकामादिसिद्ध्यर्थं जुहुयात्सर्वकर्मसु॥

प्रतिमां चंदनस्वर्णनिर्मितां प्रतिपूज्य च॥ ७॥

यथा लक्षं तु जप्तव्यं पयोमूलफलाशिनैः॥

अयुतद्वयहोमेन सर्वकामानवाप्नुयात्॥ ८॥

He should make all these oblations for attaining success in religious rites, personal

undertakings and all other works. Having adored an image, made of sandal-wood or gold, recited the name a lac of times, lived on water, roots and fruits and performed two Ayutas of Homas a person attains to all desired-for objects.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गायत्रीकल्पनि रूपणं नाम सप्तत्रिंशोऽध्यायः॥ ३७॥

अध्यायः ३८ / Chapter 38

हरिरुवाच

नवम्यादौ ह्रीं दुर्गे रक्षिणीति च॥

मातर्मातर्वी दुर्गे सर्वकामार्थसाधनि॥ १॥

Hari said :—A worshipper should adore Durgā in a Navamī and other days with the mantram :—“Hrim, O Durgā! Protect me, O mother, O foremost of mothers, O thou who dost grant all desired for objects.”

अनेन बलिदानेन सर्वकामान्प्रयच्छ मे॥

गौरी काली उमा दुर्गा भद्रा कांतिः सरस्वती॥ २॥

मंगला विजया लक्ष्मीः शिवा नारायणी क्रमात्॥

मार्गे तृतीयामारभ्य पूजयेन् वियोगभाक्॥ ३॥

Being gratified with this offering do thou give me all desired-for object Gaurī, Kālī, Umā, Durgā, Bhadrā, Kāntī, Sarasvatī, Maṅgalā Vinayā, Lakṣmī, Śiva, Nārāyaṇī—he who adores all these in order beginning with the third day of the dark or light fortnight, does not suffer from separation.

अष्टादशभुजां खेटकं घण्टां दर्पणं तर्जनीम्॥

धनुर्ध्वजं डमरुकं परशुं पाशमेव च॥ ४॥

शक्तिमद्गरशूलानि कपालशरकांकुशानि॥

वज्रं चक्रं शकाकां च अष्टादशभुजां स्मरेत्॥ ५॥

मन्त्रः श्रीभगवत्याश्च प्रवक्ष्यामि जपादिकम्॥ ६॥

He should then meditate, with mantrams, on her having eighteen arms, on Kheṭaka, hell, mirror, the fore-finger, bow, standard, axe ḍamaru (a small drum), noose, Śakti, mace, dart skull, goad made of adamant, arrow, a discus and probe.

I will now describe the recitation of the names of the auspicious goddess.

ॐ नमो भगवति चामुण्डे श्मशानवासिनि

कपालहस्ते महाप्रेतसमारूढे महाविमानमालाकुले

उत्तरे शिखरे जाता भूम्यां पर्वत वासिनी॥

ब्रह्मणा समनुज्ञाता गच्छ देवि यथासुखम्॥ १॥

O goddess, ordered by Brahmā, do thou, at thy pleasure, repair to the land situated on the northern summit.

कालरात्रि बहुगणपरिवृते महामुखे बहुभुजे सुघण्टामरुकिंकिणीके अट्टाट्टहासे किलिकिलि हुं सर्वनादशब्दबहुले गजचर्मप्रावृत्तशरीरे रुधिरमांस-दिग्धे लोलोग्रजिह्वे महाराक्षिस रौद्रदंष्ट्राकराले भीमाट्टाट्टहासे स्फुरिताविद्युत्समप्रभे चलचल करालनेत्रे हिलिहिलि ललज्जिह्वे ह्रीं ह्रीं भृकुटिमुटि ॐ कारभद्रासने कपालमालावेष्टिते जटामुकुट-शशांकधारिणि अट्टाट्टहासे किलिकिलि हुं हुं दंष्ट्राघोरांधकारिणि सर्वविघ्नविनाशिनि इदं कर्म साधय साधय शीघ्रं कुरुकुरुः कहकह अंकुशेन समनुप्रवेशय वर्गवर्ग (वगंवंग) कम्पयकम्पय चलचल चालयचालय रुधिरमांसमद्यप्रिये हनहन कुट्टकुट्ट छिन्दछिन्द मारयमारय अनुब्रूमअनुब्रूम वज्रशरीरं साधयसाधय त्रैलोक्यगतमपि दुष्पदुष्टं वा गृहीतमगृहीतम् आवेशयआवेशय क्रमायक्रामय नृत्यनृत्य बन्धबन्ध वल्ग वल्ग कोटराक्षि ऊर्ध्वकेशि उलूकवदने करकिंकिणिस करंकमालाधारिणि दहदह पपच गृह्णगृह्ण मण्डलमध्ये प्रवेशयप्रवेशय किं विलम्बसि ब्रह्म सत्येन विष्णुसत्येन ऋषिसत्येन रुद्रसत्येन आवेशय आवेशय किलिकिलि खिलिखिलि मिलिमिलि चिलिचिलि विकृतरूप-धारिणि कृष्णभुजंग वेष्टितशरीरं सर्वग्रहोवेशिनि प्रलम्बोष्ठि भ्रूमग्ननासिके विकटमुखि कपिलजटे ब्राह्मि भंजभंज ज्वलज्वल कालमुखि खलखल खरखरः पातयपातय रक्ताक्षि घूर्णापयघूर्णापय भूमिं पातयपातय शिरो गृह्णगृह्ण चक्षुमीलयमीलय भंजभंज पादौ गृह्णगृह्ण मुद्रां स्फोटयस्फोटय हुं हुं फट् विदारय विदारय त्रिशूलेन भेदयभेदय वज्रेण हनहन दण्डेन ताडयताडय चक्रेण छेदयछेदय शक्तिना भेदयभेदय दंष्ट्या दंशयदंशय कीलकेन कीलय कीलय कर्त्तरिकया पाटयपाटय अंकुशेन गृह्णगृह्ण

शिरोर्तिञ्चरमैकाहिकं द्वाहिकं त्र्याहिकं चातुर्थिकं
 डाकिनीस्कन्दग्रहान् मुञ्चापयमुञ्चापय लललल
 उत्थापय उत्थापय भूमिं पातयपातय गृह्णगृह्ण ब्रह्माणि
 एहिएहि माहेश्वरि एहिएहि कौमारि एहिएहि वाराहि
 एहिएहि ऐन्द्रि एहिएहि चामुण्डे एहिएहि वैष्णवि
 एहिएहि नारसिंहि एहिएहि शिवदूति एहिएहि
 कपालिनि एहिएहि महाकालि एहिएहि रेवति
 एहिएहि शुक्लेवति एहिएहि आकाशरेवति एहिएहि
 हिमवन्तचारिणि एहिएहि हिमवन्तचारिणि एहिएहि
 कैलासचारिणिस एहिएहि परमन्त्रं छिन्धिछिन्धि
 किलिकिलि बिम्बे अघोरे घोररूपिणि चामुण्डे
 रुरुक्रोधांधविनिःसृते असुरक्षयंकरि आकाशगामिनि
 पाशेन बन्धबन्ध समये तिष्ठतिष्ठ मण्डलं प्रवेशय-
 प्रवेशय पातयपातय गृह्णगृह्ण मुखं बन्धबन्ध
 चक्षुर्बन्धयन्बन्ध हस्तपादौ च बन्धबन्ध हस्तपादौ
 च बन्धबन्ध दुष्टग्रहान् सर्वान् बन्धबन्ध दिशां
 बन्धबन्ध विदिशां बन्धबन्ध ऊर्ध्वं बन्धबन्ध अधस्ताद्
 बन्धबन्ध भस्मना पानीयेन मृत्तिकयसा सर्षपैर्वा
 आवेशयआवेशय पातयपातय चामुण्डे किलिकिलि
 विच्चेह्नीं (हुं) फट् स्वाहा॥७॥

Om, salutation unto the auspicious goddess Cāmuṇḍā, living in the cremation ground, having a skull in her hand, seated on the back of a huge goblin, having a garland of huge conveyances, the night of death, encircled by a number of Gaṇas, having a huge mouth and many arms, armed with a bell, a small drum and Kiṇikiṇi and laughing aloud with the sound of *Kilikili*, Hum. [Salutation unto her], making enough of loud sound, having her body covered all over with the skin of an elephant, as well as blood and flesh, having a tongue hanging down, a great Rākṣasī, having hideous teeth, laughing aloud, effulgent like lightning, having terrific eyes. Hili, Hili, do thou put thy tongue into thy mouth. Hum, salutation unto thy tongue Trini, O thou having a face covered with frowns, O thou having an auspicious seat, wearing a garland of skulls, (around the neck), braided locks, crown and the moon (on the head) and laughing alod *Kili Kili*. Hum, Hum, O thou having terrific teeth, O thou who dost dissipate all obstacles, do thou make me

accomplish this work, Do it! Do it! Kaha! Kaha! do thou make me enter with the goad. Vaṅga! Vaṅga! make me tremble! make me tremble. Go! Go! guide me! guide me! O thou fond of blood, flesh and wine, kill, kill, grind, cut, cut, strike, strike, make my body strong as an adamant. Destroy all the wicked beings of the three worlds. Make be possess every thing that is taken or not taken. Make me walk! Dance! Dance! Bind! Bind! Jump! O thou having eyes entered into sockets! O thou having hairs tied up! O thou having the face of an Ulūka! O thou wearing a garland of hands! burn, burn, rot, rot, take, take, make me enter this mystic diagram. Make me possessed by the energies of Brahmā, Viṣṇu, Ṛṣi and Rudra. Kili, Kili, Khili, Khili, Mili, Mili, Cili, Cili, O thou having a good appearance! O thou having thy body encircled by a black serpent! O thou having all the planets in thee! O thou having elongated lips! O thou having a nose sunk between the two eye-brows! O thou having a grim face! O thou, having twany coloured braids! O Brāhmī! break, break, burn, burn, O thou having a death-like face! Khala, Khala, strike down, strike down. O thou having red shot eyes, roll them, strike, strike the ground. Take, take, open up your eyes, open. Break, break feet, take, take. Display, display, the Mudrās hum, hum, phat, rive, rive, cut as under with the trident. Kill, kill with the trident, strike, strike with the rod. Cut, cut, with the Śakti; wound, wound with discus. Bit, bit, with the teeth. Strike with a stick. Strike, strike with the goad. Take, take the head suffering from fever coming every day, every second da:', every third day and every founh day. Release me, release me from the she goblins, Skandas and evil stars. Lala, Lala, raise up, raise up the earth. Strike down, strike down. Take, take Brāhmaṇa. Come come, Māheśvarī. Come, come, Kaumārī. Come, come, Vārāhī, come, come Aindrī Come, Come, Cāmuṇḍā. Come, come Vaiṣṇavī Come, come, Nārasimhī. Come, come, Śivadūti. Come, come, Kapālīnī. Come, come, Revatī. Come, come, Suśkrevatī. Come, come Akāśa Revatī. Come come, O thou ranging on the mount Himālaya. Come, come

O thou ranging on the mount Kailāśa. Come, come, cut open this great mantram. Kili, Kili, O thou having Birmva-like lips, O thou of a dreadful form, O Camuṇḍā, O thou originating from the anger of Rudra, thou who dost destroy the Asuras and range in the sky, bind, bind the time with thy noose. Enter, enter into this mystic diagram. Strike, strike, take, take, bind, bind the mouth. Bind the eyes, bind the feet, bind the hands and feet, bind, bind all the evil stars. Bind, bind all the directions. Bind, bind, all the opposite directions. Bind, bind the up and down. Bind, bind with the ashes, drinks, earth and sessamum seeds. Possess, possess, strike, O Cāmuṇḍā. Kili, Kili, Viche, Hum, Phaṭ, Svāhā.

अष्टोत्तरपदानां हि माला मन्त्रमयी जपः॥

एकैकपदमष्टसहस्रया त्रिमधुराक्ततिलाष्टसहस्रहामेः॥ ८॥

This is the recitation of the Mūla mantram consisting of one thousand and eight letters. Each word should be recited eight thousand times. With sessamum seeds mixed with sugar, honey and clarified butter eight thousand Homas should be performed.

महामांसनेत्रिमधुराक्तेन अष्टोत्तरसहस्रं
च एकैकं च पदं यजेत्॥

तिलास्त्रिमधुराक्ताश्च सहस्रं चाष्ट होमयेत्॥ ९॥

With human flesh, suger, honey and clarified butter one should recite a word one thousand and eight times. With sessamum seeds, sugar, honey and clarified butter he should perform one thousand and eight Homas.

महामांसं त्रिमधुरादथ वा सर्वकर्मकृत्॥

वारिसर्षपभस्मादिक्षेपाद्युद्धादिके जयः॥ १०॥

Or with human flesh, honey, sugar and

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे दुर्गाजपपूजाबलिमंत्रनिरूपणं नामाष्टं त्रिंशोऽध्यायः॥ ३८॥

अध्यायः ३९ / Chapter 39

रुद्र उवाच

पुनर्देवार्चनं ब्रूहि संक्षेपेण जनार्दन॥

सूर्यस्य विष्णुरूपस्य भुक्तिमुक्तिप्रदायकम्॥ १॥

clarified butter he should perform all the rites. By throwing water, sessamum seeds and ashes one achieves victory in battle etc.

अष्टाविंशभुजा ध्येया अष्टादशभुजाथयाथवा॥

द्वादशाष्टभुजा वापि ध्येया वापि चतुर्भुजा ॥ ११॥

The goddess should be meditated on as having twenty-eight arms, eighteen arms, twelve arms or four arms.

असिखेटान्वितौ हस्तौ गदादण्डयुतौ परौ॥

शरचापयुतौ चान्यौ खड्गमुद्गरसंयुतौ ॥ १२॥

शंखघण्टान्वितौ चान्यौ ध्वजदण्डयुतौ परौ॥

अन्यौ परशुचक्राढ्यौ डमरुदर्पणान्वितौ ॥ १३॥

Her two hands are adorned with sword and Kheṭa, the other two with club and rod, the other two with arrow and bow, the other two with dagger and mace, the other two with conchshell and bell, the other two with standard and rod', the other two with axe and discus, the other two with a small drum and mirror.

शक्तिहस्ताश्रितौ चान्यौ रटोणी मुसलान्वितौ॥

पाशतोमरसंयुक्तौ ढक्कापणवसंयुतौ ॥ १४॥

तर्जयन्ती परेणैव अन्यं कलकलध्वनिम्॥

अभयस्वस्तिकाद्यौ च महिषघ्नी च सिंहगा ॥ १५॥

The other hands are endued with Śakti, mace, noose, Tomara, durm and Pṇava.

With the other hand she is striking a drum and making a sound. She gives protection, kills the buffaloe-faced domon, and rides a lion.

जय त्वं किल भूतेशे सर्वभूतसमावृते॥

रक्ष मां निज भूतेभ्यो बलिं गृह्ण नमोऽस्तु ते ॥ १६॥

Victory unto thee, O queen of ghosts and others encircled by goblins. Save me from thy goblins and accept my sacrifice. Salutation unto thee.

Rudra said :—O Janārdana, do thou describe, again in brief, the adoration of the deity, the sun, another form of Viṣṇu, which yields emancipation and enjoyment.

वासुदेव उवाच

शृणु सूर्यस्य रुद्र त्वं पुनर्वक्ष्यामि पूजनम्॥
ॐ उच्चैःश्रवसे नमः ॐ अरुणाय नमः॥
ॐ दण्डिने नमः॥ ॐ पिङ्गलाय नमः॥
एते द्वारे प्रपूज्या वै एषिर्मन्त्रैर्वृषध्वज॥ २॥

Vāsudeva said :—Hear, a Rudra, I will describe again the adoration of the sun.

Om, salutation unto Uccaiḥśravas. Om, salutation unto Aruṇa. Om salutatin unto Daṇḍin. am, salutation unto Piṅgalā. a bull-embled deity, these should be adored at the door with the following mantrams.

ॐ अं प्रभूताय नमः॥ इमं तु पूजयेन्मध्ये
प्रभूतामलसंज्ञकम्॥ ॐ अं विमलाय नमः॥
ॐ अं साराय नमः॥ ॐ अंआधाराय नमः॥
ॐ अं परमुखाय नमः ॥
इत्याग्नेयादिकोणेषु पूज्या वै विमलादयः॥ ३॥

Om, A, salutation unto the Bhūtas. These should be adored inside the mystic diadgram—these known as Prabhūtamālā.

Om, Om, salutation unto Vimalā. am, am, salutation unto Sāra. am, am, saluttion unto Ādhāra. Om, am, salutation unto Paramamukha. These Vimalā and other should be adored in the south-east and other corners.

ॐ पद्माय नमः॥ ॐ कर्णिकायै नमः॥
मध्ये तु पूजयेद्गुद पूर्वादिषु तथैव च॥
दीप्ताद्याः पूजयेन्मध्ये पूजयेत्सर्वतोमुखीः॥
ॐ वां (रां) दीप्तायै नमः॥ ॐ वीं (रीं)
सूक्ष्मायै नमः॥ ॐ वूं (रूं) भद्रायै नमः॥
ॐ वैं (रैं) जयायै नमः॥ ॐ वौं (रौं) विभूतयै
नमः॥ ॐ वं (रं) अधोरायै नमः॥
ॐ वं (रं) वैद्युतायै नमः॥ ॐ वः (रः) विजयायै
नमः॥ ॐ रो सर्वतोमुख्य नमः॥ ४॥

Om, salutation unto the lotus. Om, salutation unto the pericarp. O Rudra, a worshipper should adore them inside the diagram and in the east and other direction. He should then adore adore Dīpti and others as well as Sarvatomukhin inside the diagram.

Om. Yam, salutation unto Dīpta. Om, Vinī,

salutation unto Bhadrā. Om, Vaim, salutation unto Jayā. Om, Voum, salutation unto Bibhūti. Om, Yam, salutation Aghorā. Om, Vam, salutation unto Vaidyuttayāḥ. Om, Vaḥ, salutation unto Vijayā. Om, salutation unto Sarvatomukhī.

ॐ अर्कासनाय नमः॥ ॐ ह्रां सूर्यमूर्तये नमः॥
एतास्तु पूजयेन्मध्ये ह्रन्मन्त्राञ्छृणु शङ्कर॥
ॐ हं सं खं खखोल्काय
क्रां क्रीं सः स्वाहा सूर्यमूर्तये नमः॥
अनेनावाहनं कुर्यात्स्थापनं सन्निधापनम्॥
सन्निरोपनमंत्रेण सकलीकरणं तथा॥ ५॥

Om, salutation unto the seat of the sun. Om, Hram, salutation unto the form of the sun. Om, Ham. Sam, Kham unto Khakhola, Kram, Krim, Saḥ Svāhā. Salutation unto the form of the sun.

With, this mantram a worshipper should invoke life in the image of the sun, install it, and perform the rite of Sannidhāpanan (bringing near). Then with the Sannirodhana mantram he should perform the rite of Sakalikaraṇam.

मुद्राया दर्शनं रुद्र मूलमंत्रेण वा हर॥
तेजोरूपं रक्तवर्णं सितपद्मोपरि स्थितम्॥
एकचक्ररथारूढं द्विबाहुं धृतपङ्कजम्॥ ६॥

O Rudra, then he should adore the mudrās. He should meditate on the sun, as being of the form of light, of crimson has seated on a white lotus-riding a car with one wheel, having two arms and holding a lotus.

एवं ध्यायेत्सदा सूर्यं मूलमंत्रं शृणुष्व च॥
ॐ ह्रां ह्रीं सः सूर्याय नमः॥ ७॥

Listen to the principal mantram. Om, Hram, Hrim, Saḥ, salutation unto the sun.

वारत्रयं पद्ममुद्रां बिम्बमुद्रां च दर्शयेत्॥
ॐ आं हृदयाय नमः॥ ॐ अर्काय शिरसे
स्वाहा॥ ॐ अः भूर्भुवः स्वः ज्वालिनि
शिखायै वषट्॥ ॐ हुं कवचाय हुं॥
ॐ भां नेत्राभ्यां वौषट्॥
ॐ वः अस्त्राय फडिति॥ ८॥

He should next form Padma and Bimba Mudrā thrice. Om, am, salutation unto the

heart. Om, unto the sun, unto the head, Swāhā. Om, Aḥ, a, Bhur, Bhuvah, Svah, Jvālinī, Śikhāyeh, Vaṣaṭ. Om, Hum unto the coat of mail. Hum, Om, Bhām unto the eyes, Vouṣaṭ, Om, Vah, unto the weapon, phaṭ.

आग्नेय्यामथवैशान्यां नैऋत्यामर्चयेद्भर॥

हृदयादि हि वायव्यां नेत्रं चान्तः प्रपूजयेत्॥ १॥

O Hara, a worshipper should adore heart etc. in the south-east, north-east and south-west and the eyes in the north-west corner.

दिक्ष्वस्त्रः पूजयेद्भद्रं सोमं तु श्वेतवर्णकम्॥

दले पूर्वोऽर्चयेद्भद्रं बुधं चामीकरप्रभम्॥ १०॥

In these directions he should adore the white-hued Soma. In the eastern petal, O Rudra, he should adore Budha.

दक्षिणे पूजयेद्भद्रं पीतवर्णं गुरुं यजेत्॥

पश्चिमे चैव भूतेशं उत्तरे भार्गवं सितम्॥ ११॥

He should adore the yellow-hued preceptor in the southern petal. In the west he should adore the lord of goblins and the white-hued Bhārgava in the north.

रक्तमंगारकं चैव आग्नेये पूजयेद्भर॥

शनैश्चरं कृष्णवर्णं नैऋत्यां दिशि पूजयेत्॥ १२॥

रहं वायव्यदेशे तु नन्द्यावर्तनिभं हर॥

ऐशान्यां धूम्रवर्णं तु केतुं सं परिपूजयेत्॥ १३॥

एभिर्मन्त्रैर्महादेव तच्छृणुष्व च शङ्कर॥ १४॥

He should adore the black Śani (Saturn) in the south-west, Rāhu in the north-west, the smoky-coloured Ketu in the north-east. They should be adored with the following mantrams, O Mahādeva. Hear them, O Śaṅkara.

ॐ सोमं सोमाय नमः॥ ॐ बुं बुधाय नमः॥

ॐ बृं बृहस्पतये नमः॥ ॐ भं भार्गवाय

नमः॥ ॐ अं अंगारकाय नमः॥

ॐ शं शनैश्चराय नमः॥ ॐ रं राहवे

नमः॥ ॐ कं केतवे नम इति॥ १५॥

Om, Som salutation unto Soma. Om, Bum, salutation unto Budha. Om, Vṛm, salutation unto Bṛhaspatī. Om, Bham, salutation unto Bhārgava. Om, Am, salutation unto Aṅgaraka. Om, Śam, salutation unto Śanī. Om, Ram,

salutation unto Rāhu. Om, Kam, salutation unto Ketu.

पाद्यादीन्मूलमन्त्रेण दत्त्वा सूर्याय शङ्कर॥

नैवेद्यान्ते धेनुमुद्रां दर्शयेत्साधकोत्तमः॥ १६॥

Having, with the help of the principal mantram, dedicated unto the Sun, the water for washing feet and then offered edibles, the best of worshippers should display the Dhenu mudrā.

जप्त्वा चाष्टसहस्रं तु तच्च तस्मै समर्पयेत्॥

ऐशान्यां दिशि भूतेष तेजश्चण्डं तु पूजयेत्॥ १७॥

Having recited the mantram eight thousand times he should dedicate them unto him. In the north-east and other corners, O lord of goblins, he should adore Tejascaṇḍa (the power of the Sun) [with the mantram.

ॐ तेजश्चण्डाय हुं फट् स्वधा स्वाहा वौषट्॥

निर्माल्यं चार्पयेत्तस्मै ह्यर्घ्यं दद्यात्ततो हर॥ १८॥

तिलतण्डुलसंयुक्तं रक्तचन्दनचर्चितम्॥

गन्धोदकेन संमिश्रं पुष्पधूपसमन्वितम्॥ १९॥

"Om, Tejascaṇḍāya, Hum, phat Svadhā, Vouṣaṭ." O Hara he should next dedicate unto him flowers and Arghya, consisting of plassasum seed, rice, red sandal, scented water, flower and incense.

कृत्वा शिरसि तत्पात्रं जानुभ्यामवनिं गतः॥

दर्घ्यं तु सूर्याय हन्मन्त्रेण वृषध्वज॥ २०॥

Having placed that vessel on his head and supported it by his knees, he should offer it, with the mantram *Ham* unto the sun, O bull-embodied deity.

गणं गुरुन्प्रपूज्याथ सर्वान्देवानन्प्रपूजयेत्॥

ॐ गं गणपतये नमः॥ ॐ अं गुरुभ्यो नमः॥ २१॥

Having adored the Gaṇas and the preceptors he should worship all the deities.

Om, gam, salutation unto the lord of Gaṇas. Om, am, salutation unto the preceptors.

सूर्यस्य कथिता पूजा कृत्वैता विष्णुलोकभाक्॥ २२॥

I have thus described the adoration of the sun. Having offered it one attains to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सूर्यार्चनप्रकारो नामैकोनचत्वारिंशोऽध्यायः॥ ३९॥

अध्यायः ४० / Chapter 40

शङ्कर उवाच

माहेश्वरीं च मे पूजां वद शंखगदाधरा॥
यां ज्ञात्वा मानवाः सिद्धिं गच्छन्ति परमेश्वरा॥ १॥

Śaṅkara said :—O Śaṅkara, describe unto me the adoration of Maheśvarī, by knowing which, O great God, men attain to Siddhi.

हरिरुवाच

शृणु माहेश्वरीं पूजां कथ्यमानां वृषध्वज॥
आदौ स्नात्वा तथाचम्य ह्यासने चोपविश्य च॥ २॥
न्यासं कृत्वा मण्डले वै पूजयच्चे महेश्वरम्॥
मन्त्रैरेतैर्महेशान परिवारयुतं हरम्॥ ३॥

Hari said :—Hear, O bull-emblemated deity, I will describe the adoration of Maheśvarī. Having bathed first, then rinsed his mouth, taken his seat and performed Nyāsa a worshipper should adore Maheśvara in the mystic diagram together with her family, with the following mantrams, O grat Īśana.

ॐ हां शिवासनदेवता आगच्छतेति॥
अनेनवाहयेद्बुद्ध देवता आसनस्य याः॥ ४॥

With the mantram, "O Ye presiding deities of Śiva's seat, come here" he should, O Rudra, invoke the presiding deities of the seat.

ॐ हां गणपतये नमः॥ ॐ हां सरस्वत्यै
नमः॥ ॐ हां नन्दिने नमः॥ ॐ हां
महाकालाय नमः॥ ॐ हां गङ्गायै नमः॥
ॐ हां लक्ष्म्यै नमः॥ ॐ हां महाकलायै
नमः॥ ॐ हां अस्त्राय नम इति॥ ५॥

Om, Hām salutation unto the lord of Gaṇas. Om, Ham, salutation unto Sarasvatī. Om, Ham, salutation unto Nandī. Om, Hum, salutation Mahākāla. Om, Hām, salutation unto Gaṅgā. Om, Ham, salutation unto Lakṣmī. Om, am, salutation unto the weapon.

एते द्वारे प्रपूज्या वै स्नानगन्धादिभिर्हर॥ ॐ हां
ब्रह्मणे वास्त्वधिपतये नमः॥ ॐ हां गुरुभ्यो नमः॥
ॐ हां आधारशक्त्यै नमः॥ ॐ आं अनन्ताय
नमः॥ ॐ हां धर्माय नमः॥ ॐ हां ज्ञानाय नमः॥
ॐ हां वैराग्याय नमः॥ ॐ हां ऐश्वर्याय नमः॥

ॐ हां अधर्माय नमः॥ ॐ हां अज्ञानाय नमः॥
ॐ हां अवैराग्याय नमः॥ ॐ हां अनैश्वर्याय
नमः॥ ॐ हां ऊर्ध्वच्छन्दाय नमः॥ ॐ हां
अधश्छन्दाय नमः॥ ॐ हां पद्माय नमः॥
ॐ हां कर्णिकायै नमः॥ ॐ हां वामायै नमः॥
ॐ हां ज्येष्ठायै नमः॥ ॐ हां रौद्रायै नमः॥ ॐ हां
काल्यै नमः॥ ॐ हां कलविकरण्यै नमः॥ ॐ
बलप्रमथिन्यै नमः॥ ॐ हां सर्वभूतदमन्यै नमः॥
ॐ मनोन्मन्यै नमः॥ ॐ हां मण्डलत्रितयाय
नमः॥ ॐ हां हौं हं शिवमूर्तये नमः॥ ॐ हां
विद्याधिपतये नमः॥ ॐ हां ह्रीं शिवाय नमः॥
ॐ हां हृदयाय नमः॥ ॐ शिरसे नमः॥
ॐ हूं शिखायै नमः॥ ॐ है।
कवचाय नमः॥ ॐ हौं नेत्रत्रयाय नमः॥
ॐ हः अस्त्राय नमः॥ ॐ यद्यसेजसतस्रं पमः॥ ६॥

O Hari, with water for bathing and scents these should be adored at the door.

Om, Ham, salutation unto Brahmā, the presiding deity the habitation. Om, ham, salutation unto the preceptors. Om, ham, salutation unto the Ādhāra Śakti. Om, ham, salutation unto Ananta. Om, ham salutation unto knowledge. Om, Hām salutation unto the spirit of disassociation from the world. Om, ham, salutation unto wealth. Om, ham, salutation unto irreligion. Om, hum, salutation unto ignorance. Om, ham. salutation unto worldliness. Om, ham, salutation unto poverty. Om, ham, salutation unto Urdhacaṇḍas. Om, ham, salutation unto Adhaś chanda. Om, ham, salutation unto the lotus. Om Hum, salutation unto the pericarp. Om, Ham. salutation unto Vāmā. Om, ham, salutation unto Jyeshthā. Om, ham, salutation unto Roudrā. Om, Ham, salutation unto Kālī. Ham, salutation unto Kālavikāriṇi. Om, Ham, salutation unto Balapramathinī. Om Ham, salutation unto her who suppresses all beings. Om, Ham salutation unto Manonmanā. Om, Ham, salutation unto Maṇḍalaṭṭritaya. Om, Ham, salutation unto the form of Śiva. Om Ham, salutation unto the President of learning. Om, Ham, Him. Houm,

salutation unto Śiva, Om, Ham, salutation unto the heart. Om, Him, salutation to the hear, Om, Hum, salutation unto the tuft of hair on the head. Om, Haim, salutation unto the coat of mail. Om, Houma, salutation' unto the two eyes. Om, Has, salutation unto the weapon Om, salutation unto Sadyajāta.

ॐ हां सिद्धयै नमः॥ ॐ हां ऋद्धयै नमः॥
 ॐ हां विद्युतायै नमः॥ ॐ हां लक्ष्म्यै
 नमः॥ ॐ हां बोधायै नमः॥
 ॐ हां काल्यै नमः॥ ॐ हां स्वधायै नमः॥
 ॐ हां प्रभायै नमः॥ ७॥

Om, Hum, salutation unto Siddhi. Om, Ham, salutation unto Rddhi. Om, Hum, salutation unto Dyuti. Om, Ham, salutation unto Lakṣmī. Om, Ham, salutation unto Bodha. Om, Ham, salutation unto Kālī. Om, Ham, salutation into Svadhā. Om, Ham, salutation unto Prabhā.

सत्यस्याष्टौ कला ज्ञेयाः पूज्याः पूर्वादिषु स्थिताः॥ ८॥

These are known as the eight Kalās or parts of Satya. They should be placed in the east and other sides.

ॐ हां वामदेवाय नमः॥ ॐ हां राजसे नमः॥
 ॐ हां रक्षायै नमः॥ ॐ हां नत्यै नमः॥
 ॐ हां कन्यायै नमः॥ ॐ हां कामायै नमः॥ ॐ
 हां जनन्यै नमः॥ ॐ हां क्रियायै नमः॥ ॐ हां
 वृद्धयै नमः॥ ॐ हां कार्यायै नमः॥ ॐ हां (धा)यै
 नमः॥ ॐ हां भ्रामण्यै नमः॥ ॐ हां मोहिन्यै
 नमः॥ ॐ हां क्ष(त्व)रायै नमः॥
 वामदेवकला ज्ञेयास्त्रयो दश वृषध्वज॥ ९॥

Om, Hum, salutation unto Vāmadeva. Om, Ham, salutation unto Rati. Om, Ham salutation unto Rakṣa. Om, Ham, salutation unto Rajas. Om, Ham, salutation unto Kanyā. Om, Ham, salutation unto Kāma. Om, Ham, salutation unto Sajani. Om, Ham, salutation unto Kriyā. Om, Ham, salutation into Vṛddhi. Om, Ham, salutation unto Kāryā. Om, Hum, salutation unto Dhātrī. Om, Ham, salutation unto Bhrāmaṇī. Om. Ham salutation unto Mohinī. Om, Ham, salutation unto Tvarā.

O bull-emblem'd deity these thirteen are known as the Kalās or pass of Vāmadeva.

ॐ हां तत्पुरुषाय नमः॥ ॐ हां निवृत्त्यै
 नमः॥ ॐ हां प्रतिष्ठायै नमः॥ ॐ हां
 विद्यायै नमः॥ ॐ हां शान्त्यै नमः॥
 ज्ञेयास्तत्पुरुषस्यैव चतस्रो वृषभध्वज॥ १०॥

Om, Ham, salutation unto Tatpuruṣa. Om, Ham, salutation unto Vṛtti. am, Ham, salutation unto Pratiṣṭhā. Om, Ham, salutation unto Madyā. Om, Ham, salutation unto Śanti.

O bull-emblem'd deity, these four are known as the Kalās or parts of Tatpuruṣa.

ॐ हां अघोराय नमः॥ ॐ उमायै नमः॥
 ॐ हां क्षमायै नमः॥ ॐ हां निद्रायै नमः॥
 ॐ हां व्याध्यै नमः॥ ॐ हां क्षुधायै नमः॥
 ॐ हां तृष्णायै नमः॥
 कलषट्कं ह्यघोरस्य विज्ञेयं भैरवं हर॥ ११॥

Om, Hum, salutation unto Aghora. Om, Ham, salutation unto Umā. Om, Ham, salutation unto Kṣmā, (forgiveness). Om, Ham, salutation unto Nidrā (sleep). Om, Ham, salutation unto Vyādhi (disease). Om, Ham, salutation unto Kṣudhā (hunger). Om, Hum, salutation unto Tṛṣṇa (thirst).

O Hara, these are the eight terrific parts of Aghora.

ॐ हां ईशनाय नमः॥ ॐ हां समित्यै
 नमः॥ ॐ हां अङ्गदायै नमः॥
 ॐ हां कृष्णायै नमः॥ ॐ हां मरीच्यै
 नमः॥ ॐ हां ज्वालायै नमः॥
 ईशानस्य कलाः पञ्च जानीहि वृषभध्वज॥ १२॥

am, Ham, salutation unto Īśāna. am, Ham, salutation unto Samitī. am, Ham, salutation unto Aṅgadā. Om, Ham, salutation unto Kṛṣṇā. Om, Ham, salutation unto Marīci. am, Ham, salutation unto Jvālā.

O bull-emblem'd deity, know these to be the kalas to Īśāna.

ॐ हां शिवपरिवारेभ्यो नमः॥
 ॐ हां इन्द्राय सुराधिपत्ये नमः॥
 ॐ हां अग्नये तेजोऽधिपत्ये नमः॥
 ॐ हां यमाय प्रेताधिपत्ये नमः॥
 ॐ हां निर्व्रतये रक्षोऽधिपत्ये नमः॥

ॐ हां वरुणाय जलाधिपतये नमः॥
 ॐ हां वायवे प्राणाधिपतये नमः॥
 ॐ हां सोमाय नेत्राधिपतये नमः॥
 ॐ हां ईशानाय सर्वविद्याधिपतये नमः॥
 ॐ हां अनन्ताय नागाधिपतये नमः॥
 ॐ हां ब्रह्मणे सर्वलोकाधिपतये नमः॥
 ॐ हां धूलिचण्डेश्वराय नमः॥ १३।

Om, Hum, salutation unto the family of Śiva. am, Ham, salutation unto Indra, the king of celestials. Om, Ham, salutation unto Agni, the lord of fire. Om, Ham, salutation unto Yama, the lord of departed spirits. am, Ham, salutation unto Nairṛta, the lord of Rākṣas. Om, Ham, salutation unto Varuṇa, the lord of waters. Om, Ham, salutation unto Vāyu, the lord of vital airs. Om, Ham, salutation unto Some the lord of eyes. Om, Ham, salutation unto Īśāna, the lord of all forms of learning. Om, Ham, salutation unto Ananta, the king of serpents. Om, Ham, salutation unto Brahmā, the lord of all the worlds.

Om, Ham, salutation unto Dhulicaṇḍeśvara.

आवाहनं स्थापनं सन्निधानं शङ्कर॥
 सन्निरोधं तथा कुर्यात्सकलीकरणं तथा॥ १४॥
 तत्त्वन्यासं च मुद्राया दर्शनं ध्यानमेव च॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे महेश्वरपूजाविधिर्नाम चत्वारिंशोऽध्यायः॥ ४०॥

अध्यायः ४१ / Chapter 41

वासुदेव उवाच

ॐ विश्वावसुर्नाम गन्धर्वः कन्यानामधिपतिर्लभामि
 ते कन्यां समुत्पाद्य तस्मै विश्ववासवे स्वाहा॥
 स्त्रीलाभो मन्त्रजाप्याच्च कालरात्रिं वदाम्यहम्॥ १॥

Vasudeva said :—Om, there is Gandharva, by name Viśvasu, the master of maidens. I will secure him for you. "Having begotten maidens. Unto Viśvasu, Svāhā." This is the recitation of the mantram for obtaining wives. I will describe the night of death.

ॐ नमो भवगति ऋक्षकर्णि चतुर्भुजे
 ऊर्ध्वकेशि त्रिनयने कालरात्रि मानुषणां
 वसारुधिरभोजने अमुकस्य प्राप्तकालस्य

O Śaṅkara, a worshipper should thus perform the rites of invocation, installation, making near, concentration and Sakalīkaraṇa, and next the assignment of Tattvas, the is playing of Mudrās and meditation.

पाद्यमाचमनं हार्घ्यं पुष्पाण्यभ्यंगदानकम्॥ १५॥
 तत उद्वर्त्तनं स्नानं सुगन्धं चानुलेपनम्॥
 वस्त्रालंकारभोगांश्च ह्यंगन्यासं च धूपकम्॥ १६॥
 दीपं नैवेद्यदानं च हस्तोद्वर्त्तनमेव च॥
 पाद्यार्घ्याचमनं गन्धं ताम्बूलं गीतवादनम्॥ १७॥
 नृत्यं छत्रादिकरणं मुद्राणां दर्शनं तथा॥
 रूपं ध्यानं जपञ्चाथ एकवद्भाव एव च॥ १८॥
 मूलमन्त्रेण वै कुर्याज्जपपूजासमर्पणम्॥
 माहेशी कथिता पूजा रुद्र पापविनाशिनी॥ १९॥

He should next dedicate water for washing feet, that for rinsing mouth, Arghya, flowers, water for bathing, scents, unguents, raiments, ornaments, objects of enjoyment, incense, stamps, food. He should also propitiate the deity with water for washing feet, water for rinsing mouth, scents, betel, umbrella and Mudrās. He should meditate on the form and reef the name and dedicate the adoration and recitation was the principal mantram. O Rudra, I have thus described the adoration of Māheśī which destroys alol sins.

मृत्युभेदे हुं फट् हनहन दहदह मांसरुधिरं
 पचपच ऋक्षपति स्वाहा॥
 न तिथिर्न च नक्षत्रं नोपवासो विधीयते॥ २॥

Om. salutation unto the auspicious goddess, having ears like those of a bear and four arms. O thou having hairs, tied up! O thou, having three eyes! This is the night of death for men in the matter of feeding upon marrow and blood. May deadlapproach such and such person who has come to the proper time. Ham, phaṭ, kiṭṭ, kiṭṭ, kiṭṭ, burn, burn, flesh and blood, paca, paca, Rikṣapatni (wife of the bear) Svāhā. There is no restriction for the observance of lunar days, stars, or fasting.

क्रुद्धो रक्तेन संमार्ज्यं करौ ताभ्यां प्रगृह्य
च प्रदोषे संजपेल्लिङ्गमामपात्रं च मारयेत्॥
ॐ नमः सर्वतो यन्त्राण्येतद्यथा जम्भनि
मोहनि सर्वशत्रुविदारिणि रक्षरक्ष माममुक्तं
सर्वभयोपद्रवेभ्यः स्वाहा॥
शुक्रे नष्टे महादेव वक्ष्येऽहं द्विजपादिह॥ ३॥

A worshipper should rub his hands with blood and then take up all articles with them.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वश्यादिसाधिकमन्त्रनिरूपणं नामैकचत्वारिंशोऽध्यायः॥ ४१॥

अध्यायः ४२ / Chapter 42

हरिरुवाच

पवित्रारोपणं वक्ष्ये शिवस्याशिवनाशनम्॥
आचार्य्यः साधकः कुर्यात्पुत्रकः समयी हर॥ १॥

Hari said :—I will now describe the eternal rite of Śiva called Pavitrārohaṇa¹ which, O Hara, a priest a worshipper or his son or a person, observant of a vow, should perform.

संवत्सरकृतां पूजां विघ्नेशो हरतेऽन्यथा॥
आषाढे श्रावणे माघे कुर्याद्भद्रपदेऽपि वा॥ २॥

Having performed the adoration extending over full one year one should perform this rite in the month of Aṣāḍa, Śravaṇa, Māgha or Bhādrapada.

सौवर्णरौप्यताम्रं चसूत्रं कार्पासिक क्रमात्॥
ज्ञेयं कुजादौ संग्राह्यं कन्यया कर्तितं च यत्॥ ३॥

He should first of all procure a thread made of gold, silver, copper or of cotton spun by a maiden.

त्रिगुणं त्रिगुणीकृत्य ततः कुर्यात्पवित्रकम्॥
ग्रन्थयो वामदेवेन सत्येन क्षालयेच्छिव॥ ४॥

Having made nine folds of this thread he should perform the rite of Pavitrakam. With the Vāmadeva mantram he should make the Granthis (knots).

अघोरेण तु संशोध्य बद्धस्तत्पुरुषाडवेत्॥
धूपयेदीशमन्त्रेण तन्तुदेवा इति (मे) स्मृताः॥ ५॥
ॐकारश्चन्द्रमा बह्निर्ब्रह्मा नागः शिखिध्वजः॥
रविर्विष्णु शिवः प्रोक्तः क्रमात्तन्तुषु देवताः॥ ६॥

1. The rite of putting sacred thread around the neck of the image of a particular deity.

Early in the morning he should recite the name of the phallic emblem and strike it with a mango leaf. Om, salutation unto all the weapons, so that, O Jambhani, O thou who charimest all, O thou who dost destroy all the enemies, protect me, such and such a person, from all fears and calamities, Svāhā. On the destruction of Śukra, O Mahādeva, I described it which saves all the twice-born.

अष्टोत्तरशतं कुर्यात्पञ्चाशत्पञ्चविंशतिम्॥
रुद्रोऽन्तमादि विज्ञेयं मानं च ग्रन्थयो दश॥ ७॥

With the Satya mantram, O Śiva, he should wash the thread, with the Aghora mantram he should purify it, with the Tatpuruṣa mantram he should tie it and with Īśa mantram he should place incense. The following are known as *Tantudevas* or deities of the thread viz., Oṃkāra, Candramā, Vanhi, Brahmā, Nāga, Śikhidhvaja, Ravi, Viṣṇu and Śiva. The length of the sacrificial thread, O Rudra, should be either one hundred and eight fingers in length or fifty or twenty five. There are ten Granthis" or knots.

चतुरङ्गुलान्तराः स्युर्यन्थिनामानि च क्रमात्॥
प्रकृतिः पौरुषी वीरा चतुर्थी चापराजिता॥ ८॥
जया च विजया रुद्रा अजिता च सदाशिव॥
मनोन्मनी सर्वमुखी द्व्यङ्गुलाङ्गुलतोऽथवा॥ ९॥
रञ्जयेत्कुंकुमाद्यैस्तु कुर्यादगन्धैः पवित्रकम्॥
सप्तम्यां वा त्रयोदश्यां शुक्लपक्षे तथेतरे॥ १०॥
क्षीरादिभिश्च संस्नाप्य लिङ्गं गन्धादिभिर्यजेत्॥
दद्यादगन्धपवित्रं तु आत्मने ब्रह्मणे हर॥ ११॥

And the interstice between one Granthi and the other should be four fingers; or it may be two fingers or one. [The names of the ten Granthis are :—Prakṛti, Pouruṣī, Virā, Aparājītā, Jayā, Vijayā, Rudrā, Manonmanī and Sarvatamukhī. On the seventh or the thirteenth day of the light fortnight one should dye it with saffron and perform the Pavitraka rite with scents. Having sprinkled the phallic emblem with thickened milk he should rub it with scents

and dedicate the sacred perfumeries to the self—the Brāhmaṇa.

पुष्पं गन्धयुतं दद्यान्मूलेनेशानगोचरे॥
पूर्वे च दण्डकाष्ठं तु उत्तरे चामलकीफलम्॥ १२॥

He should place scented flowers at the foot of the image of Īśāna, sticks for cleansing teeth in the east and fruits of emblic myrobalam in the north.

भूतिकां पश्चिमे दद्यादक्षिणे भस्म भूतयः॥
नैऋते ह्यगुरुं दद्याच्छिवामन्त्रेण मन्त्रवित्॥ १३॥
वायव्या सर्षपं दद्यात्कवचेन वृषध्वज॥
गृहं संवेष्ट्य सूत्रेण दद्याद्गन्धपवित्रकम्॥ १४॥

He should place earth in the west and ashes in the south. One, conversant with mantrams, should place, with Śikhā mantram, Aguru in the south-east corner and sessamum seeds with the Kavaca mantram, O bull-emblem deity. Having encircled the house with a thread he should offer sacred scents.

होमं कृत्वाग्नेये दत्त्वा दद्याद्भूतबलिं तथा॥
आमन्त्रितोऽसि देवेश गणैः सार्द्धं महेश्वर॥ १५॥

Then after offering oblations of fire he should place offerings for pernicious spirits. O king of goods. O Maheśvara, thou hast been invited with thy gaṇas (goblins).

प्रातस्त्वां पूजयिष्यामि अत्र सन्निहितो भव॥
निमग्न्यानेन तिष्ठेत्तु कुर्वन् गीतादिकं निशि॥ १६॥
मन्त्रितानि पवित्राणि स्थापयेद्देवपार्श्वतः॥
स्नात्वादित्यं चतुर्दश्यां प्रागुद्रं च प्रपूजयेत्॥ १७॥

Do thou come near, I will adore thee in the morning. Having thus invited the deity he should the night in singing and place, by the side of the image, sacred articles inspired with mantrams. Having sprinkled the sun with water on the fourteenth day of the dark fortnight he should adore Rudra.

ललाटस्थं विश्वरूपं ध्यात्वात्मानं प्रपूजयेत्॥
अस्त्रेण प्रोक्षितान्येवं हृदयेनार्चितान्यथा॥ १८॥

He should first meditate on self in the form of the universe, as being stationed on the fore-

head and then adore it. He should sprinkle it with water with the astra mantram and adore it with the Hṛdaya mantram.

संहितामन्त्रितान्येव धूपितानि समर्पयेत्॥
शिवतत्त्वात्मकं चादौ विद्यातत्त्वात्मकं ततः॥ १९॥
आत्मतत्त्वात्मकं पश्चादेवकाष्ठं ततोऽर्चयेत्॥
ॐ हौं हौं शिवतत्त्वाय नमः॥
ॐ ह्रीं (हीः) विद्यातत्त्वाय नमः॥ २०॥

He should next dedicate incense inspired with mantrams. He should first of all adore Śiva Tattva, then Vidyā Tattva and next Ātma Tattva. Om, Houm, salutation unto Śiva Tattva (essence of Śiva). Om, Him. salutation unto the essential spirit of learning.

ॐ हां (हौः) आत्मतत्त्वाय नमः॥
ॐ हां ह्रीं हूं क्षौं सर्वतत्त्वाय नमः॥
कालात्मना त्वया देव यदृष्टं मामके विधौ॥ २१॥
कृतं क्लिष्टं समुत्सृष्टं हुतं गुप्तं च यत्कृतम्॥
सर्वात्मनात्मना शम्भो पवित्रेण त्वदिच्छया॥ २२॥
पूरयपूरय मखव्रतं तन्नियमेश्वराय
सर्वतत्त्वात्मकाय सर्वकारणपालिताय ॐ
हां ह्रीं हूं हैं हौं शिवाय नमः॥ २३॥

Om, Ham, salutation unto the essence of self. Om. Ham, Him. Hain, Koṣum salutation unto the essence of all. O God! O Śambhu! whatever, thou, identical with time, hast seen in me, whatever I have done, have offered as oblations to fire. whatever I have created, have all been done by me, by the will, for the rite of Pavitrakam. Om, fulfil my vow of sacrifice. Om, Ham, Him, Hum. Haim, Houm, salutation unto Śiva, the lord of observances, identical with all essences and the cause of all.

पूर्वैरेन यो दद्यात्पवित्राणां चतुष्टयम्॥
दत्त्वा वह्नेः (वरे) पवित्रं च गुखे दक्षिणां दिशेत्॥ २४॥
बलिं दत्त्वा द्विजान् भोज्यं चण्डं प्राच्यै विसर्जयेत्॥ २५॥

With this mantram the four offerings of a Pavitraka rite should be made. Having offered Pavitrakam to the fire one should make presents unto the preceptor, offer food, feed the Brāhmaṇas, worship Caṇḍa and then perform the Visarjana (life-destroying) rite.

अध्यायः ४३ / Chapter 43

हरिरुवाच

पवित्रारोपणं वक्ष्ये भुक्तिमुक्तिप्रदं हरेः॥
 पुरा देवासुरे युद्धे ब्रह्माद्याः शरणं ययुः॥ १॥
 विष्णुश्च तेषां देवानां ध्वजं ग्रैवेयकं ददौ॥
 एतौ दृष्ट्वा निवङ्क्ष्यन्ति दानवानब्रवीद्धरिः॥ २॥

Hari said :—I will now describe the Pavitrārohaṇa rite of Hari which yields emancipation and enjoyment. Formerly in the war between the gods and Dānavas. the celestials, headed by Brahmā, sought refuge with Viṣṇu who conferred on them the standard Graiveyaka. Seeing them Hari said that they would overcome the Dānavas.

विष्णुक्ते ह्यब्रवीन्नागो वासुकेरनुजस्तदा॥
 वृणीत च पवित्राख्यं वरं चेदं वृषध्वज॥ ३॥
 ग्रैवयं हरिदत्तं तु मन्नाम्ना ख्यातिमेष्यति॥
 इत्युक्ते तेन ते देवास्तन्नाम्ना तद्वरं विदुः॥ ४॥

On Viṣṇu saying so, the Nāga, Vāsuki's younger brother, said :—O bull-emblemated deity, I pray from thee this boon, called Pavitraka. so that the Graiveya, conferred by Hari. may pass by my name". On his thus addressing the Devas they conferred on him, the same boon.

प्रावृट्काले तु ये मर्त्या नार्चिष्यन्ति पवित्रकैः॥
 तेषां सांवत्सरी पूजा विफला च भविष्यति॥ ५॥

The mortals. who worship me with the Pavitraka rite during the rainy season, have their adoration extending over full one year rendered useless.

तस्मात्सर्वेषु देवेषु पवित्रारोपणं क्रमात्॥
 प्रतिपत्त्यौर्णमास्यन्ता यस्य या तिथिरुच्यते॥ ६॥

The Pavitrārohaṇa rite of all the deities should be celebrated in order on the lunar days respectively reserved for them, beginning with the first day after the full moon.

द्वादश्यां विष्णवे कार्यं शुक्ले कृष्णेऽथ वा हरा॥
 व्यतीपातेऽयने चैव चन्द्रसूर्यग्रहे शिव॥ ७॥
 विष्णवे वृद्धिकार्यं च गुरोरागमने तथा॥
 नित्यं पवित्रमुद्दिष्टं प्रावृट्काले त्ववश्यकम्॥ ८॥

On the twelfth day of the dark or light fortnight the one for Viṣṇu should be performed. It is always necessary to perform the Pavitra rite during the rainy season, preference being always given to a Vyatipata¹ day, to a solar or lunar eclipse, to a day when the Vṛddhi rite of Viṣṇu is performed or when the preceptor comes.

कौशेयं पट्टसूत्रं वा कार्पासं क्षौमगेव वा॥
 कुशसूत्रं द्विजानां स्याद्राज्ञां कौशेयपट्टकम्॥ ९॥
 वैश्यानां चीरणं क्षौमं शूद्राणां शणवल्जम्॥
 कार्पासं पद्मजं चैव सर्वेषां शस्तमीश्वर॥ १०॥

The sacred thread should be made of either red silk, silk fibres, cotton or linen. The twice-born should offer a thread made of Kuśā reeds, the kings that made of silk, the Vaiśyas that of wool and the Śūdras that made of new barks. O Īśvara! one, made of cotton or of fibres of a lotus, is preferable unto all castes. .

ब्राह्मण्या कर्तितं सूत्रं त्रिगुणं त्रिगुणीकृतम्॥
 ॐकारोऽथ शिवः सोमो ह्यग्निर्ब्रह्मा फणी रविः॥ ११॥
 विघ्नेशो विष्णुरित्येते स्थितास्तन्तुषु देवताः॥
 ब्रह्मा विष्णुश्च रुद्रश्च त्रिसूत्रे देवताः स्मृताः॥ १२॥

Three knots of three folds each should be made of a thread spun by a Brāhmaṇa. A worshipper should next recite the names of the presiding gods of the threads beginning with Om. They are Śiva, Soma, Agni, Brahmā, Phaṇī, Ravī, Gaṇeśa and Viṣṇu. Brahmā, Viṣṇu and Rudra are the three presiding gods of the three threads.

सौवर्णं राजते ताप्ते वैणवे मृन्मये न्यसेत्॥
 अंगुष्ठेन चतुःषष्टिः श्रेष्ठं मध्यं तदद्भुतः॥ १३॥
 तदद्भुतं तु कनिष्ठा स्यात्सूत्रमष्टोत्तरं शतम्॥
 उत्तमं मध्यमं चैव कन्यसं पूर्ववत्क्रमात्॥ १४॥

One should keep the thread in a golden vessel, or in one made of silver, or of copper, or of bamboo or of earth. The size of the best vessel

1. The seventeenth of the astrological Yogas. Day of new moon when it falls on a Sunday and the moon is in certain mansions, Śrāvaṇa.

should be sixty four fingers in circumference, that of the middling one its half, and that of the youngest the its half again. The best thread must be one hundred and eight fingers in length, the middling one its half, and the youngest its half, again.

उत्तमोऽगुष्ठमानेन मध्यमो मध्यमेन तु॥

कन्यसे च कनिष्ठेन अंगुल्या ग्रन्थयः स्मृताः॥ १६॥

The best knot should be of the size of a knot of the thumb; the middling one of that of the middle finger and the smallest one of that of the youngest finger.

विमाने स्थण्डिले चैव एतत्सामान्यलक्षणम्॥

शिवोद्धृतं पवित्रं तु प्रतिमायां च कारयेत्॥ १६॥

The measurement of the sacrificial altar must be guided by these general characteristics. The sacrificial thread must be placed on the idol (of Viṣṇu) which should be of the size of that of Śiva.

ह्यत्राभिरू (रु) रुमाने च जानुभ्यसामवलम्बिनी॥

अष्टोत्तरसहस्रेण चत्वारो ग्रन्थयः स्मृताः॥ १७॥

षट्त्रिं (द्वि) शच्च चतुर्विंशद्विंशदश ग्रन्थयोऽथवा॥

उत्तमादिषु विज्ञेयसाः पर्वभिर्वा पवित्रकम्॥ १८॥

It must pass through breast, navel, thigh and hang up to the knee-joints. With a thread measuring one thousand and eight fingers in length should be formed four, thirty-six, twenty four and twelve knots severally, each being of the size of a finger knot

चर्चितं कुंकुमेनैव हरिद्राचन्दनेन वा॥

सोपवासः पवित्रन्तु पात्रस्थमवासयेत्॥ १९॥

It should be then dyed with saffron, turmeric or sandal. After fasting a worshipper should place the sacred thread on a vessel and perform the initiatory rite of consecration.

अश्वत्थपत्रपुटके अष्टदिक्षु निवेशितम्॥

दण्डकाष्ठं कुशाग्रं च पूर्वं सङ्कर्षणेन तु॥ २०॥

Then in vessels made of fig leaves it should be placed in the eight quarters. Twigs and Kuśa blades should be dedicated to Śaṅkarṣaṇa in the east.

रोचनाकुंकुमेनैव प्रद्यम्नेन तु दक्षिणे॥

युद्धार्थी फलसिद्धयर्थमनिरुद्धेन पश्चिमे॥ २१॥

चन्दनं नीलयुक्तं च तिलभास्माक्षतं तथा॥

आग्नेयादिषु कोणेषु श्रयादीनां तु क्रमान्यसेत्॥ २२॥

Rocanā (yellow figment) and saffron should be dedicated to Pradyumna in the south. A person, who is about to undertake a war and seeks for victory, should dedicate to Aniruddha in the west, sandal, blue colour, sessamum seeds, ashes and akṣata. In the south-east and other corners he should make assignment of Śrī and other goddesses.

पवित्रं वासुदेवेन अभिमन्य सकृत्सकृत्॥

दृष्ट्वा पुनः प्रपूज्याथ वस्त्रेणाच्छाद्य यत्नतः॥ २३॥

Having then inspired the sacred thread with Vāsudeva mantrams, looked at it again and worshipped it he should cover it with a piece of cloth.

देवस्य पुरतः स्थाप्यं प्रतिमामण्डलस्य वा॥

पश्चिमे दक्षिणे चैव उत्तरे पूर्ववत्क्रमात्॥ २४॥

ब्रह्मादींश्चापि संस्थाप्य कलशं चापि पूजयेत्॥

अस्त्रेण मण्डलं कृत्वा नैवेद्यञ्च समर्पयेत्॥ २५॥

He should then place it before the image of the deity or the luystic diagram. Having placed duly as before Brāhmaṇas in the west, south and north he should worship the pitchers. Then having drawn the mystic diagram with a weapon he should place the offerings.

अधिवास्य पवित्रं तु त्रिसूत्रेण नवेन वा (च)॥

वेदिकां वेष्टयित्वा तु आत्मानं कलशं घृतम्॥ २६॥

Having thus performed the Adhivāsa rite of the sacred thread he should encircle the altar with three or nine threads and then connect his own body and the pitchers with it.

अग्निकुण्डं विमानं च मण्डपं गृहमेव च॥

सूत्रमेकं तु संगृह्य दद्याद्देवस्य मूर्धनि॥ २७॥

दत्त्वा पठेदिमं मन्त्रं पूजयित्वा महेश्वरम्॥

आवाहितोऽसि देवेश पूजार्थं परमेश्वर॥ २८॥

Connecting the well of sacred fire, the pedestal, the awning and the temple with one thread he should place it on the head of the deity. Having thus offered the thread and worshipped the great god the worshipper should recite the following mantram.

“O King of gods! O Graeat Īśvara! I have invoked thy presence here for adoring thee.

तत्प्रभातेऽर्चयिष्यामि सामग्रायाः सन्निधौ भव॥

एकरात्रं वा अधिवास्य पवित्रकम्॥ २९॥

रात्रौ जागरणं कृत्वा प्रातः संपूज्य केशवम्॥

आरोपयेत्क्रमेणैव ज्येष्ठमध्यकनीयसम्॥ ३०॥

I will adore thee in the morning. Do thou come near these articles.” Having performed the Adhivāsa rite of the sacred thread for one of three nights a worshipper should keep up the night and adore Keśava in the morning. He should next place (on dle image) the biggest, middling and the smallest threads.

धूपयित्वा पवित्रं तु मन्त्रेणैवाभिमन्त्रयेत्॥

प्रजप्तग्रन्थिकं चैव पूजयेत्कुसुमादिभिः॥ ३१॥

Then having incensed the sacred thread he should inspire it with mantrams. Having recited dle names of the knots he should adore them with flowers and other articles.

गायत्र्या चर्चित तेन देवं संपूज्य दापयेत्॥

समं पुत्रकलात्रघैः सूत्रपुच्छं तु धारयेत्॥ ३२॥

विशुद्धग्रन्थिकं रम्यं महापातकनाशनम्॥

सर्वपापक्षयं देव तवाग्रे धारयाम्यहम्॥ ३३॥

Then having recited the Gāyatrī he should adore the deity with the following mantram. May my sons and wife hold this thread. O god, I hold before thee this purified and beautiful knot destructive of the greatest iniquity and of all sort of sins.

एवं धूपादिनाभ्यर्च्य मध्यमादीन्यसर्पयेत्॥

पवित्रं वैष्णवं तेजः सर्वपातकनाशनम्॥ ३४॥

धर्माकार्थसिद्ध्यर्थं स्वकंठे धारयाम्यहम्॥

वनमालां समभ्यर्च्य स्वेन मन्त्रेण दापयेत्॥ ३५॥

Having thus worshipped the sacred thread with incense and other articles he should dedicate the middling and other ones. [He should next say] “For achieving success in religious rites and worldly undertakings I hold on my neck this sacred energy of Viṣṇu.”

Then having worshipped the garland of forest flowers with its own mantram he should

offer it. Next he should place various offerings, flowers and edibles.

नैवेद्यं विविधं दत्त्वा कुसुमादेर्बलिं हरेत्॥

अग्निं संतर्प्य तत्रापि द्वादशांगुलमानतः॥ ३६॥

अष्टोत्तरशतैर्नैव दद्यादेकपवित्रकम्॥

आदौ दत्तार्घ्यमादित्ये तत्र चैकं पवित्रकम्॥ ३७॥

Then having offered oblations to the sacred fire deposited in an well measuring twelve fingers he should offer one sacred thread, one hundred and eight fingers in length.

Having first offered Arghya unto the Sun-God he should dedicate to him a sacred thread.

विष्वक्सेनं ततः प्रार्च्य गुरुमर्घ्यादिभिर्हरं॥

देवस्याग्रे पठेन्मन्त्रं कृतांजलिपुटः॥ ३८॥

O Hara, he should next adore Viśvakṣena and his preceptor with Arghya. Claspings his hands he should recite before the deity the following mantram.

ज्ञानतोऽज्ञानतो वापि पूजनादि कृतं मया॥

तत्सर्वं पूर्णमेवास्तु त्वत्प्रसादात्सुरेश्वर॥ ३९॥

O, lord of celestials, may all adorations, whatever I have offered knowingly or unknowingly, be crowned with success by thy favour.

मणिविद्रुममालाभिर्मन्दारकुसुमादिभिः॥

अयं सांवत्सरी पूजा तवास्तु गरुडध्वज॥ ४०॥

वनमाला यथा देव कौस्तुभं सततं हृदि॥

तद्वत्पवित्रं तन्मूलां मालां त्वं हृदये धर॥ ४१॥

O Garuḍa-emblemated deity, I offer this thy adoration extending over a year with garlands of gems and sapphires and of Mandāra flowers.

O god, hold this sacred thread on thy breast as thou dost always carry the garland of forest flowers and the mystic mark of Śrīvatsa.

एवं प्रार्थ्य द्विजानं भोज्यं दत्त्वा तेभ्यश्च दक्षिणाम्॥

विसर्जयेत्तु तेनैव सायाह्ने त्वपरेऽहनि॥ ४२॥

Having thus adored the deity, fed the twice-born and distributed presents amongst them a worshiper should perform the life-destroying ceremony of the deity in the evening.

सांवत्सरीमिमां पूजां सम्पाद्य विधिवन्मया॥
व्रजेः पवित्रकेदानीं विष्णुलोकं विसर्जितः॥ ४३॥

Having thus duly performed the adoration extending over a year as well as the offering of sacred thread one repairs to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपवित्रारोपणं नाम त्रिचत्वारिंशोऽध्यायः॥ ४३॥

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हरिरुवाच

पूजयित्वा पवित्रद्यैर्ब्रह्म ध्यात्वा हरिर्भवेत्॥
ब्रह्मध्यानं प्रवक्ष्यामि मायायन्त्रप्रमर्दकम्॥ १॥

Hari Said :—Having adored Brahman with Pavitra and other rites and meditated on him one becomes Hari. I will now describe the meditation of Brahman which destroys the weapon of Māya (illusion) .

यच्छेद्वाङ्मनसं प्राज्ञस्तं यजेज्ज्ञानमात्मनि॥
ज्ञानं महति संयच्छेद्य इच्छेद्य इच्छेज्ज्ञानमात्मनि॥ २॥

The learned man, who recites the name of Brahman by words and mind, acquires the knowledge, of self. He, who desires to acquire this knowledge, gains great knowledge.

देहेन्द्रियमनोबुद्धिप्रणाहंकारवर्जितम्॥
वर्जितं भूततन्मात्रैर्गुणजन्माशानादिभिः॥ ३॥

Brahman is shorn of body, organs of sense, mind, intellect, vital principle and egoism. It is shorn of elements, Tanmātrās (subtle particles), the guṇas (qualities), birth and decay.

स्वप्रकाशं निराकारं सदानं दमनादि यत्॥
नित्यं शुद्धं बुद्धमृद्धं सत्यमानन्दमद्वयम्॥ ४॥
तुरीयमक्षरं ब्रह्म अहमस्मि परं पदम्॥
अहं ब्रह्मेत्यवस्थानं समाधिरपि (रिति) गीयते॥ ५॥

It is manifest of itself, devoid of a form. eternally blissful, without any beginning, eternal, purified, intelligent, undecaying, existent, blissful, without second and eternal. [The state of mental realization]. "I am Brahman. I exist in Brahman" is known as Samadhi (mental concentration).

आत्मानं रथिनं विद्धि शरीरं रथमेव तु॥
बुद्धिं च सारथिं विद्धि मनः प्रग्रहमेव च॥
इन्द्रियाणि हयानाहुर्विषयास्तेषु गोचराः॥ ६॥

आत्मेन्द्रियमनोयुक्तो भोक्तेत्यार्मनीषिणः॥

यस्तु विज्ञानबाह्येन युक्तेन मनसा सदा॥ ७॥
स तु तत्पदमाप्नोति स हि भूयो न जायते॥

The soul is known as the charioteer. the body as the chariot and the organs of sense are known as the horses. The objects of sense are known by the latter. The soul is endued with mind and the organs of sense. Therefore the learned designate it as the enjoyer. He, who is endued with the discriminative knowledge of the external objects and mental perception, attains of the station of Brahman and is not born again.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः॥ ८॥
स्वर्धन्याः पारमाप्नोति तद्विष्णोः परमं पदम्॥
अहिंसादियमः प्रोक्तः शौचादिर्नियमः स्मृतः॥ ९॥

The man, whose charioteer is the discriminative knowledge, goes the the other side of the world by the help of mental abstraction and attains to the most exalted station of Viṣṇu. Not to hun animals etc. is called Yama (restraint). Purification and other rites are called Niyama (religious observances)

आसनं पद्मकाद्युक्तं प्राणायामो मरुज्जयः॥
प्रत्याहारो जयः प्रोक्तो ध्यानमीश्वरचिन्तनम् ॥ १०॥
मनोधृतिर्धारणा स्थात्समाधिर्ब्रह्मणि स्थितिः॥
पूर्वं चेतः स्थिरं न स्यात्ततो मूर्तिं विचिन्तयेत्॥ ११॥
हृत्पद्मकणिसंकामध्ये शंखचक्रगदाब्जवान्॥
श्रीवत्सकौस्तुभयुतो वनमालाश्रिया युतः॥ १२॥
नित्यः शुद्धो भूतियुक्तः सत्यानन्दाह्वयः परः॥
आत्माहं परमं ब्रह्म परमं ज्योतिरेव तु॥ १३॥

Padma and other postures are called Āsana and the suppression of vital airs is called Prāṇāyāma. The withdrawal of organs from the objects of sense is called Jaya; the meditation on me lord is called Dhyāna; the restraint of

mental faculties is called Dhāraṇā. Although Brahman is without any forms still a worshipper should meditate on a form in the pericarp of his heart's lotus as holding conch-shell, discus and club. bearing the mystic mark of Śrīvatsa and the Koustubha gem, adorned with a garland of forest flowers, as being eternal, pure, intelligent, ever existent, blissful and supreme, thinking "I am self. the impersonal and absolute self. the Great Light.

चतुर्विंशतिमूर्तिः स शालग्रामशिलास्थितः॥

द्वारकादिशिलासंस्थो ध्येयः पूज्योऽप्यहं च सः॥ १४॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ब्रह्ममूर्तिध्याननिरूपणं नाम चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

अध्यायः ४५ / Chapter 45

हरिरुवाच

प्रसंगात्कथयिष्यामि शालग्रामस्य लक्षणम्॥

शालग्रामशिलास्पर्शात्कोटिजन्माघनाशनम्॥ १॥

Hari said :—As a side issue of this discourse I shall describe the characteristic marks of Śālagrāma, by touching which stone, one has the sins, accumulated in a Koṭi of births, dissipated.

शंखचक्रगदापद्मी (हस्तः) (केशवाख्यो) गदाधरः॥

साब्जकौमोदकीचक्रशंखी (नारायणो) विभुः॥ २॥

The holder of conch-shell, discus, club and lotus, known as Keśava, is [also called] Gadādhara (the holder of club). The Lord Nārāyaṇa is also the holder of lotus, the bow Koumodakī, discus and conch-shell.

सचक्रशंखाब्जगदो (माधवः) श्रीगदाधरः॥

गदाब्जशंखचक्री वा (गोविन्दो)ऽर्च्यो गदाधरः॥ ३॥

He is the holder of discus, conch-shell, lotus and club and is also named Mādhava and Śrī Gadādhara. Govinda, Gadādhara, the holder of club, lotus, conch-shell and discus is adorable.

पद्मशंखारिगदिने (विष्णुरूपाय) ते नमः॥

सशंखाब्जगदाचक्र (मधुसूदनमूर्तये)॥ ४॥

Salutation unto thee of the form of Viṣṇu, the holder of lotus and the conch-shell, unto thee of the form of Madhusūdana, the holder of conchshell, club and discus.

Hari, having twenty four forms, situate on the Śālagrāma stone and on the height of Dvārakā, is worthy of being adored and meditated on.

मनसोऽभीप्सितं प्राप्य देवो वैमानिक भवेत्॥

निष्कामो मुक्तिमानोति मूर्तिं ध्यायंस्तुवञ्जपन्॥ १५॥

Having meditated on this form, lauded it and recited its name, a person, acquiring all the objects of his desire, becomes an ethereal god, and shorn of desire, obtains emancipation.

नमो गदारिशंखाब्जयुक्त (त्रैविक्रमाय) च॥

सारिकौमोदकीपद्मशंख (वामनमूर्तये)॥ ५॥

Salutation unto that form of thine which holds the club conch-shell and lotus, unto that form, which is of three foot steps, unto that form which holds the bow Koumodakī, lotus and conch-shell and unto thy dwarfish form.

चक्रब्जशंखगदिने नमः (श्रीधरमूर्तये)॥

(हृषीकेशाया)ऽब्जगदाशंखिने चक्रिणे नमः॥ ६॥

Salutation unto thee the holder of conch-shell, lotus, discus and club. Salutation unto that form which bears the mystic mark of Śrīvatsa, unto Hṛṣīkeśa, and the wielder of lotus, club, conch-shell and discus.

साब्जचक्रगदाशङ्ख (पद्मनाभस्वरूपिणे)॥

शङ्खचक्रगदापद्मिन् (दामोदर) नमोनमः॥ ७॥

Salutation unto the holder of lotus, discus, club, conch-shell, unto Padmanābha (lotus navelled), unto Dāmodara, unto the wielder of conchshell, discus, club and lotus.

सारिशङ्खगदाब्जाय (वासुदेवाय) वै नमः॥

शङ्खाब्जचक्रगदिने नमः (सङ्कर्षणाय) च॥ ८॥

Salutation unto Vāsudeva, unto the holder of conch-shell, club and lotus. Salutation unto Saṅkarṣaṇa.

सुशंखसुगदाब्जारिधृते (प्रद्युम्नमूर्तये)॥

नमो (जनिरुदाय) गदाशंखाब्जारीविधारिणे॥ ९॥

Salutation unto the form of Pradyumna, the holder of a beautiful conch-shell, a beautiful club and a beautiful lotus. Salutation unto Aniruddha and the wielder of club, conch-shell and lotus.

साब्जशंखगदाचक्र (पुरुषोत्तममूर्तये)॥

नमो (ऽधोक्षजरूपाय) गदाशंखारिपद्मिने॥ १०॥

Salutation unto the Puruṣottama form with lotus, conch-shell, club and discus. Salutation unto the form of Adhokṣaja, the holder of club, conch-shell and lotus.

(नृसिंहमूर्तयं) पद्मगदाशंखारिधारिणे॥

पद्मारिशंखगदिरे नमोऽ(स्त्वच्युतमूर्तये)॥ ११॥

Salutation unto Man-lion form, the holder of lotus, club and conch-shell. Salutation unto the form, Acyuta, the wielder of lotus, conch-shell and club.

सशंखचक्राब्जगदं (जनार्दन) मिहनयो॥

(उपेन्द्र) सगदः सारिः पद्मशङ्खिन्मोनमः॥ १२॥

I will bring here Janārdana with his conch-shell, discus, lotus and club and Upendra with his wheel, club, lotus and conch-shell, Salutation.

सुचक्राब्जगदाशङ्खयुक्ताय (हरिमूर्तये॥

सगदाब्जारिशङ्खाय नमः (श्रीकृष्णमूर्तये)॥ १३॥

Salutation unto this form of Hari, holding a beautiful discus, lotus, club and conch-shell. Salutation unto the form Śrīkṛṣṇa wielding club, lotus, wheel and conch-shell.

शालग्रामशिलाद्वारगतलग्नाद्विचक्रधृक्॥

शुक्लाभो (वासुदेवाख्यः) सोऽव्याद्वः श्रीगदारः॥ १४॥

लग्नद्विचक्रो रक्ताभः पूर्वभागस्तु पुष्कलः॥

संकर्षणोऽथ (प्रद्युम्न) सूक्ष्मचक्रस्तु पीतकः॥ १५॥

The Śālagrāma stone, known as Vāsudeva, is of a white colour and possesses two ring-like marks around its mouth. The one, known as Saṅkarṣaṇa, is of a red colour, has two ring-like marks around its mouth or lateral aperture and has the mark of a lotus on its eastern side. The one, known as Pradyumna, is of a yellow colour, has a small ring-like mark, is of an elongated shape and bears on its surface a large number of impressions like pin-holes.

स दीर्घ सशिरश्चिदो यो (अनिरुद्धस्तु) वर्तुलः॥

नीलो द्वारि त्रिरेखश्च अथ (नारायणो) ऽसितः॥ १६॥

मध्ये गदाकृती रेखा नाभिचक्रो (क्र) महोन्नतः॥

The one, known as Aniruddha, is of a circular shape and blue colour and is marked with three lines around its mouth. The one known as Nārāyaṇa is of a black colour, contains the mark of a club like line in its cavity and has the circular mark at the navel or a little raised up.

पृथुवक्षा (नृसिंहो) वः कपिलोऽव्यात्रिबिन्दुकः॥ १७॥

अथवा पञ्चबिन्दुस्तत्पूजनं ब्रह्मचारिणः॥

(वराहः) शक्तिलिङ्गोऽव्याद्विषद्वयचक्रकः॥ १८॥

The Nṛsimha alone is elevated on the breast, is of a twany colour, and is dotted with fine spots; while a Varāha resembles a Śakti in shape and has two rugged and uneven circular marks.

नीलस्त्रिरेखः स्थूलोऽथ (कूर्ममूर्तिः) स बिन्दुमान्॥

(कृष्णः) स वर्तुलावर्तः पातु वो नतपृष्ठकः॥ १९॥

A Sthūla stone is of blue colour, has three lines, is of the form of a tortoise and is dotted with marks. The stone, known as Kṛṣṇa, is round and depressed at the back.

(श्रीधरः) पञ्चरेखोऽव्या (द्वनमाली) गदाङ्कितः॥

(वामनो) वर्तुलो ह्रस्वो वा (रा) मचक्रः सुरेश्वरः॥ २०॥

Śrīdhara has the marks of five lines, that of a garland of forest flowers and that of a club. The Vāmana stone is of a round and puny size and Sureśvara has a circular mark on its left side.

नानावर्णोऽनेकमूर्तिर्नागभोगी (त्वनन्तकः)॥

स्थूलो (दामोदरो) नीलो मध्येवक्रः सुनीलकः॥ २१॥

The one, known as Anantaka, has various forms and bears an impression like the hood of a serpent. The Dāmodara stone is thick, of blue colour, and contains a circular mark of blue, colour in the central part of the cavity.

संकीर्णद्वारकः सोऽव्यादथ ब्रह्मा सुलोहितः॥

सदीर्घरेखः सुषिर एकचक्राम्बुज पृथुः॥ २२॥

Brahma stone has a small mouth and is of thick blue colour. Suṣira stone has marks of long lines, while, Ambuja stone has the mark of one circular figure and is thick.

पृथुच्छिद्रः स्थूलचक्रः (कृष्णो) (विष्णुश्च) बिल्ववत्॥
(हयग्रीवो) ऽङ्गुशाकारः पञ्चरेखः सकौस्तुभः॥ २३॥

A Sthūla cakra stone has deep holes and is dotted with dark marks. A Hayagrīva stone is of the shape of a goad; while a Kaustubha stone possesses marks of five lines.

(वैकुण्ठो मणिरत्नाभ एकचक्राम्बुजोऽसितः॥

(मत्स्यो) दीर्घोऽम्बुजाकारो द्वारेखश्च पातु वः॥ २४॥

A Vaikuṇṭha stone is of the hue of a gem on the hood of a serpent, of dark colour and bears one circular mark. A Matsya stone is of the shape of a long lotus and has marks of lines at the mouth.

रामचक्रो दक्षरेखः श्यामो वोऽव्या (त्रिविक्रमः)॥

शालग्रामे द्वारकायां स्थिताय गदिने नमः॥ २५॥

एकद्वारश्चतुश्चक्रो वनमालाविभूषितः॥

स्वर्णरेखासमायुक्तो गोष्पदेन विराजितः॥ २६॥

A Trivikrama stone bears the mark of a circle on the left side, that of a line of a line on the right side and is of a dark-blue colour. Salutation unto the holder of club who is situate in Śālagrāma as well as in Dwārakā.

कदम्बकुसुमाकारो (लक्ष्मीनारायणो) ऽवतु॥

एकेन लक्षितो योव्यादगदाधारी (सुदर्शनः)॥ २७॥

(लक्ष्मीनारायणो) द्वाभ्यां त्रिभिर्मूर्ति (स्त्रिविक्रमः)॥

चतुर्भिश्च (चतुर्व्यूहो) (वासुदेवश्च) पञ्चभिः॥ २८॥

(प्रद्युम्नः) षड्भिरेव स्यात् (संकर्षण) इतस्ततः॥

(पुरुषोत्तमा) ऽष्टभिः स्यात् (नवव्यूहो) नवांकितः॥ २९॥

(दशावतारो) दशभिरनिरुद्धोऽवतादथा॥

(द्वादशात्मा) द्वादशाभिरत ऊर्द्धं मनन्तकः)॥ ३०॥

A Lakṣmī Nārāyaṇa stone is of the shape of a Kadamba flower, bears marks of four circles at one mouth, is adorned with the figure of a golden lines and cow's hoofs. The Sudarśana

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शालग्राममूर्तिलक्षणं नाम पञ्चचत्वारिंशोऽध्यायः॥ ४५॥

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वास्तुं संक्षेपतो वक्ष्ये गृहादौ विघ्नना शनम्॥

ईशानकोणादारभ्य होकाशीतिपदे यजेत्॥ १॥

Hari said :—I will now describe in brief the adoration of the Vāstu deity presiding over the

class has got only a single circular mark, while the existence of two characterises the class Lakṣmī Nārāyaṇa. The Trivikrama class has got three circular marks, the Caturvyuha class has got four, the Vāsudeva class has got five, the Pradyumna class has got six, the Saṅkarṣaṇa class has got seven the Puruṣotama class has got eight, the Navavyūha class has got nine, the Daśavatāra class has got ten, the Aniruddha class eleven and the Dvādaśātmā class has twelve circular marks. The Ananta class bears more marks than twelve.

विष्णोर्मूर्तिमयं स्तोत्रं यः पठेत्स दिवं व्रजेत्॥

(ब्रह्मा) चतुर्मुखो दण्डी कमण्डलुगान्वितः॥ ३१॥

(महेश्वरः) प्रञ्चवक्त्रे दशबाहुवर्षध्वजः॥

यथायुधस्तथा गौरी चण्डिका च सरस्वती॥ ३२॥

महालक्ष्मीर्मातरश्च पद्महस्तो (दिवाकरः)॥

गजास्यश्च गणः स्कन्दः पण्मुखोनेकघा गुणाः॥ ३३॥

He, who reads this poem, describing the forms of Viṣṇu, repairs to the celestial region. The image of Brahmā has four mouths and is endued with a staff and Kamaṇḍalu (water-pot). That of Maheśvara has five mouths, ten arms, is seated on a bull with weapons as well as Mātrkā goddesses, such as Gaurī, Caṇḍikā, Sarasvatī and Mahālakṣmī. The image of the sun holds a lotus in the hand. Gaṇa has the head of an elephant. Skanda has six mouths.

एतेऽर्चिताः स्थापिताश्च प्रासादे वास्तुपूजिते॥

धर्मार्थकाममोक्षाद्याः प्राप्यन्ते पुरुषेण च॥ ३४॥

Adored these images should be placed in the edifice wor. shipped of Vāstu deities. By adoring them a man obtains religious profit, worldly objects and emancipation.

house which destoroyes all impediments. Beginning with the north-east corner a worshippe should adore him in a diagram of eighty one rooms.

ईशाने च शिरः पादौ नैर्ऋतेग्न्यनिले करौ॥

आवासवासवेश्मादौ पुरे ग्रामे वणिक्पथे॥ २॥

प्रासादारामदुर्गेषु देवालयमठेषु च॥
द्वाविंशति सुरान्बाह्ये तदन्तश्च त्रयोदश॥ ३॥

He should adore the head in the northeast corner, feet in the south-west and two hands in the south-east and north-west corners. In a temporary dwelling house, in one's own house, in a city, in a village, in a merchantile throughfare, in palaces, pleasure-houses, forts, temples and Maṭhas a person should adore the twenty-two deities outside the diagram and thirteen in the end of the same.

ईशश्चैवाथ पर्जन्यो जयन्तः कुलिशायुधः॥
सूर्यः सत्यो भृगुश्चैव आकाशो वायुरेव च॥ ४॥
पूषा च वितथश्चैव ग्रहक्षेत्रयमावुभौ॥
गन्धर्वो भृगुराजस्तु मृगः पितृगणस्तथा॥ ५॥

[The deities are] Iśa, Parjanya, the wielder of thunder-bolt, (Indra), Sūrya (sun), Satya (the god of truth), Bhṛgu, Ākāśa (the god of sky), the wind-god, Pūṣa, Vitatha (the god of untruthfulness), Graha, Kṣetra, the two Yamas, Gandharva, Bhṛgurāja, Mṛga, the Pitṛs,

दौवारिकोऽथ सुग्रीवः पुष्पदन्तो गणधिपः॥
असुरः शेषपापौ (दौ) च रोगोऽहिमुख (ख्य) एवच॥ ६॥
भल्लाटः सोमसर्पौ च अदितिश्च दितिस्तथा॥
बहिर्द्वात्रिंशदेते तु तदन्तश्चतुरः शृणु॥ ७॥

Douvārika, Sugrīva, Pūṣpadanta, Gaṇeśa, Aśura, the two Śeṣpadas, Roga (god of disease), Ahimukhaja, Bhallāta, the two Somasarpas, Aditi and Diti. These are the thirty-two deities who should be dored outside.

ईशानाचितुष्कोणसंस्थितान्यूजयेद्बुधः॥
आपश्चैवाथ सावित्री जयो रुद्रस्तथैव च॥ ८॥

Hear of the four deities who should be worshipped in the end. A learned man should adore the four deities stationed in the four corners, north-east etc, viz. Āpa, Savitrī, Jaya and Rudra.

मध्ये नवपदे ब्रह्मा तस्याष्टौ च समीपगान्॥
देवानेकोत्तरानेतान्यूवादौ नामतः शृणु॥ ९॥

In the ninth room of the central part of the diagram he should adore Brahmā and his eight attendant deities beginning with the east. Heat their names.

अर्यमा सविता चैव विवस्तान्विबुधसाधिपः॥
मित्रोऽथ राजयक्ष्मा च तथा पृथ्वीधरः क्रमात्॥ १०॥
अष्टमश्चापवत्सश्च परितो ब्रह्मणः स्मृताः॥
ईशानकोणादारभ्य दुर्गे च (ज्ञेयो) वंश उच्यते॥ ११॥

Aryamā, Savitā, Vivasvān, Vivudhadhāpa, Mitra, Rāja-Yakṣmā, Pṛthvidhara. And Apavatra are the deities known as encircling Brahmā.

The group beginning from the north-east is called Durgā; while the one beginning from the south-east is called Durdhara.

आग्नेयकोणादारभ्य वंशो भवति दुर्द्धरः॥
अदिति हिमवन्तं च जयन्तं च इदं त्रयम्॥ १२॥
नायिका कालिका नाम शक्रादगन्धर्वगाः पुनः॥
वास्तुदेवान्यूजयित्वा गृहप्रासादकृद्भवेत्॥ १३॥

Having worshipped the three deities Aditi, Himavanta and Jayanta, as well as Nāyika, Kālīka, Śakra, Gandharvas—all those Vāstu gods, a worshipper should undertake the construction of a divine palace.

सुरेज्यः पुरतः कार्यो यस्याग्नेय्यां महानसम्॥
कपिनिगमने (णी)? येन पूर्वतः सत्रमण्डपम्॥ १४॥

First of all the image of the teacher of gods should be erected in front. Then the great seat should be constructed in the south-east corner. The altar of sacrifices should be constructed in the east.

गन्धपुष्पगृहं कार्यमैशान्यां पट्टसंयुतम्॥
भाण्डागारं च कौबेर्यां गोष्ठागारं च वायवे॥ १५॥

The house of scents and flowers should be constructed in the north-east corner. The store-room should be erected in the north and the cow-shed in the north-west.

उदगाश्रयं च वारुण्यां वातायनसमन्वितम्॥
समित्कुशेन्धनस्थानामयुधानां च नैर्ऋते॥ १६॥

The room, for keeping water, should be constructed with windows in the west; while that for keeping sacrificial twigs, grass, fuels and weapons should be constructed in the south-west.

अभ्यागतालयं रम्यसशय्यासनपादुकम्॥
तोयाग्निदीपसद्भृत्यैयुक्तं दक्षिणतो भवेत्॥ १७॥

The guest-house, beautiful and containing beds, shoes, water, fire, lamps and good servants, should be constructed in the south.

गृहान्तराणि सर्वाणि सजलैः कदलीगृहैः॥

पंचवर्णैश्च कुसुमैः शोभितानि प्रकल्पयेत्॥ १८॥

Other minor houses should be constructed containing water, plantain trees and be adorned with flowers of five colours.

प्राकारं तद्वहिर्दद्यात्प्रहस्तप्रमाणतः॥

एवं विष्णवाश्रमं कुर्याद्विनैश्चोपवनैर्युतम्॥ १९॥

A wall should be erected around the divine edifice, five cubits in height. Thus the divine edifice of Viṣṇu should be erected containing forests and gardens.

चतुःषष्टिपदो वास्तुः प्रासादारौ प्रपूजितः॥

मध्ये चतुष्टपदो ब्रह्मा द्वि दास्त्वय्यमादयः॥ २०॥

कर्णे चैवाथ शिखाद्यास्तथा देवाः प्रकीर्तिताः॥

तेभ्यो ह्युभयतः सार्द्धादन्येऽपि द्विपदाः सुराः॥ २१॥

The edifice of Vāstu, containing sixty four rooms, should, first of all, be adored. In the central part one of four rooms should be dedicated to Brahmā and one of two rooms should be dedicated each to Aryama and other deities. All other celestials have houses of two rooms dedicated to each of them severally.

चतुःषष्टिपदा देवा इत्येवं परिकीर्तिताः ॥

चरकी च विदारी च पूतना पापराक्षसी॥ २२॥

These are the deities known as presiding over sixth four rooms. Carakī, Vidārī and the sinful Rākṣasī Pūtanā should be adored in the north-east and other corners.

ईशानाद्यास्ततो बाह्ये देवाद्या हेतुकादयः॥

हेतुकस्त्रिपुरान्तश्च अग्निवेतालकौ यमः॥ २३॥

अग्निजिह्वः कालकश्च करालो ह्येकपादकः॥

ऐशान्यां भीमरूपस्तु पाताले प्रेतनायकः॥ २४॥

आकाशे गन्धमाली स्यात्क्षेत्रपालास्ततो यजेत्॥

The Hetuka and other deities should be worshipped outside. They are Hetuka, Tripurānta, Agni, Vetāḷaka, Yama, Agnijiḥvā, Kālaka, Karala, Ekapādaka, Bhīmarūpa (terrific visaged deity) should be adored in the north-east corner, the regent of the spirits in the nether

region, Gandhamālī and Kṣtrapāla in the sky.

वस्ताराभिहतं दैर्घ्यं राशिं वास्तोस्तु कारयेत्॥ २५॥

कृतवा च वसुभिर्भागं शेषं बद्ध्वा यमादिशेत्॥

पुनर्गुणिषातमष्टाभिर्ऋक्षभागं तु भाजयेत्॥ २६॥

यच्छेषं तद्भवेद्ऋक्षं भागैर्हत्वाव्ययं भवेत्॥

ऋक्षं चतुर्गुणं कृत्वा नवभिर्भागहारितम्॥ २७॥

शेषमंशं विजानीयाद्देवलस्य मतं यथा॥

अष्टाभिर्गुणितं पिण्डं षष्टिभिर्भागहारितम्॥ २८॥

यच्छेषं तद्भवेज्जीवं मरणं भूतहारितम्॥

वास्तु क्रोडे गृहं कुर्यान्न पृष्ठे मानवः सदाः॥ २९॥

वामपाश्वेन स्वापिति नात्र कार्या विचारणा॥

सिंहकन्यातुलायां च द्वारं शुध्येदथोत्तरम्॥ ३०॥

एवं च वृश्चिकादौ स्यात्पूर्वदक्षिणपश्चिमम्॥

द्वारं दीर्घार्द्धविस्तारं द्वाराण्यष्टौ स्मृतानि च॥ ३१॥

सन्तानप्रेष्यनीचत्वं स्वयानं स्वर्णभूषणम्॥

सुतहीनं तु रौद्रेण वीर्यघ्नं दक्षिणे तथा॥ ३२॥

वह्नी त्वबधचायुर्वृद्धिपुत्रलाभसुतृप्तिदः॥

धनदे नृपपीडादमर्थघ्नं रोगदं जले॥ ३३॥

नृपभीतिर्मृतापत्यं ह्यनपत्यं न वैरदम्॥

अर्थदं चार्थहान्यै च दोषदं पुत्रमृत्युदम्॥ ३४॥

द्वाराण्युत्तरसंज्ञानि पूर्वद्वाराणि वच्यहम्॥

अग्निभीतिर्बहुकन्याधनसम्मानकोपदम्॥ ३५॥

राजघ्नं कोपदं पूर्वं फलतो द्वारमीरितम्॥

ईशानादौ भवेत्पूर्वमानेय्यादौ तु दक्षिणम्॥ ३६॥

नैर्ऋत्यादौ पश्चिमं स्याद्वायव्यादौ तु चोत्तरम्॥

अष्टभागे कृते भागे द्वाराणां च फलाफलम्॥ ३७॥

अश्वत्थप्लक्ष्म्यग्रीवाः पूर्वादौ स्यादुदुम्बरः॥

गृहस्य शोभनं प्रोक्तं ईशाने चैव शाल्मलिः॥

पूजितो विघ्नहारी स्यात्प्रासादस्य गृहस्य च॥ ३८॥

A worshipper should next undertake the extension, multiplication, lengthening and the numbering of the Vāstu. A person should build his dwelling house before the Viṣṇu temple and not behind it. And he should sleep on the left side. There is nothing to be questioned in this matter. It is better for those persons whose births are respectively governed by Leo, Libra, and Scorpi, to have the door of the house opening out in the north and for others whose births are governed by Scorpi and the

succeeding signs of the Zodiac to have them in the east, south and west. The breadth of the

door should be half of its length. And there must be eight doors.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वास्तुमानलक्षणं नाम षट्चत्वारिंशोऽध्यायः॥ ४६॥

अध्यायः ४७ / Chapter 47

सूत उवाच

प्रादासानां लक्षणं च वक्ष्ये शौनक तच्छृणु॥

चतुःषष्टिपदं कृत्वा दिग्विदिक्षूपलक्षितम्॥ १॥

Sūta said :— O Śounaka, hear me describe the essential features of a divine temple or palace. A plot of ground should be divided into sixtyfour equal rectangular divisions occupying all the points of the compass.

चतुष्कोणं चतुर्भिश्च द्वाराणि सूर्य्यसंख्यया॥

चत्वारिंशाष्टभिश्चैव भित्तीनां कल्पना भवेत्॥ २॥

The Catuskoṇa of the inner court of the adytum should be comprised of four such rectangular divisions, and the doors of the temple should be made of number twelve in all. The walls of the edifice should be raised upon such forty-eight quadrilateral divisions.

ऊर्ध्वक्षेत्रसमा जंघा जंघार्धद्विगुणं भवेत्॥

गर्भविस्तारविस्तीर्णः शुकाङ्घ्रिश्च विधीयते॥ ३॥

In height the plinth should be made conunensurate with the length of the platform at the top of the ground elevation and twice that measure above that. The inner cavity of the vault should be made co-extensive with the entire length of the adytum.

तत्रिभागेन कर्तव्यः पञ्चभागेन वा पुनः॥

निर्गमस्तु शुकाङ्घ्रेश्च उच्छ्रयः शिखराद्धगः॥ ४॥

चतुर्द्धा शिखरं कृत्वा त्रिभागे वेदिबन्धनम्॥

चतुर्थे पुनरस्यैव कण्ठमामूलसाधानम्॥ ५॥

The indents on both sides should measure a third or a fifth of the chord of the inner vault, which should be so arched as to rise up to the half of the entire height of the pinnacle. The height of the terrace or the pinnacle part of the divine editice should be divided into four equal parts over the third part, from the bottom of which the *Vedi* or the top of the platform should be constructed; and on the top of the fourth part

the ornamental figure should be placed which is generally made to edge the entire height of the temple from the bottom. .

अथ वापि समं वास्तुं कृत्वा षोडशभागिकम्॥

तस्य मध्ये चतुर्भागमादौ गर्भं तु कारयेत्॥ ६॥

चतुर्भागेन भित्तीनामुच्छ्रायः स्यात्प्रमाणतः॥ ७॥

In the alternative, the homestead land should be divided into sixteen equal parts over the four central parts of which the adytum of the temple should be raised. The walls of the edifice should be raised upon twelve such rectangular divisions or chambers, and the height of the walls should be made commensurate with the length of four such parts as are compatible with the laws of proportion.

द्विगुणः शिखरोच्छ्रायो मित्युच्छ्रायाच्च मानतः॥

शिखराद्धस्य चाद्धेन विधेयास्तु प्रदक्षिणाः॥ ८॥

The height of the terrace of the pinnacle should be made of measure twice the, height of the wall, and the open verandah or the platform all around the temple should be made of a quarter part of the height of the terrace in breadth.

चतुर्दिक्षु तथा ज्ञेयो निर्गमस्तुः तथा बुधैः॥

पञ्चभागेन संभज्य गर्भमानं विचक्षणः॥ ९॥

भागमेकं गृहीत्वा तु निर्गमं कल्पयेत्पुनः॥

गर्भसूत्रसमो भागादग्रतो मुखमण्डपः॥ १०॥

The indents on both sides of the temple should be of a fifth part of the length of the adytum in breadth. Again an indent should be left out which would measure such a fifth part. The essentials described above are what should be compiled with in building divine edifices in general.

एतत्सामान्यमुद्दिष्टं प्रासादस्य हि लक्षणम्॥

लिंगमानमथो वक्ष्ये पीठो लिंगसमो भवेत्॥ ११॥

द्विगुणेन भवेद्गर्भः समन्ताच्छौनक ध्रुवम्॥
तद्विद्वद्वा च भवेद्दीर्घा तद्विस्तरार्द्धम्॥ १२॥

Now I shall deal with another class of divine structures which are usually constructed in proportion to the lengths of the images of their inmate deities. The *Pīṭha* or the pedestal of the image should be made commensurate with the length of the latter and the adytum should be made, O Śounaka, of twice that length. The walls should be of equal length with the latter, while the plinth should be made half as much broad as the adytum.

द्विगुणं शिखरं प्रोक्तं जंघायाश्चैव शौनक॥
पीठगर्भावरं कर्म तन्मानेन शुकाद्भिकम्॥ १३॥
निर्गमस्तु समाख्यातः शेषं पूर्ववदेव तु॥
लिंगामानं स्मृतं ह्येद्वारमानमथोच्यते॥ १४॥

O Śounaka, the pinnacle should have twice the height of the plinth and the vault of the temple should be made so as to cover the entire space occupied by the pedestal and the adytum combined. the indents having been left aside to the measure previously directed. O Śounaka, I have described the characteristic measures of temples which are built in proportion to the dimensions of images of their inmate deities. I shall presently deal with a class of divine edifices which are constructed in measures proportionate to those of their door-frames.

कराग्रं वेदवत्कृत्वा द्वां भागाष्टमं भवेत्॥
विस्तरेण समाख्यातं द्विगुणं स्वेच्छया भवेत्॥ १५॥

A measure of four fore arms should be divided into eight equal parts which would be the measure for the breadth of the door, of the same might be made of twice that breadth.

द्वारवत्पीठमध्ये तु शेषं सुषिरकं भवेत्॥
पादिकं शेषिकं भित्तिद्वाराद्धेन परिग्रहात्॥ १६॥

The upper part of the door, like the upper part of the pedestal, should be perforated with holes, as the upper part of the door would be taken in by the wall to the length of a pada measure.

तद्विस्तरमसा जंघा शिखरं द्विगुणं भवेत्॥
शुकाद्भ्रिः पूर्ववज्ज्ञेया निर्गमोच्छ्रायकं भवेत्॥ १७॥

The plinth should be made twice as much broad as the door and the terrace or the pinnacle part of the temple should be made of twice that measure. The vault should be arched from the spring line as before laid down on the regions of indents at the top of the walls of the temple.

मण्डपे मानमेतत्तु स्वरूपं चापरं वदे॥
त्रैवेदं कारयेत्क्षेत्रं तत्र तिष्ठन्ति देवताः॥ १८॥
इत्थं कृतेन मानेन बाह्यभागविनिर्गतम्॥
नेमिः पादेन विस्तीर्णा प्रासादस्य समन्ततः॥ १९॥

I have already described the essential traits of a divine temple built proportionate to its *mandapa*; now I shall describe one of a different structure. The ground, on which the image of the deity would be installed, should be tripled in measure, which would thus give the dimensions of the exterior; the area of the temple must be less than that of the ground on which the same should be erected by a pada in all direction, and the area of the adytum should be made half of that of the latter.

गर्भं तु द्विगुणं कुर्यान्नेम्या मानं भवेदिह॥
स एव भित्तेरुत्सेधो शिखरो द्विगुणो मतः॥ २०॥

The walls should be made equal in height to the length of the adytum or the space enclosed within them, and the pinnacle should be twice as much high as the height of the wall. Now, I shall describe the different classes of temples according to their respective measure and origin.

प्रासादानां च वक्ष्यामि मानं योनिं च मानतः॥
वैराजः पुष्पकाख्यश्च कैलासो मालिकाह्वयः॥ २१॥
त्रिविष्टपं च पञ्चैते प्रासादाः सर्वयोनयः॥
प्रथमशतुरश्रो हि द्वितीयस्तु तदायतः॥ २२॥

The different forms of divine edifices are mainly grouped under five heads such as the Vairāja, the Puṣpakākṣa, the Kailāśa, the Mālikāhvaya and the Triviṣṭapam, which should be looked upon as the abode of all deities and in which their images might be safely installed.

वृत्तो वृत्तायतश्चाप्योऽष्टाश्रचेह च पञ्चमः॥
एतेभ्य एव सम्भूताः प्रासादाः सुमनोहराः॥ २३॥

सर्वप्रकृतिभतेभ्यश्चत्वारिंशत्तैव च॥
 मेरुश्च मन्दरश्चैव विमानश्च तथापरः॥ २४॥
 भद्रकः सर्वता भद्रो रुचको नन्दनस्तथा॥
 नन्दिवर्द्धनसंज्ञश्च श्रीवत्सश्चनवेत्यमी॥ २५॥
 चतुरश्राः समुद्भूता वैराजादिति गम्यताम्॥
 वलभी गृहराजश्च शालागृहं च मन्दिरम्॥ २६॥
 विमानं तु तथा ब्रह्ममंदिरं भवनं तथा॥
 उत्तमं शिबिकावेश्म नवैते पुष्पकोद्भवाः॥ २७॥

The first of the above classes of temple is characterised by a rectangular shape; the second class is marked in a quadrilateral shape; the third class has circular shape, the fourth class of temples has a shape which appertains of the different segments of spheres; while the fifth class of temple is octagonal; These five classes of temples, which are the proper abodes for all forms of divine manifestations, admit of being divided into various sub-divisions as it were, thus giving rise to forty-five different shapes of temples which are the Meru, the Mandara, the Vimāna, the Bhadraka the Sarvatobhadra, the Rucaka, the the Nandana, the Nandivardhana and the Śrīvatsa, these nine arising out of the class of the rectangular Vairāja from of the temple. The nine temples which owe their origin to the genus Puṣpaka are known as (1) the Valabhī, (2) the Gṛharāja, (3) the Śālāgrha, (4) the Mandira, (5) the Vimāna, (6) the Bramhamandira. (7) the Bhavana, (8) Uttamca, and (9) the Śivikāveśma.

वलयो दुन्दुभिः पद्मो महापद्मस्तथापरः॥
 मुकुली चास्य उष्णीषी शंखश्च कलशस्तथा॥ २८॥
 गुवावृक्षस्तथान्यश्च वृत्ताः कैलाससम्भवाः॥
 गजोऽथ वृषभो हंसो गरुडः सिंहनामकः॥ २९॥
 भूमुखो भूधरश्चैव श्रीजयः पृथिवीधरः॥
 वृत्तायताः समुद्भूता नवैते मणिकाह्वयात्॥ ३०॥
 वज्रं चक्रं तथान्यच्च मुष्टिकं बभ्रुसंज्ञितम्॥
 वक्रः स्वस्तिकखड्गौ च गदा श्रीवृक्ष एव च॥ ३१॥
 विजयो नामतः श्वेतस्त्रिविष्टिपसमुद्भवाः॥

The names of the nine circle temples which appertain to, and proceed out of, the genus Kailāśa are the (1) Valaya, (2) Dundubhi, (3) Padma, (4) Mahāpadma, (5) Mukuli, (6) Uśṇīṣī,

(7) Śaṅkha, (8) Kalaśa, (9) Guvāvṛkṣa. The class Mahākahvaya has fathered the nine spheroidal temples which are called the (1) Gaja, (2) Vṛṣabha, (3) Garuḍa, (4) Śirṇha, (5) Bhūmukha, (6) Bhūdhara, (7) Śrījaya and (8) the Pṛthivīdhara and (9) the Harṇsa. The nine octagon shaped temples, which fall under the genus Tripiṣṭpa, are named as (1) Vajra, (2) Cakra, (3) Muṣṭika, (4) Vabhru, (5) Vakra, (6) Svāstika, (7) Gada, (8) Śrīvrkaṣa, and (9) Vijaya which is also known as Vijaya Śveta.

त्रिकोण पद्मवर्द्धेन्दुश्चतुष्कोणं द्विरष्टकम्॥ ३२॥

यत्र तत्र विधातव्यं संस्थानं मण्डपस्य तु॥

राज्यं च विभवश्चैव ह्यायुर्वर्द्धनमेव च॥ ३३॥

पुत्रलाभः स्त्रियं पुष्टिस्त्रिकोणादिक्रमाद्भवेत्॥

Now I shall describe the situations of the triangular, lotus shaped, crescent-shaped, rectangular and the octagonal divine edifices, and narrate the purposes for which they should be built in those shapes. A temple, built in the shape of a triangle, imparts wealth and sovereignty, increases the duration of life and gives wives and male offsprings to the consecrator.

कुर्याद्भ जादिकं ख्यातद्वारि गर्भगृहं तथा॥ ३४॥

मण्डपः समसंख्याभिर्गुणितः सूत्रकस्तथा॥

मण्डपस्य चतुर्थाशाद्भदः कार्यो विजानतां॥ ३५॥

स्पर्धागवाक्षकोपेतो निर्वाक्षोऽथ वा भवेत्॥

सार्द्धभित्तिप्रमाणेन भित्तिमानेन वा पुनः॥ ३६॥

भित्तेर्द्वैगुण्यतो वापि कर्त्तव्या मण्डपाः क्वचित्॥

प्रासादे मञ्जरी कार्या चित्रा विषमभूमिका॥ ३७॥

परिमाणविरोधेन रेखावैषम्यभूषिता॥

आधारस्तु चतुर्द्वारश्चतुर्मण्डपशोभितः॥ ३८॥

The consecrator should plant a banner on the top of the temple, and build the Garbha Gṛha or the entrance chamber just in front of the door; and the *maṇḍapa* or the sanctuary of the temple should be built with an equal number of lines with the latter, one full window and a half having been opened therein. The *maṇḍapa* should be commensurate with the measure of a wall and a half should be made to measure twice the thickness of the wall in

length. The ornamental cornices should be laid down so as to include spaces of unequal measure between them, the intervening spaces having been filled in with horizontal lines of unequal thickness.

शतशृङ्गसमायुक्तो मेरुः प्रासाद उत्तमः॥

मण्डपास्तस्य कर्त्तव्या भद्रैस्त्रिभिरलङ्कृताः॥ ३९॥

घटनाकारमानानां भिन्नाभिन्ना भवन्ति ते॥

क्रियन्तो येषु चाधारा निराधाराश्च केचन॥ ४०॥

A divine edifice, of the *Meru* class, should be provided with doors and furnished with four sheds of top chambers over them, while the terrace should be decorated with a hundred turrets. The *mandapas* or the top chambers of the above edifice should be so constructed as to have three arches differing from each other, both as regards their shape and dimension.

प्रतिच्छेदकभेदेन प्रासादाः सम्भवन्ति ते॥

अन्योन्यासंकरास्तेषां घटनानामभेदतः॥ ४१॥

देवतानां विशेषाय प्रासादा बहवः स्मृताः॥

प्रासादे नियमो नास्ति देवतानां स्वयमभुवाम्॥ ४२॥

तानेव देवतानां च पूर्वमानेन कारयेत्॥

चतुरश्रायतास्तत्र चतुष्कोणसमन्विताः॥ ४३॥

चन्द्रशालान्विता कार्या भेरीशिखरसंयुतावा॥

पुरतो वाहनानां च कर्त्तव्या लङ्घ्ये मण्डपाः॥ ४४॥

नाट्यशाला च कर्त्तव्या द्वारदेशसमाश्रया॥

प्रासादे देवतानां च कार्या दिक्षु विदिक्ष्वपि॥ ४५॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशे आचारकाण्डे प्रासादलिङ्गमण्डपादिलक्षणानिरूपणं नाम सप्तचत्वारिंशोऽध्यायः॥ ४७॥

अध्यायः ४८ / Chapter 48

सूत उवाच

प्रतिष्ठां सर्वदेवानां संक्षेपेण सदाभ्यहम्॥

सुतिथ्यादौ सुरम्यां च प्रतिष्ठां कारयेदगुरुः॥ १॥

ऋत्विग्भिः सह चाचार्यं वरयेन्मध्यदेशगम्॥

Sūta said :—I will now describe in brief the installation of the images of all the deities. Under an auspicious planet and in a beautiful building a preceptor should perform the rite of installation. He should, in the company of

In some of the temples the bullocks are carved out in relief while in others they are carved into the body of the top chambers. Thus the temples differ from each other in appearance, shape and size which vary in construction according as the character of the image residing therein varies. No hard and fast rule can be laid down for constructing temples for the gods who are self-originated, and accordingly they should be built according to the measures stated before, of rectangular shape and possessing courts and turrets and top-chambers over their terraces: and the hall for musical entertainments should be built contiguous to the door of the temple.

द्वारपालाश्च कर्त्तव्या मुख्या गत्वा पृथक्पृथक्॥

किञ्चिद्दूरतः कार्या मठास्तत्रोपजीविनाम्॥ ४६॥

The celestial waters of the gods should be sculptured on the various angular quarters of the divine mansion, and a little remote therefrom the houses for monks should be built.

प्रावृता जगती कार्या दिक्षु विदिक्ष्वपि॥ ४५॥

प्रासादेषु सुरांस्थाप्य पूजाभिः पूजयेन्नरः॥

वासुदेवः सर्वदेवः सर्वभाक् तद्गुहादिकृत्॥ ४७॥

The ground should be washed with water containing fruits and flowers. The consecrator should previously worship the gods about to be installed in the temple. Vāsudeva is the god of gods, and a person, who, consecrates a temple to him, attains all merit.

scificial priests, elect a Brāhmaṇa of the Central Provinces as the presiding priest.

स्वशाखोक्तविधानेन अथ वा प्रणवेन तु॥ २॥

पञ्चभिर्बहुभिर्वाथ कुर्यात्पाद्यार्घ्यमेव च॥

मुद्रिकाभिस्तथा वस्त्रैर्गन्धमाल्यानुलेपनैः॥ ३॥

According to the religious prescription of his own branch or with the recitation of *Pranava* he should, with five or more *Mudrikās*, offer *Pādya* and *Arghya* as well raiments, scented garlands and unguents.

मन्त्रन्यासं गुरुः कृत्वा ततः कर्म समारभेत्॥
 प्रासादस्यागतः कुर्यान्मण्डपं दशहस्तकम्॥ ४॥
 कुर्यादद्वादशहस्तं वा स्तम्भैः षोडशभिर्युतम्॥

Then having made the assignment of mantrams the preceptor should begin the rite of installation. Before the temple should be erected a sacrificial shed of ten or twelve cubits supported by sixteen pillars.

ध्वजाष्टैकश्चतुर्हस्तां मध्ये वेदिं च कारयेत्॥ ५॥
 नदीसंगमतीरोत्थां वालुकां तत्र दापयेत्॥
 चतुरश्रं कार्मुकामं वर्तुलं कमलाकृति॥ ६॥

In its centre an altar of four cubits should be constructed and bedecked with standards. Then sand, procured from the confluence of rivers, should be scattered thereon.

पूर्वादितः समारभ्य कर्तव्यं कुण्डपञ्चकम्॥
 अथवा चतुरश्राणि सर्वाण्येतानि कारयेत्॥ ७॥

Beginning with the east five fire receptacles should be constructed of the shape severally of a square, of a bow, of a circle and of a lotus. Or all the five should be of the shape of a square.

शान्तिकर्मविधानेन सर्वकामार्थसिद्धये॥
 शिरः स्थाने तु देवस्य आचार्यो होममाचरेत्॥ ८॥

After performing the peace-giving rite, the presiding priest, for attaining success in all works, should perform the Homa ceremony near the head of the image.

ऐशान्यां केचिदिच्छन्ति उपलिप्यावनिं शुभाम्॥
 द्वाराणि चैव चत्वारि कृत्वा वै तोरणान्तिके॥ ९॥

Some say that Homa ceremony should be first performed in the north-east after pasting the sacred spot (with the solution of cow-dung). Near the gate-way of the sacrificial shed four doors should be constructed.

न्यग्रोधोदुम्बराश्वत्थबैलवपालाशखादिराः॥
 तोरणाः पञ्चस्ताश्च वस्त्रपुष्पाद्यलङ्कृताः॥ १०॥

The branches of Nyagrodha, Oudumbara, Aśvattha, Bilba, Plakṣa and Khadira should be planted at the different doors of the shed. The gates should be five cubits in height and bedecked with clothes and flowers.

निखनेद्धस्तमेककं चत्वारश्चतुरो दिशः॥
 पूर्वद्वारे मृगेन्द्रं तु हयराजं तु दक्षिणे॥ ११॥
 पश्चिमे गोपतिर्नाम सुरशार्दूलमुत्तरे॥

Four pits, each of one cubit in depth, should be made on four sides. He should place the figure of a lion in the eastern gate, that of the king of horses (Ucchaiḥśrava) in the southern, that of a bull in the western, and that of a celestial tiger in the northern door.

अग्निमीलेति हि मन्त्रेण प्रथमं पूर्वतो न्यसेत्॥ १२॥
 ईषेत्वेति हि मन्त्रेण दक्षिणस्यां द्वितीयकम्॥
 अग्नआयाहिमन्त्रेण पश्चिमस्यां तृतीयकम्॥ १३॥
 शन्नोदेवीति मन्त्रेण उत्तरस्यां चतुर्थकम्॥

With the mantram Agnimiti [the preceptor] should place the first in the east, with the śetva mantram he should place the second in the south, with the Agnāyāhī mantram he should place the third in the west, and with the Śannodevī mantram he should place the fourth in the north.

पूर्वे अम्बुदवत्कार्या आग्नेय्यां धूमरूपिणी॥ १४॥
 यास्यां वै कृष्णरूपा तु नैर्ऋत्यां श्यामला (धूसरा) भवेत्॥
 वारुण्यां पाण्डुरा ज्ञेया वायव्यां पीतवर्णिका॥ १५॥

The flag, in the east, should be of the colour of a cloud, that in the south-east should be smoky-coloured, that in the north should be black, that in the south-west should be dark-blue that in the west should be greyish, that in the north-west should be yellowish, that in the north should be crimson-coloured.

उत्तरे रक्तवर्णां तु शुक्लेशी च पताकिका॥
 बहुरूपा तथा मध्ये इन्द्रविद्येति पूर्व के ॥ १६॥
 अग्निं संसृप्तिमन्त्रेण यमोनागेति दक्षिणे॥
 पूज्या रक्षोहनोवेति पश्चिमे उत्तरेऽपि च॥ १७॥

And that in the north-east should be white. Vahurūpā (one of various forms) should be placed in the middle. Indravidyā should be placed in the east and with the Samsrupti mantram Yamanāga should be placed in the south. Rakṣohana should be adored both in the north and west.

वात इत्यभिषिच्याथ आप्यायस्वेति चोत्तरे॥
 तमीशानमतश्चैव विष्णोर्नुकेति मध्यमे॥ १८॥
 कलशौ तु ततो द्वौ द्वौ निवेश्यौ तोरणान्तिके॥
 वस्त्रयुग्मसमायुक्ताश्चन्दनाद्यैः स्वलङ्कृताः॥ १९॥
 पुष्पैर्वितानैर्बहुलैरादिवर्णाभिमन्त्रिताः॥
 दिक्पालश्च ततः पूज्याः शास्त्रदृष्टेन कर्मणा॥ २०॥

Then two pitchers should be placed at each door, covered with two pieces of cloth, pasted with sandal, bedecked with profuse flowers and creepers and inspired with mantrams.

Thereupon the guardian deities of the quarters should be adored there according to the rites sanctioned by the Scripture.

त्रातारमिन्द्रमन्त्रेण अग्निर्मूर्द्ध्नेति चापरे॥
 अस्मिन्वृक्ष इतं चैव प्रचारीति परा स्मृता॥ २१॥

With mantram "Trātāram Indra" Agni (the fire-god) should be worshipped upwards. The next mantram is *Asmīn Vṛkṣa Itamcaiva Pracārī*.

किञ्चेदधातु आचत्वाऽभित्वादेति च सप्तमी॥
 इमारुद्वेति दिक्पालान्पूजयित्वा विचक्षणः॥ २२॥
 होमद्रव्याणि वायव्ये कुर्यात्सोपस्कराणि च॥
 शंखाज्जालोदिताज्जेतान्नेत्राभ्यां विन्यसेद्गुरुः॥ २३॥

The other mantrams are *Khñcedhātu, Ācatva Vinnadevī* and *Imārudra*. Having thus adored the guardian deities of the quarters a learned worshipper should place articles and necessary implements for Homa in the northwest.

The preceptor should, with the eyes, make the assignment of white conch-shells as sanctioned by the Scriptures.

आलोकनेन द्रव्याणि शुद्धिं यान्ति न संशयः॥
 हृदयादीनि चाङ्गानि व्याहृतिप्रणवेन च॥ २४॥
 अस्त्रं चैव समस्तान् न्यासोऽयं सर्वकामिकः॥
 अक्षतान्विष्टरं चैव अस्त्रेणैवाभिमन्त्रितान्॥ २५॥

Forsooth, all articles are purified by looks. A person, who longs for all objects of desire, should make the assignment of heart and various limbs with *Vyāhṛti* and *Praṇava* and that of other articles with the *Astra* mantram. Fried grains and handfuls of *Kuśā* or sacred grass should be consecrated with *Astra* mantrams.

विष्टरेण स्पृशेद्द्रव्यान्यागमण्डपसंभृतान्॥
 अक्षतान्विकरेत्पश्चादस्त्रपूतान्तसमन्ततः॥ २६॥

The preceptor should touch all articles, collected in the sacrificial shed, with the blade of *Kuśā*. Next he should scatter on all sides fried grains consecrated with the *Astra* mantram.

शाक्रीं दिशमथारभ्यं यावदीशानगोचरम्॥
 अवकीर्याक्षतान्सर्ववाँल्लेपयेन्मण्डपं ततः॥ २७॥
 गंधाद्यैरर्घ्यपात्रे च मंत्रग्रामं न्यसेद्गुरुः॥
 तेनार्घ्यपात्रतोयेन प्रोक्षयेद्यागमण्डपम्॥ २८॥

Beginning with the quarter (east) presided over by *Indra* he should scatter fried grains so long as they do not come within the perception of *Īśāna* and then rub the ground of the sacrificial shed with cow-dung. The preceptor should next perform the assignment of the entire mass of mantrams in the vessel of *Arghya* with scents and other articles. Then with the water of the *Arghya* vessel he should wash the sacrificial shed.

प्रतिष्ठा यस्य देवस्य तदाख्यं कलशं न्यसेत्॥
 ऐशान्यां पूजयेद्याम्ये अस्त्रेणैव च वर्द्धनाम्॥ २९॥

He should next make the assignment of a pitcher named after the deity whose image is to be installed. He should adore the pitcher in the north-east and the *Vardhanī* (broom) in the north with the *Astra* mantram.

कलशं वर्द्धनीं चैव ग्रहान्वास्तोष्पत्तिं तथा॥
 आसने तानि सर्वाणि प्रणवाख्यं जपेद्गुरुः॥ ३०॥

He should place the pitcher, the *Vardhanī*, the planets and the *Vāstu* god in their respective seats with the recitation of *Praṇava*.

सूत्रग्रीवं रत्नगर्भं वस्त्रयुग्मेन वेष्टितम्॥
 सर्वौषधीगन्धलिप्तं पूजयेत्कलशं गुरुः॥ ३१॥

The preceptor should adore the pitcher, having a thread round its neck, containing gems, covered with a piece of beautiful cloth and scented with all the medicinal herbs.

देवस्तु कलशे पूज्यो वर्द्धन्या वस्त्रमुत्तमम्॥
 वर्द्धन्या तु समायुक्तं कलशं भ्रामयेदनु॥ ३२॥
 वर्द्धनीधारया सिञ्चन्नग्रतो धारयेत्तः॥
 अभ्यर्चयं वर्द्धनीकुम्भं स्थण्डिले देवमर्चयेत्॥ ३३॥

The deity should be adored in the pitcher together with the Vardhanī and the most excellent cloth. He should afterwards roll the pitcher together with Vardhanī (broom); then sprinkling the ground with drops of water pouring from the broom he should place it before. Then having worshipped the broom and the pitcher he should adore the deity in the sacrificial altar.

घटं चावाह्यं वायव्यां गणानां त्वेति सदगुणम्॥
देवमीशानक्रोणे तु जपेद्वास्तोष्पतिं बुधः॥ ३४॥
वास्तोष्पतीति मन्त्रेण वास्तुदोषोपशान्तये॥
कुम्भस्य पूर्वतो भूतं गणदेवं बलिं हरेत्॥ ३५॥

Having invoked the pitcher in the north-west quarter as well as the Gaṇa deities a learned worshipper should recite the name of the Vāstu deity in the north-east quarter. For making good the imperfections of the ground he should with the Vāstospati mantram dedicate offerings of animals to the evil spirits and their leader on the eastern side of the pitcher.

पठेदिति च विद्याश्च कुर्यादालम्भनं बुधः॥
योगयोगेति मन्त्रेणास्तरणं शाद्वलैः कुशैः॥ ३६॥
ऋत्विग्भिः सार्द्धमाचार्यः स्नानपीठे गुरुस्तदा॥
विविधैर्ब्रह्मघोषैश्च पुण्यसाहजयमङ्गैः॥ ३७॥
कृत्वा ब्रह्मरथे देवं प्रतिष्ठन्ति ततो द्विजाः॥

Afterwards a learned worshipper should perform the rite of slaughtering those animals. With the mantram "Yoga, Yoga" he should next spread sacrificial fuels and Kuśā blades. Then the presiding priest should place the images along with the Rtviks (sacrificial priests) on the altar of bathing. Then having recited many holy and auspicious verses through the Brahmaghoṣa¹ the twice-born should place the image of the deity in the Brahma-car.

ऐशान्यामानयेत्पीठमण्डपे विन्यसेद्गुरुः॥ ३८॥
भद्रं कर्णेत्यथ स्नात्वा सूत्रवत्कलजेन तु॥
संस्नाप्य लक्षणोद्धारं कुर्यात्पूर्यादि (दूराभि) खादनैः॥ ३९॥
मधूसर्पिः समायुक्तं कांस्ये वा ताम्रभाजने॥
अक्षिणी चांजयेच्छास्य सुवर्णस्य शलाकया॥ ४०॥

1. The reciters of Vedic hymns.

Then having brought the altar to the north-east corner the preceptor should place it in the sacrificial shed. With the mantram "Bhadra Karṇe" he should bathe the image and then put on the sacrificial thread. Having sprinkled the image he should make the door after saluting it from a distance. He should next put collyrium for the eyes in a bell-metal or a copper vessel containing honey and Sarpi².

अग्निर्ज्योतीति मन्त्रेण नेत्रोद्घाटं तु कारयेत्॥
लक्षणे क्रियमाणे तु नामैकं स्थापको व (द) देत्॥ ४१॥

Then with the "Agni-Jyoti" mantram he should open up its eyes with a golden probe. Then with due rites he should give the name.

इममेगमेमन्त्रेण नेत्रयोः शीतलक्रिया॥
अग्निर्मूर्द्धेति मन्त्रेण दद्याद्बल्मीकमृत्तिकाम्॥ ४२॥

Then with the Gaṅgā mantram "Imāme" he should perform the rite of cooling the eyes. With the mantram "Agni-Mūrdheti" he should place the dust of an ant-hill.

बिल्वोदुम्बरमश्वत्थं वटं पालाशमेव च॥
यज्ञायज्ञेति मन्त्रेण दद्यात्पञ्चकषायकम्॥ ४३॥

With the mantram "Yajñayajña" he should place the branches of astrigent tress, viz., Bel, Oudumbara, Aśwattha, Vāṭa and Palāśa.

पञ्चगव्यं स्नापयेच्च सहदेव्यादि भिस्ततः॥
सहदेवी बला चैव शतमूली शतावरी॥ ४४॥
कुमारी च गुडूची च सिंही व्याघ्री तथैव च॥
यो ओषधीति मन्त्रेण स्नानमोषधिमञ्जलैः॥ ४५॥
याः फलिनीति मन्त्रेण फलस्नानं विधीयते॥
द्रुपदादिवेति मन्त्रेण कार्यमुद्रत्तनं बुधैः॥ ४६॥
कलशेषु च विन्यस्य उत्तरादिष्वनुक्रमात्॥
रत्नानि चैव धान्यानि ओषधीं शतपुष्पिकाम्॥ ४७॥
समुद्रांश्चैव विन्यस्य चतुरश्रचतुरो दिशः॥
क्षीरं दधि क्षीरोदस्य घृतोदस्येति वा पुनः॥ ४८॥

He should then sprinkle the image with five products of cow together with the goddesses viz. Sahadevī, Balā, Śatamūlī, Śatāvarī, Kumārī, Guḍucī, Sinhī and Vyāghrihī. The image of the animal, the god rides upon, should be built in the front of his temple, and gems, cereals,

3. A small medicinal shrub.

paddy and the Coṭapuppika should be buried in the four corners of the edifice, the eight oceans such as the Kṣrodī, Dadhi, etc., having been located by imagination in all the corners thereof by reading aloud the mantras which respectively begin as Apyaśva.

आप्यायस्व दधिक्राव्णो याओषधीरिति च॥

तेजोऽसीति च मन्त्रैश्च कुम्भं चैवाभिमन्त्रयेत्॥ ४९॥

समुद्राख्यैश्चतुर्भिश्च स्नापयेत्कलशैः पुनः॥

स्नातश्चैव सुवेषश्च धूपो देयश्च गुग्गुलुः॥ ५०॥

अभिषेकाय कुम्भेषु तत्तत्तीर्थानि विन्यसेत्॥

पृथिव्यां यानि तीर्थानि सरितः सागरास्तथा॥ ५१॥

Dadhikratro, and Yā Oṣadhī (those cereals) etc. The sacrificial pitchers should be invoked by uttering the mantra which runs as Tejosi, (thou art the light) etc., and bathed with water by repeating four times the mantra, known as the Samudrākṣa mantra. The preceptor, having bathed and dressed well, should offer the incense sticks together with the perfumed gum resin known as the Guggula, and invoke the particular sacred pools for bathing the sacrificial pitchers therein.

याओषधीति मन्त्रेण कुम्भं चैवाभिमन्त्रयेत्॥

तेन तोयेन यः स्नायात्स मुच्येत्सर्वपातकैः॥ ५२॥

अभिषिच्य समुद्रैश्च त्वर्घ्यं दद्यात्ततः पुनः॥

गन्धद्वारेति गन्धं च न्यासं वै वेदमन्त्रकैः॥ ५३॥

The pitchers should be invoked with the mantra which runs as Ya Oṣadhī; and they should be bathed in the sacred pools previously invoked by reading aloud the following mantra. "A man, who bathes in that water, is purged of all sins etc." Having performed the rite of oblation unto the sacrificial pitchers and by uttering the mantra of the ocean (Samudra mantra), the Argha offering should be presented to them. The perfumed sandal paste should be presented repeating the mantra which begins as Gandhadvāra, etc., and the Nyāsa (rite of locating the fiery images of mantra or god in the different parts of the body) should be performed by uttering the mantras of the Veda.

स्वशास्त्रविहितैः प्राप्तैर्युर्ववस्त्रेति वस्त्रकम्॥

कविहाविति मन्त्रेण आनयेन्मण्डपं शुभम्॥ ५४॥

शम्भवायेति मन्त्रेण शय्यायां विनिवेशयेत्॥

विश्वतश्चक्षुर्मन्त्रेण कुर्यात्सकलनिष्कलम्॥ ५५॥

स्थित्वा चैव परे तत्त्वे मन्त्रयासं तु कारयेत्॥

स्वशास्त्रविहितो मन्त्रो न्यासस्तस्मिन्स्तथोदितः॥ ५६॥

The cloth should be offered with the mantra which reads as this obtained with the means approved of the Śāstras. The god should be taken into the sacrificial shed by reciting the mantra known as the Kavihā, and laid down in the bed with the mantra which runs as Śambhavāya, etc. All the articles should be purified with the mantra known as the Devatācchakan. Then having merged himself in the supreme principle of the universe, the preceptor should perform the Nyāsa rite known as the mantra Nyāsa.

वस्त्रेणाच्छादयित्वा तु पूजनीयः स्वभावतः॥

यथाशास्त्रं निवेद्यानि पादमूले तु दपयेत्॥ ५७॥

अथ प्रणवसंयुक्तं वस्त्रयुग्मेन वेष्टितम्॥

कलशं सहिरण्यं च शिरःस्थाने निवेदयेत्॥ ५८॥

स्थित्वा कुण्डसमीपेऽथ अग्नेः स्थापनमाचरेत्॥

स्वशास्त्रविहितैर्मन्त्रैर्वेदाकृतैर्वाथ वा गुरुः॥ ५९॥

Then the mantra should be worshipped under a covering. Then as directed by the Scripture he should place offerings at the foot of the image. He should place the pitcher with gold, covered with pieces of cloth and inspired with Praṇava mantra, where the head of the idol lies. Having placed it near the receptacle the preceptor should perform the rite of placing the sacred fire either according to the religious prescription of his own sacrificial code or according to the Vedic mantrams.

श्रीसूक्तं पावमान्यं च वासदास्यसवाजिनम्॥

वृषाकपिं च मित्रं बहुचः पूर्वतो जपेत्॥ ६०॥

रुद्रं पुरुषसूक्तं च श्लोकाध्यायं च शुक्रियम्॥

ब्रह्माणं पितृतैत्रं च अध्वर्युदक्षिणे जपेत्॥ ६१॥

वेदव्रतं वामदेव्यं ज्येष्ठसाम रथन्तरम्॥

भेरुण्डानि च सामानि छन्दोगः पश्चिम जपेत्॥ ६२॥

अथर्वशिरसं चैव कुम्भसूक्तमथर्वणः॥

नीलरुद्रांश्च मैत्रं च अथर्वश्चोत्तरे जपेत्॥ ६३॥

One should recite Śrīsūkta¹, along with fire, its dwelling place, servants and deer-skin, Vṛṣākapi and Mitra in the west. A successful Adhyaryu² should recite in the south Rudra, Puruṣasūkta³, Ślokādhyāya⁴ Bramha, the Pitṛs and Maitra. A person, versed in Chandas (prosody), should recite, in the west, the Vedic observance Vāmadevya, Jyeṣṭhasāma⁵, Bheruṇḍas⁶ and Sāmans.⁷ A Brāmhāṇa, well-versed in the Atharvan Veda, should recite in the north the principal portion of the Artharva, the (Kumbha Sūkta verse) of the Atharva Veda, Nīla Rudras⁸ and Maitra.

कुण्डं चास्त्रेण संप्रोक्ष्य आचार्यस्तु विशेषतः॥
ताम्रपात्रे शरावे वा यथाविभवतोऽपि वा॥ ६४॥

Thouching the receptacle with the Astra mantram, the Acārya (preceptor) should bring the fire, either in a copper vessel or an earthen one, according to his means, and place it before.

जातवेदसमानीय अग्रतस्तं निवेशयेत्॥
अस्त्रेण ज्वालयेद्ब्रह्म कवचेन तु वेष्टयेत्॥ ६५॥

A worshipper should light the fire with the Astra mantram, should encircle it with the Kavaca mantram and afterwards perform the rite of Amṛtikaraṇa with all the mantrams. He should take up the vessel with his two hands and roll it over the receptacle and then with the Viṣṇu mantra he should throw the most excellent fire there.

अमृतीकृत्य तं पश्यान्मन्त्रैः सर्वैश्च देशिकः॥
पात्रं गृह्य करभ्यां च कुण्डं भ्राम्य ततः पुनः॥ ६६॥
वैष्णवेन तु योगेन परं तेजस्तु निःक्षिपेत्॥
दक्षिणे स्थापयेद्ब्रह्म प्रणीताञ्छोत्तरेण तु॥ ६७॥
साधारणेन मन्त्रेण स्वसूत्रविहितेन वावा॥
दिक्षुदिक्षु ततो दद्यात्परिधिं विष्टैरः सह॥ ६८॥

Either with the general mantrams or with those of his own sect he should place Brahmā in the south and the sacrificial vessels in the north. Then with Kuṣā grasses he should place Paridhis⁹ in all the quarters.

ब्रह्मविष्णुहरेणानाः पूज्याः साधारणेन तु॥
दर्भेषु स्थाप्येद्ब्रह्मं दर्भैश्च परिवेष्टितम्॥ ६९॥

Brahmā, Viṣṇu and Hara should be adored with the general mantrams. He should place fire in the sacrificial grass and should encircle it with the same.

दर्भतोयेन संस्पृष्टो मन्त्रहीनोऽपि शुध्यति॥
प्रागग्रैरुदगग्रैश्च प्रत्यगग्रैरखण्डितैः॥ ७०॥
विवर्तैर्वेष्टितो वह्निः स्वयं सान्निध्यमाव्रजेत्॥
अग्नेस्तु रक्षणार्थाय यदुक्तं कर्मन्त्रवित्॥ ७१॥

That which is touched with a sacrificial grass is purified even in the absence of the mantrams. Encircled by uncut sacrificial grasses, with their blades directed in the east, west and north, the fire, of its own accord, comes near. One, well versed in mantrams, should do what has been said for the protection of the fire.

आचार्याः केचिदिच्छन्ति जातकर्माद्यनन्तरम्॥
पवित्रं तु ततः कृत्वा कुर्यादाज्यस्य संस्कृतिम्॥ ७२॥

Some preceptors hold that the rite, consequent on the birth of a child, should be performed after the installation of the sacred fire. Thereupon performing the rite of Pavitra one should purify his kingdom.

आचार्योऽथ निरीक्ष्यापि नीराज्यमभिमन्त्रितम्॥
आज्यभागाभिधरान्तमेवेक्षताज्यसिद्धये॥ ७३॥

The preceptor should next see that the rite of prostration is performed with mantrams. He should pour clarified butter in drops into the fire for making the former successful. He should next offer ten oblations of clarified butter unto fire.

पञ्चपञ्चाहुतीर्हुत्वा आज्येन तदनन्तरम्॥
गर्भाधानादितस्तावद्यावद्गौदानिकं भवेत्॥ ७४॥

1. A hymn describing the glories of the goodness of prosperity.
2. A Brāmhāṇa well-versed in the Atharva Veda.
3. A hymn of the Ṛg-Veda.
4. A Chapter of verses of praise.
5. A portion of the Sāma Veda. A religious rite of which its perusal is part.
6. One of Yakṣiṇīs or female attendant of Durga.
7. Verses of the Sāma Veda.
8. Mantrams of the Artharva Veda.

9. A wooden frame round the hole in which the a sacrificial fire is lighted.

स्वशास्त्रविहितैर्मन्त्रैः प्रणवेनाथ होमयेत्॥
ततः पूर्णाहुतिं दत्त्वा पूर्णात्पूर्णमनोरथः॥ ७५॥
एवमुत्पादितो वह्निः सवकर्मसु सिद्धिदः॥
पूजयित्वा ततो वह्निं कुण्डेषु विहरेत्तथा॥ ७६॥

As long as the rite of giving away kine continues so long Garbhādhāna and other rites should be solemnized. Either with the mantrams of his own Scriptural code or with Praṇava a preceptor should perform the rite of Homa. Thereupon he should offer Pūrṇāhuti (consummated oblation) from which one's desires are all fulfilled. A fire, thus generated, yields success in all works.

इन्द्रादीनां स्वमन्त्रैश्च तथाहुतिशतंशतम्॥
पूर्णाहुतिं शतस्यान्ते सर्वेषां चैव होमयेत्॥ ७७॥
स्वामाहुमिथाज्येषु होता तत्कलशे न्यसेत्॥
देवताश्चैव मन्त्राश्च तथैव जातवेदसम्॥ ७८॥
आत्मानमेकतः कृत्वा ततः पूर्णां प्रदापयेत्॥
नष्टृष्य वहिराचार्य्यो दिक्पालानां बलिं हरेत्॥ ७९॥

Thereupon having worshipped the fire he should place it in the receptacle. Then with his own mantrams he should offer a hundred oblations in honour of Indra and other gods. Then unifying his own self with all the gods; mantrams and fire he should offer the Pūrṇāhuti.

भूतानां चैव देवानां नागानां च प्रयोगतः॥
शिलाश्च समिधश्चैव होमद्रव्यं द्वयं स्मृतम्॥ ८०॥
आज्यं तयोः सहकारि तत्प्रधानं यदङ्गं (क्ष)यो॥
पुरुषसूक्तं पूर्वणैष रुद्रश्चैव तु दक्षिणे॥ ८१॥

Then coming out the Ācārya should offer sacrificial beasts to the guardian deities of the quarters, the evil spirits, gods and Nāgas. Sessamum seeds and sacrificial fuels are the two necessary articles of Homa. Clarified butter in an auxilliary to them.

ज्येष्ठसाम च भारुण्डं तन्यामीति पश्चिमे॥
नीलरुद्रो महामन्त्रः कुम्भसूक्तमथर्वणः॥ ८२॥

He should next assign Puruṣasūkta to the east, Rudra to the south, and Jyeṣṭhasama and Bheruṇḍa to the west. Nīlarudra is a great mantram of the Kūrma Sūkta (hymn) belonging to the Atharva-Veda.

हुत्वा सहस्रमेकैकं देवं शिरसि कल्पयेत्॥
एवं मध्ये तथा पादे पूर्णाहुत्या तथा पुनः॥ ८३॥
शिरःस्थानेषु जुहुयादाविशेच्याप्यनुक्रमात्॥
वेदानामादिमन्त्रैर्वा मन्त्रैर्वा देवनामभिः॥ ८४॥
स्वशास्त्रविहितैर्वापि गायत्र्या वाथ ते द्विजा॥
गायत्र्या वाथवचार्य्यो व्याहृतिप्रणवेन तु॥ ८५॥

He should offer a thousand oblations to each of the gods to their head, body and foot, and then offer Pūrṇāhuti. In due order and without and distinction he should offer oblations to the spot where the head of the image is placed. The twice-born should offer oblations in honour of the gods either with the principal mantram, the mantrams of his own Scriptural code or with the Gāyatrī, or with only Gāyatrī, Vyārḥṛti and Praṇava.

एवं होमविधिं कृत्वा न्यसेन्मन्त्रास्तु देशिकः॥
चरणावग्निमीलेतु इषेत्यो गुल्फयोः स्थिताः॥ ८६॥
अग्न आयाहि जङ्घे द्वे शनोदेवीति जानुनी॥
बृहद्रथन्तरे ऊरू उदरेष्वातिलो (स्वातिनो) न्यसेत्॥ ८७॥
दीर्घा युष्ट्वाय हृदये श्रीश्चतेगलके न्यसेत्॥
त्रातारमिन्द्रमुरसि नेत्राभ्यां तु त्रियम्बकम्॥ ८८॥
मूर्द्धाभव तथा मूर्ध्नि आलग्नान्दोममाचरेत्॥

Having thus duly performed the Homa rite a worshipper should make assignment of the mantrams, He should assign Agnimili to the feet, Īśitva to the ankles, Agnyāyāhi to the hips, Śannodevī to the knee-joints, Vṛhadanara to the thighs, Śvatira to the belly, Dīrghāyuṣtra to the heart, Śrī to the neck, Trātaramindra to the breast, Triyugmaka to the eyes, and Mūrdhābhava to the head.

उत्थापयेत्ततो देवमुत्तिष्ठब्रह्मणस्ते॥ ८९॥
वेदपुण्याहशब्देन प्रासादानां प्रदक्षिणम्॥
पिण्डिकालभनं कृत्वा देवस्यत्वेति मन्त्रवित्॥ ९०॥

Thereupon a preceptor should raise up the image saying "Rise up, O lord of the Brāhmaṇas." Then with the Vedic and other sacred recitations he should circumambulate the divine edifice. A person, well versed in mantrams, should next make the foot-stool of the deity.

दिक्पालान्सह रत्नैश्च धातूनीषधयस्तथा॥
 लौहबीजानि सिद्धानि पश्चाद्देवं तु विन्यसेत्॥ ९१॥
 न गर्भे स्थापयेद्देवं न गर्भं तु परित्यजेत्॥
 ईषन्मध्यं परित्यज्य ततो दोषापहं तु तत्॥ ९२॥

With gems he should place the image, of the deities of the quarters, metals and medicinal herbs and Louha Bījāni behind the image. The image should not be placed in the centre of the adytum nor it should be absolutely abandoned. It should be placed a little distant from the centre and all imperfections should be removed thereby.

तिलस्य तुषमात्रं तु उत्तरं किञ्चिदानयेत्॥
 ॐ स्थिरो भव शिवो भव प्रजाभ्यश्च नमोनमः॥ ९३॥
 देवस्य त्वा सवितुर्वः षड्भ्यो वै विन्यसेदगुरुः॥
 तत्त्ववर्णकलामात्रं प्रजानि भुवनात्मजे॥ ९४॥
 षड्भ्यो विन्यस्य सिद्धान्यै ध्रुवाथैरभिमन्त्रयेत्॥
 सम्पातकलशेनैव स्नापयेत्सुप्रतिष्ठिम्॥ ९५॥
 दीपधूपसुगन्धैश्च नैवेद्यैश्च प्रपूजयेत्॥

Then sessamum seeds should be placed in the north. Afterwards reciting the mantram "Om, remain here permanently and do good unto the creatures, salutation unto thee" the preceptor should make assignment of mantras to the deity, the Sun and the six other gods. Having made the six-fold assignments for accomplishing success he should inspire them with mantrams. He should next sprinkle the well-fixed image with the water of the Sampāta pitcher and adore it with lamps, incense, scents and edibles.

अर्घ्यं दत्त्वा नमस्कृत्य ततो देवं क्षमापयेत्॥ ९६॥
 पात्रं वस्त्रयुगं छत्रं तथा दिव्याङ्गुलीयकम्॥
 ऋत्विग्भ्यश्च प्रदातव्या दक्षिणा चैव शक्तितः॥ ९७॥
 चतुर्थी जुहुयात्पश्चाद्यजमानः समाहितः॥
 आहुतीनां शतं हुत्वा ततः पूर्णां प्रदापयेत्॥ ९८॥

Having offered Arghya and bowed unto the deity he should pray for forgiveness. Then according to his means, vessels, two pieces of raiment, umbrella and good rings should be presented as Dakṣiṇā (fee) to the officiating priests. Afterwards, with a controlled mind, the sacrificer should offer a hundred oblations and then the Pūrṇahuti.

निष्क्रम्य बहिराचार्यो दिक्पालानां बलिं हरेत्॥
 आचार्यः पुष्पहस्तस्तु क्षमस्वेति विसर्जयेत्॥ ९९॥
 यागान्ते कपिलां दद्याचार्याय च चामरम्॥
 मुकुटं कुण्डलं छत्रं केयूरं कटिसूत्रकम्॥ १००॥

And then coming out of the temple the preceptor should dedicate offerings to the guardian deities of the quarters. With flowers in his hands and saying "Forgive" he should dedicate them. After the termination of the sacrifice the sacrificer should present unto the preceptor a Kapilā cow, chowri, head-gear, earrings, umbrella, bracelet, an ornament for the waist, fans, villages, and raiments etc.

He should then give a grand dinner party. Being liberated by the favour of the divine edifice a sacrificer becomes successful.

व्यजनं ग्रामवस्त्रादीन्सोपस्कारं सुमण्डपम्॥
 भोजनं च महत्कुर्यात्कृतकत्यश्च जायते॥
 यजमानो विमुक्तः स्यात्स्थापकस्य प्रसादतः॥ १०१॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे देवप्रतिष्ठादिनिरूपणं नामाष्टचत्वारिंशोऽध्यायः ॥ ४८॥

॥ इति प्रतिष्ठाप्रकरणं समाप्तम्॥

अध्यायः ४९ / Chapter 49

ब्रह्मोवाच

सर्गादिकृद्भरिश्चैव पूज्यः स्वायम्भुवादिभिः॥
 विप्राद्यैः स्वेन धर्मेण तद्भर्म व्यास ! वै शृणु॥ १॥

Brahmā said :—Hari, the author of creation, etc., should be adored by the Self-create Brāhmā and other gods, and Brāhmāṇa and other castes,

according to the rites of their respective orders. Hear their respective duties, O Vyāsa.

यजनं याजनं दानं ब्राह्मणस्य प्रतिगृहः॥
 अध्यापनं चाध्ययनं षट् कर्माणि द्विजोत्तमे॥ २॥

Celebrating sacrifices for themselves and others, making gifts and accepting them, study

and teaching constitute the six-fold duties of the Brāhmaṇas.

दानमध्ययनं यज्ञो धर्मः क्षत्रियवैश्ययोः॥
दण्डस्तथा क्षत्रियस्य कृषिवैश्यस्य शस्यते॥ ३॥

Making gifts, studying and celebrating sacrifices are the duties of the Kṣatriyas and the Vaiśyas. To govern is also the duty of a Kṣatriya whereas cultivation constitutes that of a Vaiśya.

शुश्रूषैव द्विजातीनां शूद्राणां धर्मसाधनम्॥
कारुकर्म तथाऽऽजीवो पाकयज्ञोऽपि धर्मतः॥ ४॥

To serve the twice-born is the duty of the Śūdras. Handicraft and menial service are also their duties.

भिक्षाचर्य्याथ शुश्रूषा गुरोः स्वाध्याय एव च॥
सन्ध्याकर्माग्निकार्य्यञ्च धर्मोऽयं ब्रह्मचारिणः॥ ५॥

Begging, attending the preceptor, Vedic study, abandonment of worldly affections and possessions and the preservation of the sacred fire constitute the duties of a Brāhmācārin.

सर्वेषामाश्रमाणां च द्वैविध्यं तु चतुर्विधम्॥
ब्रह्मचार्य्युपकुर्वाणो नैष्ठिको ब्रह्मतत्परः॥ ६॥

All the four Āśramas (orders) have twofold conditions. They are called Brāhmācārin (religious student) Upakurvāṇa (house-holder), Vaiṣṭhika¹ and Brāhmataṭpara.²

योऽधीत्य विधिवद्वेदान् गृहस्थाश्रममाव्रजेत्॥
उपकुर्वाणको ज्ञेयो नैष्ठिको मरणान्तिकः॥ ७॥

He who having duly studied the Vedas enters into the order of house-holder, is called Upakurvāṇaka. He, who continues the life of the religious student till his death, is called Vaiṣṭhika.

अग्नयोऽतिथिशुश्रूषा यज्ञो दानं सुरार्चनम्॥
गृहस्थस्य समासेन धर्मोऽयं द्विजसत्तमः॥ ८॥

O foremost of the twice-born, the preservation of sacred fire, the entertainment of the guests, the celebration of sacrifices, making gifts

and the adoration of the deities constitute the duties of a house-holder.

उदासीनः साकश्च गृहस्थो द्विविधो भवेत्॥
कुटुम्बभरणे युक्तः साधकोऽसौ गृही भवेत्॥ ९॥

A Udāsīna (one disassociated from the world) and a Sādhaka (one devoted exclusively to religious practices), becomes a householder in two ways. A Sādhaka, while he is busy with maintaining, his relations, becomes a householder.

ऋणानि त्रीण्यापाकृत्य त्यक्त्वा भार्याधनादिकम्॥
एकाकी यस्तु विचरेदुदासीनः स मौक्षिकः॥ १०॥

He, who having neglected the payment of three-fold debts³ and renounced wife and earthly possessions, etc. roves about alone, is a nominal Udāsīna.

भूमौ मूलफलाशित्वं स्वाध्यायस्तप एव च॥
संविभागो यथान्यायं धर्मोऽयं वनवासिनः॥ ११॥
तपस्तप्यति योऽरण्ये यजेद्देवाञ्जुहोति च॥
स्वाध्याये चैव निरतो वनस्थस्तापसोत्तमः॥ १२॥

The duty, of a dweller of the forest (hermit), consists in duly sleeping on earth, living on roots and fruits and studying the Vedas.

तपसा कर्षितोऽत्यर्थं यस्तु ध्यानपरो भवेत्॥
संयासी स हि विज्ञेयो वानप्रस्थाश्रमे स्थितः॥ १३॥

He is the best of ascetics living in the forest who practises austerities in the forest, worships the gods, offers oblations to fire and studies the Vedas. Being emaciated greatly by practising hardest austerities, he, who is engaged solely in the meditation of the Deity, is known as a Saṁyāsī stationed in the Vānaprastha order.

योगाभ्यासरतो नित्यमारुरुक्षुर्जितेन्द्रियः॥
ज्ञानाय वर्तते भिक्षुः प्रोच्यते पारमेष्ठिकः॥ १४॥

The Bhikṣu or the mendicant, who daily practises Yoga, is self-controlled and follows the light of Jñāna (knowledge), is called Pārameṣṭhika.

यस्त्वात्मरतिरेव स्यान्नित्यतृप्तो महामुनिः॥

सम्यक् च दमसम्पन्नः स योगी भिक्षुरुच्यते॥ १५॥

1. The Brāhmaṇ who continues with his spiritual preceptor and always remains in the condition of the religious student.

2. He, who giving up every other work, is solely engaged in the meditation of Para-Brahma.

3. Everyone, that is born, has got three debts to pay off :—to sages, gods and the Manes.

The great ascetic, who delights in self and in ever gratified and besmeared with sandal, is called Bhikṣu.

भैक्ष्यं श्रुतं च मौनित्वं तपो ध्यानं विशेषतः॥

सम्यक् च ज्ञानवैराग्यं धर्मोऽयं भिक्षुके मतः॥ १६॥

Begging alms, Vedic studies, vow of silence, ascetism, meditation, perfect knowledge and disassociation from the world constitute the duties a Bhikṣu.

ज्ञानसन्यासिनः केचिद्वेदसन्यासिनोऽपरे॥

कर्मसन्यासिनः केचित्रिविधः पारमेष्ठिः॥ १७॥

Pārameṣṭhikas are divided into three classes—viz. Jñāna Saṁnyāsina,¹ Veda Saṁnyāsins² and Karma Saṁnyāsins³.

योगी च त्रिविधो ज्ञेयो भौतिक क्षत्र एवच॥

तृतीयोऽन्याश्रमी प्रोक्तो योगमूर्तिसमास्थितः॥ १८॥

प्रथमा भावना पूर्वे मोक्षेत्वक्ष (दुष्क) रभावना॥

तृतीये चान्तिमा प्रोक्ता भावना पारमेश्वरी॥ १९॥

Yoga is also three fold—Bhoutika⁴. Kṣatrā; and the third is Antāśramī. Abstract meditation of the Deity is also three fold—Prathamā, Duṣkara, Antimā. Religious rites beget emancipation and pursuance of worldly objects creates desire.

धर्मात्संजायते मोक्षो ह्यर्थात्कामोऽभिजायते॥

प्रवृत्तिश्च द्विविधं कर्म वैदिकम्॥ २०॥

ज्ञानं पूर्वं निवृत्तं स्यात्प्रवृत्तं चाग्निदेवकृत्॥

क्षमा दमो दया दानमलोभा (भो) भ्यास एव च॥ २१॥

Vedic rites are two-fold—Pravṛtti and Nivṛtti.⁵ Nivṛtti or extinction of desire is preceded by Jñāna or knowledge and Pravṛtti is worked out by the worship of sacred fire.

आर्जवं चानसूया च तीर्थानुसरणं तथा॥

सत्यं संतोष आस्तिक्यं तथा चेन्द्रियनिग्रहः॥ २२॥

1. The Saṁnyāsins who follow the road of knowledge.
2. Those who read the Veda.
3. Those who follow the road of action- i.e. who always engage in disinterested works.
4. Elemental.
5. Pravṛtti is what destroys desire and Nivṛtti withdraws the mind from worldly objects.

देवताभ्यर्चनं पूजा ब्राह्मणानां विशेषतः॥

अहिंसा प्रियवादित्वमपैशुन्यमरूक्षता॥ २३॥

एते आश्रमिका धर्माश्चातुर्वर्ण्ये ब्रवीम्यतः॥

प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम्॥ २४॥

Forgiveness, self-restraint, compassion, charity, want of avarice, simplicity, want of jealousy, visiting sacred shrine, truthfulness, contentment, faith in the existence of God, the subjugation of senses, the adoration of the deities, the worship of the Brāhmaṇas, abstinence from doing injury, speaking sweet words, not to slander and amiability—these are the duties of the various orders of the four castes. The region of Brahma is reserved for those Brāhmaṇas who perform sacrificial rites.

स्थानमैन्द्रं क्षत्रियाणां संग्रामेष्वपलायिनाम्॥

वैश्यानां मारुतं स्थानं स्वधर्ममनुवर्त्तताम्॥ २५॥

गान्धर्वं शूद्रजातीनां परिचारे च वर्त्तताम्॥

अष्टाशीतिसहस्राणामृषीणामूदध्वरितसाम्॥ २६॥

That of Indra is intended for those Kṣatriyas who never fly away from the battlefield. Maruta is intended for Vaiśya to perform their own deeds. That of the Gandharva is reserved for the Sūdras who steadfastly serve [the three higher castes].

स्मृतं तेषां तु यत्स्थानं तदेव वन (गुरु) वासिनाम्॥

सप्तर्षीणां तु यत्स्थानं तद्वै वनौकसाम्॥ २७॥

यतीनां यतचित्तानां न्यासिनामूदध्वरित साम्॥

आनन्दं ब्रह्म तत्स्थानं यस्मान्नावर्त्तते मुनिः॥ २८॥

The region, of the eighty-eight-thousand Ṛṣis who have controlled their vital powers, is also reserved for those who live for ever with their preceptors. The region, which is reserved for the seven Ṛṣis, is also intended for the ascetics who live in the forest.

योगिनाममृतस्थानं व्योमाख्यं परमाक्षरम्॥

आनन्दमैश्वरं यस्मान्मुक्तो नावर्त्तते॥ २९॥

मुक्तिरष्टाङ्गविज्ञानात्संक्षेपात्तद्वदे शृणु॥

The blissful region of Brahmā is reserved for the Yatis who have controlled their mental and intellectual faculties, for those who practise Nyāsa and those who uphold the discharge of vital fluid. No ascetic returns from this region.

The immortal, eternal, undecaying, ever blissful region of Īśvara, called Vyoma, from which an emancipated person never returns, is reserves for the Yogins. Hear, I will describe in brief the eight sorts of Mukti or emancipation.

यमाः पञ्च त्वहिंसाद्या अहिंसा प्राण्यहिंसनम्॥ ३०॥

सत्यं भूतहितं वाक्यमस्तेयं स्वाग्रहं परम्॥

अमैथुनं ब्रह्मचर्यं सर्वत्यागोऽपरिग्रहः॥ ३१॥

Yama¹ is of five sorts, viz., abstaining from harming others, abstaining from killing animals, truthfulness, doing good to all creatures, restraint of speech, belief in God, abstaining from knowing a woman, Brahmacharya (life of a religious student), renunciation of all and accepting no gifts.

नियमाः पञ्च सत्याद्या बाह्यमाभ्यन्तर द्विधा॥

शौचं तुष्टिश्च संतोषस्तपश्चेन्द्रियनिग्रहः॥ ३२॥

Niyamas² are five, beginning with truthfulness and divided into two classes, external and internal. They are purification, truthfulness, contentment, penance and subjugation of senses.

स्वाध्यायः स्यान्मंत्रजापः प्रणिधानं हरेर्यजिः॥

आसनं पद्मकाद्युक्तं प्राणायामो मरुज्जयः॥ ३३॥

Svādhyāya is the recitation of Vedic Mantrams. And with the concentration of mind one should adore Hari. Āsāna (yoga posture) consists of Padma and other, and Prāṇāyāma is the suppression of vital airs.

मन्त्रध्यानं तो गर्भो विपरीतो ह्यगर्भकः॥

एवं द्विधा त्रिधाप्युक्तं पूरणात्पूरकः स च॥ ३४॥

Inhaling the breath and sending it with Mantrams and meditation, either twice or thrice, is called Pūraka.

कुम्भको निश्चलत्वाच्च रेचनातेचकस्त्रिधा॥

लघुर्द्वादशमात्रः स्याच्चतुर्विंशतिकः परः॥ ३५॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वर्णाश्रमधर्मनिरूपणसं नामैकोनपञ्चाशत्तमोऽध्यायः॥४९॥

षट्त्रिंशन्मात्रिकः श्रेष्ठः प्रत्याहारश्च रोधनम्॥

ब्रह्मात्मचिन्ता ध्यानं स्याद्धारणा मनसो धृतिः॥ ३६॥

Absolute suspension of breath is called Kumbhaka. Expiration by one nostril is called Recaka. The withdrawal of the organs of senses from external objects is called Pratyāhāra. Dhyāna is the meditation on self and Brahma. The steadying of the mind is called Dhāraṇā.

अहं ब्रह्मेत्यवस्थानं समाधिर्ब्रह्मणः स्थितिः॥

अहं मात्मा परं ब्रह्म सत्यं ज्ञानमनन्तकम्॥ ३७॥

ब्रह्म विज्ञानमानन्दः स तत्त्वमसि केवलम्॥

अहं ब्रह्मारम्यहं ब्रह्म अशरीरमानीन्द्रियम्॥ ३८॥

The state of mind in which one's soul is absolutely immersed in Brahma and when he thinks "I am Brahma" is called Samādhi. I am Self, the Para-Brahma, ever existent, full of knowledge and without end. The bliss of knowing Brahma is realized when one understands *Tattvamasi*³. I am Brahma, am without body and organs of senses.

अहम्मनो बुद्धिमहदहङ्कारादिवर्जितम्॥

जाग्रत्स्वप्नसुषुप्त्यादियुक्तज्योतिस्तदीयकम्॥ ३९॥

I am devoid of mind, intellect and egoism. I am the light in three states of wakefulness, dreaming sleep, and dreamless sleep.

नित्यं शुद्धं बुद्धमुक्तं सत्यमानन्दमद्वयम्॥

योऽसावादित्य पुरुषः सोऽसावहमखाण्डितम्॥

इति ध्यायन्विमुच्येत ब्राह्मणो भवबंधनात्॥ ४०॥

I am eternal, pure, enlightened, existent, blissful and without second. I am that Prime Puruṣa. I am that undivided, portionless Puruṣa.

A Brāhmaṇa, thus meditating, is freed from the fetters of the world.

1. Self-control :—a great moral or religious duty or observance. And here though it is mentioned five, but ten sorts of Yama are enumerated. The names are given differently by different writers.
2. Religious rites or austerities which are not so obligatory as Yama. (In Yoga philosophy)

Restraint of the mind the second of the eight principal steps of meditation in Yoga.

3. It is a transcendental Vedic phrase occurring in the Chāndogya Upaniṣad, meaning "That art Thou".

अध्यायः ५० / Chapter 50

ब्रह्मोवाच

अहन्यहनि यः कुर्यात्क्रियां स ज्ञानमाप्नुयात्॥

ब्राह्मे मुहूर्ते चोत्थाय धर्ममर्थं च चिन्तयेत्॥ १॥

Brahma said:—He who performs religious rites daily attains to Jñāna (knowledge). Having got up from bed at the Brahma-muhūrta¹ he should meditate on religious profit and worldly profit.

चिन्तयेद्बुद्धिं पद्मस्थमानन्दमजरं हरिम्॥

उषः काले तु संप्राप्ते कृत्वा चावश्यकं बुधः॥ २॥

स्यान्नानदीषु शुद्धासु शौचं कृत्वा यथाविधि॥

प्रातः स्नानेन पूयते येऽपि पापकृतो जनाः॥ ३॥

He should also meditate, in the lotus of his heart, on blissful and undecaying Hari. When the dawn approaches a learned man, having performed the necessary rites, should repair to a river of pure water for bathing, and perform there duly the purificatory rite. Even sinful wights are sanctified by morning ablutions.

तस्मात्सर्वप्रयत्नेन प्रातः स्नानं समाचरेत्॥

प्रातः स्नानं प्रशंसन्ति दृष्टादृष्टकरं हि तत्॥ ४॥

Therefore with every possible care a person should bathe early in the morning. Wise men speak highly of morning ablutions [in consequence of their yielding fruits] seen and unseen.

सुखात्सुप्तस्य सततं लालाद्याः संस्रवन्ति हि॥

अतो नैवाचरेत्कर्माण्यकृत्वा स्नानमादितः॥ ५॥

When a person sleeps at ease saliva and other impurities come out. Therefore without bathing first no one should perform a religious rites.

अलक्ष्मीः कालकर्णी च दुःस्वप्नं दुर्विचिन्तितम्॥

प्रातः स्नानेन पापानि धूयन्ते नात्र संशयः॥ ६॥

Poverty, misfortune, bad dreams, and anxious thoughts—all these sins are forsooth destroyed by morning ablutions.

न च स्नानं विना पुंसां प्राशस्त्यं कर्म संस्मृतम्॥

होमे जप्ये विशेषेण तस्मात्स्नानं समाचरेत्॥ ७॥

It is not proper for persons to perform religious rites without bathing. Particularly in Homa and Japa one must bathe.

अशक्तावशिरस्कं तु स्नानमस्य विधीयते॥

आर्द्रेण वाससा वापि मार्जनं कायिकं स्मृतम्॥ ८॥

ब्राह्ममाणेयमुद्दिष्टं वायव्यं दिव्यमेव च॥

वारुणं यौगिकं तद्वत्षडङ्गं स्नानमाचरेत्॥ ९॥

He should sprinkle his head with water and rub his body with a piece of wet cloth. He should perform the six forms of bathing, viz., Brāhma, Āgneya, Vāyavya, Divya, Vāruṇa and Yougika.

ब्राह्मं तु मार्जनं मनैः कुशैः सोदबिन्दुभिः॥

आग्नेयं भस्मनाऽऽपादमस्तकाद्देहधूननम्॥ १०॥

The Brāhma form of bathing consists in rubbing the body with drops of waterpured through Kuśā reeds and accompanied with Mantrams. Agneya form consists in besmearing the body, from head to foot, with ashes.

गवां हि रजसा प्रोक्तं वायव्यं स्नानमुत्तमम्॥

यत्तु सातपवर्षेण स्नानं तद्विव्यमुच्यते॥ ११॥

The most excellent form of bathing, namely, Vāyavya, consists in rubbing on the body the powder of cow-dung. Bathing in the sun-shine is called Divya.

वारुणं चावगाहं च मानसं त्वात्मवेदनम्॥

यौगिं स्नामाख्यातं योगेन हरिचिन्तनम्॥ १२॥

Varuṇa consists in plunging into water and knowing the self in mind. Meditation on Hari by means of Yoga is called Yougika form of bathing.

आत्मतीर्थमिति ख्यातं सेवितं ब्रह्मवादिभिः॥

क्षीरवृक्षसमुद्भूतं मालतीसम्भवं शुभम्॥ १३॥

अपामार्गं च विल्वं च करवीरं च धावने॥

It is the shrine of self resorted to by Brahmvādins. With his face directed towards either the north or the east a person should cleanse his teeth with the twigs either of Kṣīra, Mālatī, Bilva or Karavīra trees.

1. Early part of the day.

उदङ्मुखः प्राङ्मुखो वा भक्षयद्देन्तधावनम्॥ १४॥

प्रक्षाल्य भुक्त्वा तज्जह्याच्छुचौ देशे समाहितः॥

स्नात्वा सन्तर्पयेद्देवानुषीन्पितृगणांस्तथा॥ १५॥

Standing on a purified spot he should wash his teeth and mouth and then throw the stick away. Afterwards having bathed he should offer libations of water to the celestials, Ṛṣis and the departed manes.

आचम्य विधिवन्तित्यं पुनराचम्य वाग्यतः॥

संमार्ज्यं मन्त्रै रात्मानं कुशैः सोदकबिन्दुभिः॥ १६॥

आपोहिष्ठाव्याहृतिभिः सावित्र्या वारुणैः शुभैः॥

ॐकारव्याहृतियुतां गायत्रीं वेदमातरम्॥ १७॥

Having rinsed his mouth he should do it again observing silence. Having sprinkled his body with drops of water through Kuśa reeds and with Mantrams; Apohiṣṭha, Vyārṇṛti and the auspicious Vāruṇi and having recited the Gāyatrī, consisting of Om and Vyārṇṛti, the mother of the Vedas, he should offer libations of water to the sun with his mind fixed in him.

जप्त्वा जलाञ्जलिं दद्याद्भास्करं प्रति तन्मनाः॥

प्राक्कूलेषु ततः स्थित्वा दर्भेषु सुसमाहितः॥ १८॥

प्राणायामं ततः कृत्वा ध्यायेत्सन्ध्यामिति श्रुतिः॥

या संध्या सा जगत्सूतिर्मायातीता हि निष्कला॥ १९॥

ऐश्वरी केवला शक्तिस्तत्त्वत्रयसमुद्भवा॥

ध्यात्वा रक्तां सितां कृष्णां गायत्रीं वै जपेद्बुधः॥ २०॥

Thereupon sitting on Kuśā-grass in the morning, controlling his mind and suppressing his vital air he should meditate on Sandhyā Mantrams. She, who is Sandhyā, is the mother of the universe, beyond illusion, sinless, divine and sprung from three-fold energies. Having thus meditated a learned man should recite crimsoncoloured, white and bark-blue Gāyatrī.

प्राङ्मुखः सततं विप्रः सन्ध्योपासनमाचरेत्॥

सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु॥ २१॥

यदन्यत्कुरुते किञ्चिन्नतस्य फलभागभवेत्॥

अनन्यचेतस सन्तो ब्राह्मणा वेदपारगाः॥ २२॥

With his face directed towards the earth a Brāhmaṇa should always perform his Sandhyā rites. He, who does not make Sandhyā worship, is impure and is not competent to perform any action.

And he does not reap the fruit of anything else he does. Having duly adored Sandhyā, the pure and self-controlled Brāhmaṇas, the masters of the Vedas, attain to the most excellent region.

उपास्य विधिवत्सन्ध्यां प्राप्ताः पूर्वपरां गतिम्॥

योऽन्यत्र कुरुते यत्नं धर्मकार्ये द्विजोत्तमः॥ २३॥

विहाय सन्ध्याप्रणीतिं स याति नरकायुतम्॥

तस्मात्सर्वप्रयत्नेन सन्ध्योपासनमाचरेत्॥ २४॥

That best of the twice-born, who, neglecting the Sandhyā rites, tries to perform any other religious ceremony, goes to a mullion of hells. Therefore with every possible care one should perform the Sandhyā rites.

उपासितो भवेत्तेनप देवो योगतनुः परः॥

सहस्रपरमां नित्यां शतमध्यां दशावराम्॥ २५॥

गायत्रीं वै जपेद्द्विद्वात्राङ्मुखः प्रयतः शुचिः॥

अथोपतिष्ठेदादित्यमुदयस्थं समाहितः॥ २६॥

By doing so one gets the most excellent celestial and Yoga body. A learned man, controlling his senses, purifying his own body and mind, and sitting with his face towards the east, should recite the Gāyatrī, a thousand, hundred or tefi times. Having controlled his mind, he should sit facing the rising sun.

मन्त्रैस्तु विविधैः सौरैः ऋग्यजुः सामसंज्ञितैः॥

उपस्थाय महायोगं देवदेवं दिवारकम्॥ २७॥

कुर्वीत प्रणतिं भूमौ मूर्धानभिमन्त्रितः॥

ॐ खखोल्काय शान्ताय कारणत्रयहेतवे॥ २८॥

With many potent Mantrams, belonging to the Ṛk Yajuṣ and Sāma Veda, he should adore and salute the Sun, the god of gods, touching the ground with his head, saying "am, salutation, I dedicate my self unto Khakholka, the cause of the three-fold causes, unto him of the form of knowledge.

निवेदयामि चात्मानं नमस्ते ज्ञानरूपिणे॥

त्वमेव ब्रह्म परमापो ज्योति रसोऽमृतम्॥ २९॥

भूर्भुवः स्वस्त्वमोङ्कारः सर्वो रुद्रः सनातनः॥

एतद्वै सूर्य हृदयं जप्त्वा स्तवनमुत्तमम्॥ ३०॥

Thou art Brahmā, the great water, fire and juice. Thou art earth, heaven and sky, am and

the eternal Rudra." Having recited mentally this most excellent hymn in the morning and noon one should bow unto the Sun.

प्रातः काले च मध्याह्ने नमस्कुर्याद्विवाकरम्॥

अथागम्य गृहं विप्रः (पश्चात्) समाचम्य यथाविधि॥३१॥

प्रज्वाल्य वह्निं विधिवज्जुहुयाज्जातवेदसम्॥

ऋत्विक् पुत्रोऽथ पत्नी वा शिष्यो वापि सहोदरः॥ ३२॥

Then returning to his house and rinsing his mouth duly with water a Brāhmaṇa should light up (himself) the sacred fire and offer oblations unto it. With the permission of the sacrificer, his priest, son, wife, pupil or brother may also offer oblations.

प्राप्यानुज्ञां विशेषेण जुहुयाद्वक्ष यथाविधि॥

विना म (त) त्रेण यत्कर्म नामुत्रेह फलप्रदम्॥ ३३॥

दैवतानि नमस्कुर्यादुपहारान्निवेदयेत्॥

गुरुं चैवाप्युपासीत हितं चास्य समाचरेत्॥ ३४॥

Any religious rite, that is performed without Mantrams, yields no fruit in this world. He should bow unto the deities and dedicate unto them offerings. He should adore his preceptor and do what is conducive to his well-being.

वेदाभ्यासं ततः कुर्यात्प्रयत्नाच्छक्तितो द्विजः॥

जपेद्वाध्यापयेच्छिष्यान्धारयेद् वै विचारयेत्॥ ३५॥

A twice born should afterwards, according to his power, study the Vedas with proper care; he should recite the Mantrams, teach his pupils, conceive the meaning and discuss the same.

अवेक्षेत च शास्त्राणि धर्मादीनि द्विजोत्तमः॥

वैदिकांश्चैव निगमान्वेदाङ्गानि च सर्वशः॥ ३६॥

That best of the twice-born should also read the Dharma Śāstras (Religious Codes), the Vedic texts and the Vedāṅgas.¹

उपेयादीश्वरं चैव योगक्षेमप्रसिद्धये॥

साधयेद्विविधानर्थान्कुटुम्बार्थं ततो द्विजः॥ ३७॥

For making his Yoga successful he twice-born should approach the Deity and afterwards do various works, for his relatives.

ततो मध्याह्नसमये स्नानार्थं मृदमाहरेत्॥

पुष्पाक्षतास्तिलकुशान् गोमयं शुद्धमेव च॥ ३८॥

Thereupon in the noon he should collect, for the purpose of bathing, earth, flowers, dried paddy, sessamum seeds, sacrificial grass, and the pure cow-dung.

नदीषु देवखातेषु तडागेषु सरः सु च॥

स्नानं समाचरेन्नैव परकीये कदाचन॥ ३९॥

He should bathe in a river, in a tank dedicated to a deity, in a pool or in a pond (of his own) but he should never bathe (in a well or tank) belonging to another person.

पञ्च पिण्डाननुद्धृत्य स्नानं दुष्यन्ति नित्यशः॥

मृदैकया शिरः क्षाल्यं द्वाभ्यां नाभेस्तथोपरि॥ ४०॥

अधश्च तिसृभिः क्षाल्यं पादौ षट्भिस्तथैव च॥

If he does not offer five piṇḍas every day his bathing becomes impure. The head should be washed once with earth, the navel twice, the part beneath it duice, and the feet six times.

मृत्तिका च समुद्दिष्टा वृद्धामलकमात्रिका॥ ४१॥

गोमयस्य प्रमाणं तु तेनाङ्गं लेपयेत्ततः॥

प्रक्षाल्याचम्य विधि वत्ततः स्नानात्समाहितः॥ ४२॥

Earth should be of the quantity of a ripe Myrobalam; cowdung should also be of the same quantity. He should then besmear his body with it. Having washed his body and rinsed his mouth, he should bathe with a controlled mind.

लेपयित्वा तु तीरस्थस्तल्लिङ्गैरेव मन्त्रतः॥

अभिमन्त्र्य जलं मन्त्रैरालिङ्गैर्वारुणैः शुभैः॥ ४३॥

Then coming on the shore, he should besmear his body with earth, reciting the Liṅga Mantrams. He should then inspire the water with the auspicious Varuṇa Mantrams.

स्नानकाले स्मरेद्विष्णुमापो नारायणो यतः॥

प्रेक्ष्य ॐकारमादित्यं त्रिर्निमज्जेज्जलाशये॥ ४४॥

1. Certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and the right employment of Mantrams in the ceremonials. They are six in number:— (1) Śikṣa, Orthodoxy, or the science of proper articulation and pronunciation; (2) Chandas, Prosody; (3) Vyākaraṇa, Grammar; (4) Niruktas, Etymology, or derivative explanations of Vedic words and phrases; (5) Jyotiṣa, Astronomy; (6) Smṛiti, Ritual.

आचान्तः पुनराचामेन्मन्त्रेणानेन मन्त्रवित्॥

अंतश्चरसि भूतेषु गुहायां विश्वतोमुखः॥ ४५॥

At me time of baming he should mink of the Nārāyaṇa form of Viṣṇu in the water. Having looked at the sun with Om, he should thrice plunge himself into me water and again rinse his mouth with the following mantram. "Thou rangest in the mind of creatures and art the mounth of the universe.

त्वं यज्ञस्त्वं वषट्कार आपो ज्योती रसोऽमृतम्॥

द्रुपदां वा त्रिरभ्यस्येद्वयाहतिप्रणवान्विताम्॥ ४६॥

Thou art Yama, Vāṣaṭkāra, water, fire juice and ambrosia". He should repeat thrice the Drupada Mantram consisting of Vyahrti and Praṇava.

सावित्रीं वा जपेद्विद्वांस्तथा चैवाघमर्षणम्॥

ततः संमार्जनं कुर्यादापोहिष्ठामयोभुवः॥ ४७॥

इदमापः प्रवहतव्याहतिभिस्तथैव च॥

ततोऽभिमन्त्रितं तोपमापो हिष्ठादिमन्त्रकैः॥ ४८॥

The learned worshipper should next recite the Savitrī Mantram destructive of sins. Thereupon he should cleanse the earm with me Āpohiṣṭha Mantram, with the Mantram "flow pure water? and with Vyahrti. He should next inspire water wim Apohiṣṭha Mantram.

अन्तर्जलमवाङ्मग्नो जपेत्रिघमर्षणम्॥

द्रुपदां वाथ सावित्रीं तद्विष्णोः परमं पदम्॥ ४९॥

He should next repeat mrice the Mantram "Antarjalamavāṅmagnon" destructive of all sins, or Drupadā of Savitrī, me most excellent region of Viṣṇu.

आवर्तयेद्वा प्रणवं देवदेवं स्मरेद्धरिम्॥

अपः पाणौ समादाय जप्त्वा वै मार्जने कृते॥ ५०॥

He should next recite Praṇava and meditate on Hari me god of gods. Taking up water in his hands and reciting the Mantram, he should sprinkle the head therewith, and would mus be freed off all sins.

विन्यस्य मूर्ध्नि तत्तोयं मुच्यते सर्वपातकैः॥

सन्ध्यामुपास्य चाचम्य संस्मरेन्नित्यमीश्वरम्॥ ५१॥

अथोपतिष्ठेदादित्यमृद्धर्वपुष्यान्विताञ्जलिम्॥

प्रक्षिप्याली कयैहैवमुदयतं न शक्यते॥ ५२॥

उदुत्यं चित्रमित्येवं तच्चक्षु रिति मन्त्रतः॥

हंसःशुचिवषदेतेन सावित्र्या च विशेषतः॥ ५३॥

Having made the Sandhyā adorations and rinsed his mouth, he should daily meditate on the God, and sit facing the sun, placing his palms full of flowers on the crown of his head. Throwing them he should look at the god stationed on the rising mountain (i. e. the rising sun) with the Mantram. Thou art the eye, ever pure, supreme soul and existent, or particularly with the Savitrī or other Vedic Mantrams.

अन्यैः सौरैर्वैदिकैश्च गायत्रीं च ततो जपेत्॥

मन्त्रांश्च विविधान्यश्चात्प्राक्कूले च कशासने॥ ५४॥

तिष्ठंश्च तीक्ष्णमाणोऽर्कं जपं कुर्यात्समाहितः॥

स्फटिकाब्जाक्षरद्राक्षैः पुत्रजीवसमुद्भवेः॥ ५५॥

He should next repeat Gāyatrī and various other mantrams. Sitting on a seat of Kuṣā grass with his face towards the east he should look at the sun and repeat prayers with a controlled mind. The garland of beads should either be made of crystal, lotus, Rudrākṣa or Putrāñjīva.

कर्त्तव्या त्वक्षला स्यादन्तरा तत्र सा स्मृता॥

यदि स्यात्क्लिन्नवासा वै वारिमध्यगतश्चरेत्॥ ५६॥

If his cloth be tattered he should stand in the water and perform his adorations.

अन्यथा च शुचौ भूम्यां दर्भेषु च समाहितः॥

प्रदक्षिणं समावृत्य नमस्कृत्य ततः क्षितौ॥ ५७॥

Else he should sit, with a controlled mind, on Kuṣā grass spread on a sanctified spot. Then going round, he should bow touching the ground with his head.

आचम्य च यथाशास्त्रं शक्त्यास्वाध्यायमाचरेत्॥

ततः सन्तर्पयेद्देवानृषीन्पितृगणांस्तथा॥ ५८॥

आदावोङ्कारमुच्चार्य नमोऽन्ते तर्पयामि च॥

देवान्ब्रह्मर्षीश्चैव तर्पयेदक्षतोदकैः॥ ५९॥

Then rinsing his mouth as sanctioned by the Śāstras" he should read the Vedas according to his power. Afterwards he should offer libations of water for the gods, Ṛṣis and the departed manes with the prayer "Om, salutatin unto you all, I offer these libations of water." He should dedicate libations of water and fried paddy unto the celestials, and Brahma Ṛṣis.

पतृदेवान्मुनीन् भक्त्या स्वसूत्रोक्तविधानतः॥ ६०॥
 देवीतीर्त्तरपयेद्धीमानुदकाञ्जलिभिः पितृन्॥
 यज्ञोपवीती देवानां निवीसी ऋषितर्पणे॥ ६१॥
 प्राचीनावीती पित्र्ये तु तेन तीर्थेन भारत॥

He should dedicate offerings reverentially unto the departed manes, gods and ascetics according to the prescription of his own Religious Code. He should gratify the celestial saints and the departed manes with palmfuls of water. Sacrificial threads are also offered to the gods along with water, Nivīta (the Brāhminical thread suspended round the neck) to the Ṛṣis and Prācīnāvītins (the sacrificial thread worn over the right arm and passing under the left) to the departed manes.

निष्पीड्य स्नानवस्त्रं वै समाचम्य च वाग्यतः॥ ६२॥
 स्वैर्मन्त्रैरर्चयेद्देवान्पुष्पैः पत्रैस्तथाम्बुभिः॥
 ब्रह्माणं शंकरं सूर्यं तथैव मधुसूदनम्॥ ६३॥
 अन्यांश्चाभिमतान्देवान् भक्त्या चाक्रोधनो हरः॥

Pressing the water out of the cloth after bathing, rinsing his mouth and observing silence, he should adore the deities with flowers, leaves and water, and Sua Mantrams. O wrathful Hara, [he should adore] Brahṁā, Śaṅkara, the sungod, the slayer of Madhu (Viṣṇu) and various other approved deities.

प्रदद्याद्वाथ पुष्पादि सूक्तेन पुरुषेण तु॥ ६४॥
 आपो वा देवताः सर्वास्तेन सम्यक् समर्चिताः॥
 ध्यात्वा प्रणवपूर्वं वै देवं वारिसमाहितः॥ ६५॥

With the Puruṣa Sūkta Mantram he should dedicate flowers and other offerings; or he should adore all the deities with water only. Controlling his mind he should meditate on the deity repeating Om.

नमस्कारेण पुष्पाणि विन्यसेद्वै पृथक्पृथक्॥
 नर्तं ह्यासधनात्पुण्यं विद्यते कर्म वैदिकम्॥ ६६॥

Then saluting him he should keep flowers and other offerings in separate places. Without adoration no Vedic rite becomes consecrated.

तस्मात्तत्रादिमध्यान्ते चेतसा धारयेद्धरिम्॥
 तद्विष्णोरिति मन्त्रेण सूक्तेन पुरुषेण॥ ६७॥
 निवेदयेच्च आत्मानं विष्णवेऽमलतेजसे॥

Therefore in the beginning, middle and end of every rite, one should mentally meditate on Hari. With the Mantram "Thou art Viṣṇu" and the hymn of the Puruṣa-Sūkta, one should dedicate his self unto Viṣṇu of pure effulgence.

तदाध्यात्ममनाः शान्तस्तद्विष्णोरिति मन्त्रतः॥ ६८॥
 अप्रेते सशिरा वेतियजेत्वा पुष्पके हरिम्॥
 देवयज्ञं भूतयज्ञं पितृयज्ञं तथैव च॥
 मानुषं ब्रह्मयज्ञं च पञ्च यज्ञान्समाचरेत्॥ ६९॥

Having all his mental faculties tranquilized and his mind fixed on the deity, he should, with the Mantram, "Thou art Viṣṇu", perform the five sacrifices, namely that for the deities, that for the evil spirits, that for the departed manes, that for men and that for Brahma.

यदि स्यात्तर्पणादवाग्ब्रह्मयज्ञं कुतो भवेत्॥
 कृत्वा मनुष्ययज्ञं वै ततः स्वाध्यायमाचरेत्॥ ७०॥

Without the offering of libations of water Brahma Yajña is not finished. After celebrating the sacrifice for men (Mānuṣyajña) one should read the Vedas.

वैश्वदेवस्तु कर्त्तव्यो देवयज्ञः स तु स्मृतः॥
 भूतयज्ञः स वै ज्ञेयो भूतेभ्यो यस्त्वयं बलिः॥ ७१॥

In a sacrifice for the gods offerings should be made to that class gods called Viśvedevas. In Bhūtayajña animals should be sacrificed for the evil spirits.

श्वभ्यश्च श्वपचेभ्यश्च पतितादिभ्य एव च॥
 दद्याद्धूमौ बहिस्त्वनं पक्षिभ्यश्च द्वितोत्तमः॥ ७२॥
 एकं तु भोजयेद्विप्रं पितृनुद्दिश्य सत्तमाः॥
 नित्यश्राद्धं तदुद्दिश्य पितृयज्ञो गतिप्रदः॥ ७३॥

The foremost of the twice-born should next offer food to the dogs, the degraded caste people, outcastes and birds, on the grounds outside the house. In honour of the departed manes the best of sacrificers should feed at least one Brāhmaṇa. He should perform the daily Śrāddha in their honour. Such a Pitryajña yields blessed regions.

उद्धृत्य वा यथाशक्ति किञ्चिदनं समाहितः॥
 वेदतत्त्वार्थविदुषे द्विजायैवोपपादयेत्॥ ७४॥

Then with a controlled mind he should,

commensurate with his means, take up a portion of food and offer it to a Brāhmaṇa well-read in the Vedas.

पूजयेदतिथिं नित्यं नमस्येचयेदद्विजम्॥

मनोवाक्कर्मभिः शान्तं स्वागतैः स्वगृहं ततः॥ ७५॥

He should daily treat his guests hospitably and welcome a Brāhmaṇa who comes to his house and adore him with mind, words and deeds.

भिक्षामहुर्गासमात्रमन्नंतत्स्याच्चतुर्गुणम्॥

पुष्कलं हन्तकारं तु तच्चतुर्गुणमुच्यते॥ ७६॥

A mouthful of food is called Bhikṣā (alms) and enough is given when four times as much is distributed.

गोदोहमात्रकालं वै प्रतीक्ष्यो ह्यतिथिः स्वयम्॥

अभ्यागतान्यथाशक्ति पूजयेदतिथिः तथा॥ ७७॥

A guest should wait for the period that is necessary for milching a cow. One should, as much as lies in his power, treat uncalled-for guests hospitably.

भिक्षां वै भिक्षवे दद्याद्विविधवस्त्रह्यचारिणे॥

दद्यान्नं यथाशक्ति अर्थिभ्यो लोभवर्जितः॥ ७८॥

One should daily offer alms to a mendicant, and food to a Brahmacārin (religious student) and to beggars what they want proportionate to his means, and being himself freed from avarice.

भुञ्जति बन्धुभिः सार्द्धं वाग्यतोऽन्नमकुत्सयन्॥

अकृत्वा तु द्विजः पञ्च महायज्ञान् द्विजोत्तमः॥ ७९॥

भुञ्जते चेत्स मूढात्मा तिर्यग्योनिं च गच्छति॥

वेदाभ्यासोऽन्वहं शक्यता महायज्ञक्रियाक्षमाः॥ ८०॥

He should next take food in the company of his friends. The foolish Brāhmaṇa, who takes his food without celebrating these five sacrifices, is born in a degraded caste. Those, who are competent to celebrate a great sacrifice, should study the Veda.

नाशयन्त्याशु पापानि देवानामर्चनं तथा॥

यो मोहादथ वालस्यादकृत्वा देवतार्चनम्॥ ८१॥

भुङ्क्ते स याति नरकान्तर्गच्छेव जायते॥

अशौचं संप्रवक्ष्यामि अशुचिः पातकी सदा॥ ८२॥

The adoration of a god dissipates speedily all sins. He, who, either out of ignorance or laziness, takes his food without worshipping the deity, goes to hell and is born as a hog. I will now describe what is impurity. An impure man is visited by sins.

अशौचं चैव संसर्गाच्छुद्धिः संसर्गवर्जनात्॥

दशाहं पाहुगशौच सर्वेविप्रा विपश्चितः॥ ८३॥

Impurity is generated either by associating with impure persons or avoiding the company of pious men. The learned Brāhmaṇas speak of ten sorts of impurity.

मृतेषु वाथ जातेषु ब्राह्मणानां द्विजोत्तम॥

आदन्तजननात् सद्य आचूडादेकरात्रकम्॥ ८४॥

The Brāhmaṇas are impure if any person dies in their family or any child is born. When a child dies before teething the period of impurity is immediately over; it lasts for a day before the solemnization of the rite of tonsure.

त्रिरात्रमौपनयनादशरात्रमतः परम्॥

क्षत्रियो द्वादशाहेन दशभिः पञ्चभिविंशः॥ ८५॥

It lasts for three days before the rite of wearing sacred thread is not performed. After that it lasts for ten nights. For the Kāstriyas the period consists of twelve days and for the Vaiśyas fifteen days.

शुध्येन्मासेन वै शूद्रो यतीनां नास्ति पातकम्॥

रात्रि भिर्मासतुल्याभिर्गर्भस्त्रावेषु शौचकम्॥ ८६॥

A Śūdra is cleansed from impurity after a month. For a Yati there is no impurity. For abortion it lasts either for a night or for a month.

॥ इति श्रीगारूडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नित्यकर्माशौचयोर्निरूपणं
नाम पञ्चाशत्तमोऽध्यायः ॥ ५० ॥

अध्यायः ५१ / Chapter 51

ब्रह्मोवाच

अथातः संप्रवक्ष्यामि दानधर्ममनुत्तमम्॥
अर्थानामुचिते पात्रे श्रद्धया प्रतिपादनम्॥ १॥

Brahmā said :—I will now describe the most excellent rules of making charities. Wealth should be respectfully given to a worthy person.

दानं तु कथितं तज्ज्ञैर्भुक्तिमुक्तिफलप्रदम्॥
न्यायनोपार्जयेद्वित्तं दानभोगफलं च तत्॥ २॥

Charity yields enjoyment and emancipation. Riches, acquired by fair means, when given away in charities, yield the fruits of enjoyment.

अध्यापनं याजनं वृत्तमाहुः प्रतिग्रहम् ॥
कुसीद्रे कृषिवाणिज्यं क्षत्रावृत्तोऽथ वर्जयेत्॥ ३॥

Teaching, officiating as priests and accepting presents are the duties of the Brahmanas. Usury, agriculture and trade are the duties of the Vaiśyas. When charity is made to a worthy person it is called Sāttvik (v. one pervaded by the quality of goodness).

यदीयते तु पात्रेभ्यस्तद्दानं परिकीर्त्तितम्॥
नित्यं नैमित्तिकं काम्यं विमलं दानमीरितम्॥ ४॥

Besides there are various other forms of charity, viz., Nitya (daily), Naimittika (occasional), Kāmya (made with the desire of fruits) and Vimala (pure, or disinterested).

अहन्यहनि यत्किञ्चिदीयतेऽनुपकारिणे ॥
अनुद्दिश्य फलं तस्माद्ब्राह्मणाय तु नित्यशः॥ ५॥

Whatever is daily given to persons who have done us no good or to the Brāhmaṇas without any expectation for fruits it is called Nitya.

यत्तु पापोपशान्तयै च दीयते विदुषां करे॥
नैमित्तिकं तदुद्दिष्टं दानं सद्भिरनुष्ठितम्॥ ६॥

Whatever is given to a learned person for the expiation of sins or for averting evils, is called Naimittika. Such charities are made by pious men.

अपत्यविजयैश्वर्य्यस्वर्गार्थं यत्प्रदीयते॥
दानं तत्काम्यमाख्यातमृषिभिर्धर्मचिन्तकैः॥ ७॥

Whatever is given for having children, a children, achieving victory, or attaining heaven, is called hy the Ṛsis, well read in the Religious Code, Kāmya.

इश्वरप्रीणनार्थाय ब्रह्मावित्सु प्रदीयते॥
चेतसा सत्त्वयुक्तेन दानं तद्विमलं शिवम्॥ ८॥

With a mind pervaded by the quality of Sattva (goodness) when a man makes presents to persons conversant with the knowledge of Brahmā, only with the object of pleasing God such a gift is called Vimala.

इक्षुभिः सन्ततां भूमिं यवगोधूमशालिनीम्॥
ददाति वेदविदुषे स न भुयोऽभिजायते॥ ९॥

If a man gives lands abounding in barley and corns and outskirted on all sides with sugarcane plants, he is never born again.

भूमिदानात्परं दानं न भूतं न भविष्यति॥
विद्यां दत्त्वा ब्राह्मणाय ब्रह्मलोके महीयते॥ १०॥

There never had been nor there will be any charity superior to the giving away of lands. By giving education, unto the Brāhmaṇas one becomes glorified in the region of Brahmā.

दद्यादहरहस्तास्तु श्रद्धया ब्रह्मचारिणे॥
सर्वपापविनिर्मुक्तो ब्रह्मस्थानमवाप्नुयात्॥ ११॥

By giving reverentially food unto the Brahmachārins one, freed off of all sins, attains to the region of Brahmā.

वैशाखां पौर्णमास्यां तु ब्राह्मणान्सत्र पंच च॥
उपोष्याभ्यर्चयेद्विद्वान्मधुना तिलसर्पिषा॥ १२॥

गन्धादिभिः समभ्यर्च्य वाचयेद्वा सवयं वदेत्॥
प्रीयतां धर्मराजेति यथा मनसि वर्त्तते॥ १३॥

यावज्जीवं कृतं पापं तत्क्षणादेव नश्यति॥

If a person, after fasting on the full-moon day in month of Vaiśākha (March-April), adores twelve Brāhmaṇas with honey and cakes of sessamum seeds or with scents or with sweet and moral words, all the sins, committed by him all through his life, are immediately dissipated.

कृष्णाजिने तिलाकृत्वा हिरण्यमधुसर्पिषा॥ १४॥
ददाति यस्तु विप्राय सर्वे तरति दुष्कृतम्॥

Having placed sessamum seeds, gold, honey and sarpi on skin of a black antelope he, who makes them over to a Brāhmaṇa, crosses over all his iniquities.

घृतात्रमुदकं चैव वैशाखां च विशेषतः॥ १५॥
निर्दिश्य धर्मराजाय विप्रेभ्यो मुच्यते भयात्॥
द्वादश्यामर्चयेद्विष्णुमुपोष्याघप्रणाशनम्॥ १६॥
सर्वपापविनिर्मुक्तो नरो भवति निश्चितम्॥

He, who specially in the month of Vaiśākha treats the Brāhmaṇas with clarified butter, bolied rice and water in honour of Dharmarāja, becomes freed from all fear. It on the twelfth day of a fortnight a person adores Viṣṇu who destroys all sins he forsooth becomes freed from all sins.

यो हि यां देवतामिच्छेत्समाराधयितुं नरः॥ १७॥
ब्राह्मणान्पूजयेद्यत्नाद्भोजयेद्योषितः सुरान्॥
सन्ताकामाः सततं पूजयेद्वै पुरन्दरम्॥ १८॥
ब्रह्मवर्चसकामस्तु ब्राह्मणान्ब्रह्मनिश्चयात्॥
आरोग्यकामोऽथ रविं धनकामो हुताशनम्॥ १९॥
कर्मणा सिद्धिकामस्तु पूजयेद्वै विनायकम्॥
भोगकामो हि शशिनं बलकामः समीरणम्॥ २०॥

Whatever deity a man wishes to adore, he must beforehand worship the Brāhmaṇas and feed the women and celestials. He, who wishes to recover from a disease, must worship the Sun; while one, wishing for riches, should worship the fire-God. One, wishing for success in all his undertakings, should worship Vināyaka and one, wishing for enjoyments, should worship the moon. One, wishing for strength, should adore the Wind-god.

मुमुक्षुः सर्वसंसारत्प्रयत्नोचर्यद्धरिम्॥
अकामः सर्वकामो वा पूयेत्तु गदाधरम्॥ २१॥

And he, who wishes for emancipation from worldly fetters, should with every care adore Hari. He, who does not desire for any thing or he, who desires for every thing, should adore Gadādhara.

वादिस्तृप्तिमाप्नोति सुखमक्षय्यमनन्दः॥
तिलप्रदः प्रजामिष्टां दीपश्चक्षुरुत्तमम्॥ २२॥

The giver of ware attains to gratification. The giver of boiled rice enjoys happiness. The giver

of sessamum seeds obtains good offspring and the giver of lamps most excellent eyes.

भूमिदः सर्वमाप्नोति दीर्घमायुर्हिरण्यदः॥
गृहदोऽऽयाणि वेश्मानि रूप्यदो रूपमुत्तमम्॥ २३॥

One, who gives away lands, attains to all while the giver of gold acquires longevity. The giver of houses attains to the most exalted station in the world and the giver of silver a most handsome appearance.

वासोदश्चन्द्रसालोक्यमश्विसालोक्यमश्वदः॥
अनडहः श्रियं पुष्टां ब्रध्नस्य विष्टपम्॥ २४॥

The giver of dwelling houses attains to the region of the moon and the giver of horses to that of Aśvins. The giver of bulls attains prosperity while the giver of kine attains to the region of Brahmā.

यानशय्याप्रदो भार्यामैश्वर्यभयप्रदः॥
धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्म शाश्वतम्॥ २५॥

He, who gives conveyances and beddings, obtains a wife, and the giver of protection attains wealth. The giver of corns enjoys eternal happiness; while the giver of Brahma (knowledge of) attains to the neighbourhood of Brahmā.

वेदवित्सु ददज्ज्ञानं स्वर्गलोके महीयते॥
गवां घासप्रदानेन सर्वपापैः प्रमुच्यते॥ २६॥

Imparting knowledge on the knowers of the Vedas one become glorified in the celestial region. By giving grass to the kine one becomes freed from all sins.

इन्धनानां प्रदानेन दीप्ताग्निर्जायते नरः॥
औषधं स्नेहमाहारं रोगिरोगप्रशान्तये॥ २७॥
ददानो रोगरहितः सुखी दीर्घायुरेव च॥

By giving sacrificial fuels a man becomes effulgent like fire. By giving to the diseased, for the removal of his ailments, medicines, attendance and food one becomes freed from diseases, enjoys happiness and lives long.

असिपत्रवनं मार्गं क्षुरधारासमन्वितम्॥ २८॥
तीक्ष्णा तपं च तरतिच्छत्रोपानत्प्रदो नरः॥
यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे॥ २९॥
तत्तद्गुणवते देयं तदेवाक्षयमिच्छता॥

By giving away umbrellas one passes unscathed through a road of Asipatra leaves, sharp as razor and does not suffer from the fierce ravs of the sun. He, who wishes things never to end, must give away unto qualified persons the various desired-for objects of the world and whatever is most favourite unto him in the house.

अयने विषुवे चैव ग्रहणे चन्द्रसूर्ययोः॥ ३०॥
संक्रान्त्यादिषु कालेषु दत्तं भवति चाक्षयम्॥
प्रयागादिषु तीर्थेषु गयायां च विशेषतः॥ ३१॥
दानधर्मात्परो धर्मो भूतानां नेह विद्यते॥
स्वर्गायुर्भूतिकामेन दानं पापोपशान्तये॥ ३२॥

If any thing is given away in charity during the equinox, the solar and lunar eclipses and on the last day of a month it becomes never exhausted. There is no religious rite for a man

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे दानधर्मनिरूपणं नामैकपञ्चाशत्तमोऽध्यायः॥ ५१॥

अध्यायः ५२ / Chapter 52

ब्रह्मोवाच

अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं द्विजाः॥
ब्रह्महा च सुरायश्च स्तेयी च गुरुतत्पगः॥ १॥

Brahmā said :—I will describe the regulations of Prāyaścitta or penances. The principal sinners are those who kill Brāhmaṇas, those who drink spirituous liquors, those who commit thefts and those who violate the beds of their preceptors.

पञ्च पातकिनस्वेते तत्संयोगी च पञ्चमः॥
उपपापानि गोहृत्यसाप्रभृतीनि सुरा जगुः॥ २॥

And the fifth class of sinners are those who associate with all those people. The minor sins, as described by the celestials, are the slaughtering of kine, etc.

ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत्॥
कुर्यादनशनं वाथ भृगोः एतमेव च॥ ३॥
ज्वलन्तं वा विशेषदिग्गं जलं वा प्रविशेत्स्वयम्॥
ब्राह्मणार्थं गवार्थं वा सम्यक् प्राणान्प्रित्यजेत्॥ ४॥

One, committing the sin of Brāhmaṇicide, should make a cottage in a forest and live there

to perform in this world superior to the making of charities in Prayāga (Allahabad) and various other sacred places and especially in Gayā where charities are made for attaining heaven and averting evils.

दीयमानं तु यो मोहाद्गोविप्राग्निसुरेषु च॥
निवारयति पापात्मा तिर्य्यग्योनि ब्रजेन्नरः॥ ३३॥

The sinful person, who prevents a Brāhmaṇa from worshipping sacred fire and celebrating sacrifices, goes to hell.

यस्तु दुर्भिक्षवेलायामन्नाद्यं न प्रयच्छति॥
म्रियमाणेषु विप्रेषु ब्रह्महा स तु गर्हितः॥ ३४॥

He, who does not give food during a famine, becomes the hateful destroyer of the Brāhmaṇas on account of their meeting with death (for his negligence).

for twelve years; or he should fast or level the summit of a mountain; or he should himself either enter into fire or water. For the Brāhmaṇas or the kine, he should entirely give up his life.

दत्त्वा चान्नं च विदुषे ब्रह्महत्यां व्यपोहति॥
अश्वमेधावभृथके स्नात्वा वा मुच्यते द्विजः॥ ५॥

By giving food to the learned one may expiate the sin of Brāhmaṇicide. By performing a horse-sacrifice or bathing in a sacred shrine, one is freed from the sin.

सर्वस्वं वा वेदविदे ब्राह्मणाय प्रदापयेत्॥
सरस्वत्यास्तरङ्गिण्याः सङ्गमे लोकविश्रुते॥ ६॥

Or he should make over his all to a Brāhmaṇa, well read in the Vedas.

शुद्धे त्रिषवण स्नातस्त्रिरात्रोपोषितो द्विजः॥
सेतुबन्धे नरः स्नात्वा मुच्यते ब्रह्महत्याया॥ ७॥
कपालमोचने स्नात्वा वाराणस्यां तथैव च॥

A twice born one should bathe thrice a day at the sacred and celebrated confluence of all the streams of the river Sarasvatī and fast for

three nights. By bathing at the Setuvandha¹, at Kapālmocana and Benares, one is freed from the sin of Brāhmaṇicide.

सुरापस्तु सुरां पीत्वा अग्निवर्णां द्विजोत्तमः॥ ८॥
पयो घृतं वा गोमूत्रं तस्मात्पापात्प्रमुच्यते॥
सुवर्णस्तेयी मुक्तः स्यान्मुसलेन हतो नृपैः॥ ९॥

The twice-born, who has drunk spirituous liquor, is freed from the sin by drinking, hot as fire, wine, milk, clarified butter and cow's urine. By being killed by a king with a mace the stealer of gold is freed from the sin.

चीरवासा द्विजोऽरण्ये चरेब्रह्मणव्रतम्॥
गुरुभार्या समारुह्य ब्राह्मणः कामोहितः॥ १०॥
अवगृहेत्स्त्रियं तप्तां दीप्तां कार्ष्णायसीं कृताम्॥
गुर्वङ्गनागामिनश्च चरेयुर्बह्वव्रतम्॥ ११॥
चान्द्रायणानि वा कुर्यात्पञ्च चत्वारि वा पुनः॥

For expiating the sin of Brāhmaṇicide, a twice-born one should, clad in bark, live in the forest. A Brāhmaṇa, who possessed by lust, knows his preceptor's wife, is to embrace the heated figure of a woman made of black iron. Or he may observe the penance of Brāhmaṇicide or perform the Cāndrāyaṇa² vow.

पतितेन च संसर्गं कुरुते यस्तु वै द्विजः॥ १२॥
स तत्पापपनोदार्थं तस्यैव व्रतमाचरेत्॥

A Brāhmaṇa, who keeps company with degraded people, should perform the following penance for cleansing himself of the sin.

तप्तकृच्छ्रं चरेद्वाथ संवत्सरमन्त्रितः॥ १३॥
सर्वस्वदानं विधिर्वत्सर्वपापविशोधनम्॥
चान्द्रायणं च विधिना कृतं चैवातिकृच्छ्रकम्॥ १४॥
पुण्यक्षेत्रे गयादौ च गमनं पापनाशनम्॥

1. Near Rāmeśvaram in the District of Madura in where Rāma, the hero of Rāmāyaṇa, constructed a bridge over the ocean for going to Laṅkā (Ceylon). —The Adam's Peak of Modern Geography.
2. A religious observance or expiatory penance regulated by the moon's age (the period of its waxing and waning); in it the daily quantity of food, which consists of fifteen mouthfuls at the full-moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the light fortnight.

He should undergo hardships without any sleep for one full year and duly give away his every thing. This will destroy all sins. Due celebration of Cāndrāyaṇa accompanied with all possible hardships and the visiting of sacred places, such as Gayā, also leads to the destruction of the sin.

अमावस्यां तिथिं प्राप्य यः समाराधयेद्भवम्॥ १५॥
ब्राह्मणान् भोजयित्वा तु सर्वपापैः प्रमुच्यते॥

He, who on an Amāvasyā day adores Bhava and feeds the Brāhmaṇas, is also freed off of all sins.

उपोषितश्चतुर्दश्यां कृष्णपक्षे समाहितः॥ १६॥
यमाय धर्मराजाय मृत्यवे चान्तकाय च॥
वैवस्वताय कालाय सर्वभूतक्षयाय च॥ १७॥
प्रत्येकं तिलसंयुक्तान्दद्यात्सप्त जलाञ्जलीन्॥
स्नात्वा नद्यां तु पूर्वाह्णे मुच्यते सर्वपातकैः॥ १८॥

If one, bathing in a river in the forenoon and fasting on the fourteenth day of the dark fortnight, offers seven handfuls or water with sessamum seeds to Yama, Dharmarāja, Mṛtyu, Anāntaka, Vaivasvata, Kāla and Sarvabhūta Kahaya (the destroyer and all creatures) he becomes freed from all sins.

ब्रह्मचर्यमधः शय्यामुपवासं द्विजार्चनम्॥
व्रतेष्वेतेषु कुर्वीत शान्तः संयतमानसः॥ १९॥

Having controlled his intellectual and mental faculties he should observe the vow of celibacy, sleep on earth, fast and adore ilie twice-born.

षष्ठ्यामुपोषितो देवं शुक्लपक्षे समाहितः॥
सप्तम्यामर्चयेद्भानुं मुच्यते सर्वपातकैः॥ २०॥

On the sixth day from the full moon he should, with a controlled mind, adore the deity (Viṣṇu), and on the seventh day, ilie sun-god. He would thus be freed off of all sins.

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम्॥
द्वादश्यां शुक्लपक्षस्य महापापैः प्रमुच्यते॥ २१॥

Having fasted and adored Janārdana on the eleventh and the twelfth days of the light fort night, one becomes freed from all great sins.

तपो जप तीर्थसेवा देवब्राह्मणसापूजनम्॥
ग्रहणादिषु कालेषु महापातकनाशनम्॥ २२॥

Recitation, visiting the sacred shrines and the worship of the deities and Brāhmaṇas during an eclipse also destroys sins.

यः सर्वपापयुक्तोऽपि पुण्यतीर्थेषु मानवः॥

नियमेन त्यजेत्प्राणान्मुच्यते सर्वपातकैः॥ २३॥

Even if visited by all sorts of sins, a man duly renounces his life at a sacred shrine he becomes freed from them all.

ब्रह्मघ्नं वा कृतघ्नं वा महापातकदूषितम्॥

भर्तारमुद्धरेन्नारी प्रविष्टा सह पावकम्॥ २४॥

If a woman enters into fire with her husband, she reclaims him, even if he be guilty of Brāhmaṇicide, ingratitude or of other vile iniquities.

पतिव्रता तु या नारी भर्तुः शुश्रूषणोत्सुका॥

न तस्या विद्यते पापमिह लोके परत्र च॥ २५॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे प्रायश्चित्तनिरूपणं नाम द्विपञ्चाशत्तमोऽध्यायः॥ ५२॥

अध्यायः ५३ / Chapter 53

सूत उवाच

एवं ब्रह्माब्रवीच्छ्रुत्वा हरेरष्टनिधीं स्तथा॥

तत्र पद्ममहापद्मौ तथा मकरकच्छपौ॥ १॥

मुकुन्दकु (न)न्दौ नीलश्च शङ्खश्चैवापरो निधिः॥

Sūta said :— Thus did Brahmā describe the eight Nidhis¹ as he had heard from Viṣṇu. They are Padma, Mahāpadma, Makara, Kacchapa, Mukunda, Nanda and Nīla. And the other Nidhi is Śaṅkha.

सत्यामृद्धौ भवन्त्येते स्वरूपं कथयाम्यहम्॥ २॥

पद्मेन लक्षितश्चैव सात्त्विको जायते नरः॥

दाक्षिण्यसारः पुरुषः सुवर्णादिकसंग्रहम्॥ ३॥

रुप्यादि कुर्व्याद्दद्यात्तु यतिर्देवादियन्वनाम्॥

I will now describe their characteristic

The chaste woman, who is always anxious to serve her husband, is visited by no sin either in this world or in the next.

तथा रामस्य सुभगा सीता त्रैलोक्यविश्रुता॥

पत्नी दाशरथेर्देवी विजिग्ये राक्षसेश्वरम् ॥ २६॥

As it is said that the lucky wife of Rāma, the son of Daśratha, Sītā, celebrated in ilie world, defeated ilie king of Rākṣasas.

फलपुतीर्थादिषु स्नातः सर्वाचारफलं लभेत्॥

इत्याह भगवान्विष्णुः पुरा मम यतव्रताः॥ २७॥

By bathing in the sacred Phalgu river one reaps the fruit of all the religious rites. Formerly ilius did the divine Viṣṇu speak to me, O ye of controlled actions.

marks. A person, bearing the mark of Padma, becomes Sāttvika (pervaded by the quality of goddess). He is compassionate by nature, collects gold, silver, etc., and dedicates them to Yatis, celestials and ascetics.

महापद्माङ्कितो दद्याद्दनाद्यं धार्मिकाय च॥ ४॥

निधी पद्ममहापद्मौ सात्त्विकौ पुरुषौ पुरुषौ स्मृतौ॥

मकेरणङ्कितः खड्गबाणकुन्तादिसंग्रही॥ ५॥

A person, bearing the mark Mahāpadma, gives away wealth unto the pious. Persons, bearing the marks of Padma and Mahāpadma Nidhis, are called Sāttvika. A person, bearing the mark of Makara, becomes the collector of swords, arrows and lances.

दद्याच्छ्रुताय मैत्रीं च याति नित्यं च राजभिः॥

द्रव्यार्थं शत्रुणा नाशं संग्रामे चापि संव्रजेत्॥ ६॥

He gives away wealth unto persons, well-read in Śrutis and contracts friendship with kings. He also destroys his enemies in battle.

मकरः कच्छपश्चैव तामसौ तु निधी स्मृतौ॥

कच्छपी विश्वसेनैव न भुङ्क्ते न (ना) ददाति च॥ ७॥

निधानमुर्व्या कुरुते निधिः सोप्येकपूरुषः॥

Makara and Kacchapa are the two Tāmasik

1 Divine trasures of Kubera nine of which are enumerated viz., the Padma, Mahā-padma, Śaṅkha, Makara, Kacchapa, Mukunda, Nanda, Nīla and Kharba : their nature is not exactly defined though some of them appears to be precious gems. According to the Tīlntrik system they are personified and worshipped as demi-gods attendant either upon Kubera or upon Lakṣmī.

(pervaded by the quality of ignorance) Nidhis. One, bearing the mark of Kacchapa, does not confide in anyone and does not eat; nor does he give anything to anyone. That singular person, bearing the mark of this Nidhi, fills the earth with treasures.

राजसेन मुकुन्देन लक्षिता राज्यसंग्रही॥८॥

भुक्तभोगो गायनेभ्यो दद्याद्देश्यादिकासु च॥

रजस्तमोमयो नन्दी आधारः स्यात्कुलस्य च॥९॥

A person, bearing the mark of the Rājasik (pervaded by the quality of darkness) Nidhi Mukunda, becomes the collector of kingdoms. He enjoys freely and liberally and makes presents to the songsters and prostitutes.

स्तुतः प्रीतो भवति वै बहुभार्या भवन्ति च॥

पूर्वमित्रेषु शैथिल्यं प्रीतिमन्यैः करोति च॥१०॥

A person, bearing the mark of Nanda pervaded by the qualities of, darkness and ignorance, becomes the support of his family, always chased with eulogy and the husband of many wives. He loses affection for his former friends and finds delight in new ones.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे नवनिधिवर्णनं नाम त्रिपंचाशत्तमोऽध्यायः॥ ५३॥

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अग्नीध्रश्चाग्निबाहुश्च वपुष्मान्युतिमांस्तथा॥

मेधामेधातिथिर्भव्यः शबलः पुत्र एव च॥१॥

ज्योतिष्मान्दशमो जातः पुत्रा ह्येते प्रियव्रात॥

Hari said :—Agnidhra, Agnivāhu, Vapuṣmān, Dyutimān, Medhātithi, Bhavya, Śabbala, Putra, and the tenth Jyotiṣmān—these were the sons of Priyavrata.

मेधाग्निबाहुपुत्रास्तु त्रयो योगपरायणाः॥२॥

जातिस्मरा महाभागा नैराज्याय मनो दधुः॥

Medhā and Agnivāhu had three sons each, who were given to Yoga, were great, had the recollection of their pristine births and fixed their minds on the kingdom.

विभज्य सप्त द्वीपानि सप्तानां प्रददौ नृपः॥३॥

योजनानां प्रमाणेन पञ्चाशत्कोटिराप्नुता॥

जलोपरिमही याता नौरिवास्ते सरिज्जले॥४॥

नीलेन चाङ्कितः सत्त्वतेजसा संयुतो भवेत्॥

वस्त्र धान्यादिसंग्राही तडागादि करोति च॥११॥

One, bearing the mark of Nīla, is endued with the virtues of Sattva guṇa. He collects clothes and corns and digs tanks, etc.

त्रिपू (पौ) ऋषो निधिश्चैव आम्रारामादि कारयेत्॥

एकस्य स्यानिधिः शङ्खः स्वयं शुद्धस्ते धनादि न क्रमा॥१२॥

The Niddhi Śaṅkha is selfish and himself squanders away his money. His relatives live on a very wretched fare and do not put on beautiful raiments.

कदनभुक्परिजनो न च शोभनवस्त्रधृक्॥

स्वपोषणपरः शङ्खी दद्यात्परनरे वृथा॥१३॥

One, bearing the mark of Śaṅkha, is always busy with seeking his own pleasure and does not give his money to anyone else.

मिश्रावलोकनान्मिश्रस्वभावफलदायिनः॥

निधीनां रूपमुक्तं तु हरिणापि हरादिके॥

हरिर्भुवनकोशादि यथोवाच तथा वदे॥१४॥

The characters of these Nidhis were thus described by Hari unto Hara and others. I describe the treasures of the world as recounted by Hari.

Having divided—the earth into seven insular continents the king conferred them on his seven sons. The earth is situated on the water like unto a boat and is five hundred koṭi yojanas in dimension.

जम्बूप्लक्षाह्वयौ द्वीपौ शात्मलश्चापरो हरा॥

कुशः क्रौञ्चस्तथा शाकः पुष्करश्चैव सप्तमः॥५॥

O Hara, the two insular continents are Jambu and Plakṣa. The next is Śālmala. The others are Kuśa, Krouñca and Śaka. The seventh is Puṣkara.

एते द्वीपाः समुद्रैस्तु सप्त सप्तभिरावृताः॥

लवणेक्षुसुरासर्पिर्दधिदुग्धजलैः समम्॥६॥

All these islands are each girt by seven oceans. They are Lavaṇa, Ikṣu, Surā, Sarpi, Dadhi, Dugdha, and water.

द्वीपात्तु द्विगुणो द्वीपः समुद्रश्च वृषध्वः॥
जम्बूद्वीपे स्थितोमेरुर्लक्ष्यो जनविस्तृतः॥ ७॥

Each ocean is double in dimension than the island it encircles, O blue-emblemated deity. In the insular continent of Jambū is situate the mount Meru extending over a lakh of Yojanas.

चतुरशीतिसहास्रैर्योजनैस्य चोच्छ्रयः॥
प्रविष्टः षोडशाधस्ताद्द्वात्रिंशन्मूर्ध्नि विस्तृतः॥ ८॥

Its summit is eighty four thousand Yojanas in height. Its base is sixteen thousand Yojanas and is of the shape of a pericarp of a lotus.

अधः षोडशासाहस्रः कर्णिकाकारसंस्थितः॥
हिमवान्हेमकूटश्च निषधश्चास्य दक्षिणे॥ ९॥
नीलः श्वेतश्च शृंगी च उत्तरे वर्षपर्वताः॥
प्लक्षादिषु नरा रुद्र ये वसन्ति सनातनाः॥ १०॥

The boundary mountains Himavān, Hemakūṭa and Niṣadha are situate on its south, while Nīla, Śveta and Śṛṅgī mountains are situate in the north. O Rudra, the persons, who live in the insular continent of Plakṣa, are immortal.

शङ्कराथा न तेष्वस्ति युगावस्था कथञ्चन॥
जम्बूद्वीपेश्वरात्पुत्रा ह्यग्रीधादभवन्नव॥ ११॥
नाभिः किंपुरुषश्चैव हरिवर्षमिलावृतः॥
रम्यो हिरण्मयाख्यश्च कुरुभद्राश्व एव च॥ १२॥
केतुमालो नृपस्तेभ्यस्तत्संज्ञानं खण्डकान्ददौ॥
नाभेस्तु मेरुदेव्यां तु पुत्रोऽभूद्वषभो हरः॥ १३॥

O Śaṅkara, there is no division of Yugas (cycles) in all these islands. Agnidhra, the king of the insular continent Jambu, hadining sons,

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भुवनकोशवर्णनोपयागिप्रियव्रतवंशनिरूपणं नाम
चतुःपञ्चाशत्तमोऽध्यायः॥ ५४॥

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मध्ये त्विलावृतो वर्षो भद्राश्वः पूर्वतोऽद्भुतः॥
पूर्वदक्षिणतो वर्षो हिरण्वान्वृषभध्वजः॥ १॥
ततः किम्पुरुषो वर्षो मेरोदक्षिणतः स्मृतः॥
भारतो दक्षिणे प्रोक्तो हरिर्दक्षिणपश्चिमे॥ २॥

Hari said :—In the centre is situate the kingdom of Ilāvṛta; while that to Bhadrāśva is

viz. Nābhi, Kimpuruṣa, Harivarṣa, Havṛta, Ramya, Hiraṇvan, Śaṣṭha, Kurubhadraśva and Ketumāla. The king divided his kingdom into nine parts and conferred them on all his sons. Nābhi begat on Merudevya a son by name Rṣabha.

तत्पुत्रो भरतो नाम शालग्रामे स्थितो व्रती॥
सुमतिर्भरतस्याभूत्तत्पुत्रस्तैजसोऽभवत्॥ १४॥

His son, the ascetic Bharata lived in Śālagrāma. Bharata's son was Sumati whose son was Tejasa.

इन्द्रद्युम्नश्च तत्पुत्रः परमेष्ठी ततः स्मृतः॥
प्रतीहारश्चतत्पुत्रः प्रतिहर्ता तदात्मजः॥ १५॥

His son was Indradyumna, whose son was known as Parameṣṭhi. The latter's son was Pratihāra whose son was Pratihartā.

सुतस्तस्मादथो जातः प्रस्तारस्तत्सुतो विभुः॥
पृथुश्च तत्सुतो नक्तो नक्तस्यापि गयः स्मृतः॥ १६॥

He begat a son by name Prastara whose son was the powerful Pṛthu. His son was Nakta whose son was Gaya.

नरो गयस्य तनयस्तत्पुत्रोभूद्विराडगतः॥
ततो धीमान्महातेजा भौवनस्तस्य चात्मजः॥ १७॥

Gaya's son was Nara whose son was Buddhira. His son was the intelligent and highly powerful Bhōuvana.

त्वष्टा त्वष्टुश्च विराज रजस्तस्यसाप्यभूत्सुतः॥
शतजिद्रसस्तस्य विष्वग्योतिः सुतः स्मृतः॥ १८॥

He had four sons, viz., Tvaṣṭā, Tvaṣṭu, Virajā and Rajas. Raja's son was Satajit whose son was Viṣvakjyot.

situate in the east. In the south-east is situate Hiraṇvānvarṣa, O bull-emblemated deity, Kimpuruṣa Varṣa is situate in the south of the mount Meru. Bhārata Varṣa is situate in the south, while Hari in the south-west.

पश्चिमे केतुमालश्च रम्यकः पश्चिमोत्तरे॥
उत्तरे च कुरोर्वर्षः कल्पवृक्षसमावृतः॥ ३॥

Ketumāla is situate in the west, while Ramyaka, in the north-west. In the north is situate Kuruvarṣa covered with Kalpa trees.

सिद्धिः स्वाभाविकी रुद्र! वर्जयित्वा तु भारतम्॥
इन्द्रद्वीपः कशेरुमांस्ताम्रवर्णो गभस्तिमान्॥ ४॥
नागद्वीपः कटाहश्च सिंहलो वारुणस्तथा॥
अयं तु नवमस्तेषां द्वीपः सागरसंवृतः॥ ५॥

O Rudra, except Bharata Varṣa, Siddhi is naturally obtainable every where. Indradvīpa, Kṣerumāna, Tāmravarṇa, Gabhaṣṭimān, Nāga-dvīpa, Kaṭaha, Simhala and Variṇa—these are the nine inlands each encircled by an ocean.

पूर्वे किरातास्तस्यास्ते पश्चिमे यवनाः स्थिताः॥
अन्धा दक्षिणतो रुद्र ! तुष्कारस्त्वापि चोत्तरे॥ ६॥

The Kirātas live in the east, the Yavanas in the west, the Andhras in the south, and the Turaṣkas in the north.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्तरवासिनः॥
महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः॥ ७॥
विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वताः॥
वेदस्मृतिर्नर्मदा च वरदा सुरसा शिवा॥ ८॥

The Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras live in the central group of the islands.

Mahendra, Malaya, Sahya, Śuktimāna, Rikṣa, Vindhya, Paribhadra,—all these are the seven boundary mountains. Vedasmṛti, Narmadām, Varadā, Surasā, Śivā.

तापी पयोष्णी सरयुः कावेरी गोमती तथा॥
गोदावरी भीमरथी कृष्णवेणी महानदी॥ ९॥
केतुमाला ताम्रपर्णा चन्द्रभागा सरस्वती॥
ऋषिकुल्या च कावेरी मत्तगङ्गा पयस्विनी॥ १०॥
विदर्भा च शतद्रुश्च नद्यः पापहराः शुभाः॥
आसां पिबन्ति सलिलं मध्यदेशादयो जनाः॥ ११॥

Tāpī, Payoṣṇī, Sarayu, Kaverī, Gomatī, Godāvarī, Bhīmarathī, Kṛṣṇavarṇā, Mahānadi, Ketumāla, Tāmraparṇī, Candrabhāgā, Sarasvatī, Rṣikulyā, Mattagaṅgā, Payasvinī. Vidarbha and Śatadru—these are the sacred rivers destructive of all sins. The inhabitants of the central countries drink the water of all these rivers.

पाञ्चालाः कुरवो मत्स्या यौधेयाः सपटच्चराः॥

कुन्तयः शूरसेनाश्च मध्यदेशजनाः स्मृताः॥ १२॥

Pāñcālas, Kurus, Matsyas, Youdheyas, Sapaṭacaras, Kuntis and Śūrasenas, are the the clans who inhabit the central countries.

वृषध्वज! जनाः पाद्माः सूतमागधचेदयः॥
काशय(षया)श्च विदेहाश्च पूर्वस्यां कोसलास्तथा॥ १३॥
कलिङ्गवङ्गपुण्ड्रङ्गा वैदर्भा मूलकास्तथ॥
विन्ध्यान्तर्निलया देशाः पूर्वदक्षिणतः स्मृताः॥ १४॥

O bull-emblemated deity, the Padmas, Sūtas, Magadhas, Cedis, Kāśayas, Videhas live in the eastern countries. Kosalas, Kaliṅgas, Varṅgas, Puṇḍraṅgas, Mūlakas as well as those living around the Vindhya ranges are said to inhabit south-eastern countries.

पुलिन्दाश्मकजीमूतनयराष्ट्रनिवासिनः॥

कर्णा(र्ना)टकम्बोजघणा दक्षिणापथवासिनः॥ १५॥

The inhabitants of Pulinda, Āsmaka and Jimūtanaya as-well as Kambojas, Kaṇāṭas and Ghaṭas are called Southerners.

अम्बष्ठद्रविडा लाटाः काम्बोजाः स्त्रीमुखाः शकाः॥
आनर्त्तवासिनश्चैव ज्ञेयसा दक्षिणपश्चिमे॥ १६॥

The people of Ambaṣṭha, Draviḍa, Lāṭa, Kamboja, Strīmukha, Śākā, and Ānarthā are said to inhabit south-western, countries.

स्त्रीराज्याः सैन्यवा म्लेच्छा नास्ति का यवनास्तथा॥
पश्चिमेन च विज्ञेया माथुरा नैषधेः सह॥ १७॥

Strairājyas, Saindhavas, Mlecchas and the godless Yavanas together with Naiṣadhas and the people of Mathurā are known as inhabiting the western countries.

माण्डव्याश्च तुषाराश्च मूलिकाश्चमुखाः शखाः॥
महाकेशा महानासा देशास्तूत्तरपश्चिमे॥ १८॥

Māṇḍavya, Tuṣāra, Mulika, Muṣa, Koṣa, Mahākeśa, Mahānāda are the countries lying in the north-west.

लम्ब(म्पा)का स्तननागाश्च माद्रगान्धारबाह्लिकाः॥
हिमाचलालया म्लेच्छा उदीचीं दिशमाश्रिताः॥ १९॥

Lambakas, Tananāgas, Madragāndhara, Vāhyikas are the Mlecchas living in the north beyond the Himālaya.

त्रिगर्त्तनीलकोलात (भ) ब्रह्मपुत्राः सटङ्कणाः॥

अभीषाहाः सकाशमीरा उदक्पर्वेण कीर्त्तिताः॥ २०॥

Trigarta, Nilakolabha, Brahmaputra, Saṭā
aṅkaṇā, Abhīśāha and Kāsmīra are all situated
in the north.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भुवनकोशवर्णनं नाम पञ्चपञ्चाशत्तमोऽध्यायः॥ ५५॥

अध्यायः ५६ / Chapter 56

हरिरुवाच

सप्त मेधातिथेः पुत्राः प्लक्षद्वीपेश्वरस्य च॥

ज्येष्ठः शान्तभवो नाम शिशिरस्तदन्तरः॥ १॥

सुखोदयस्तथा नन्दः शिवः क्षेमक एव च॥

ध्रुवश्च सप्तमस्तेषां प्लक्षद्वीपवेश्वरा हि ते॥ २॥

Hari said:— Medātithi, the king of the insular continent of Plakṣa, had seven sons, viz., the eldest Śāntabhava, Śīśira, Sukhovaya, Nanda, Śiva, Kṣemaka and Dhruva. These seven were the kings of the insular continent Plakṣa.

गोमेदश्चैव चन्द्रश्च नारदो दुन्दुभिस्तथा॥

सोमकः सुमनाः शैलो वैभ्राजश्चात्र सप्तमः॥ ३॥

Gomeda, Candra, Nārada, Dundubhi, Somaka, Sumanā, and Śaila were the seven sons of Vibhrāja.

अनुत्पता शिखी चैव विपाशा त्रिदिवा क्रमुः॥

अमृता सुकृता चैव सप्तेतास्तत्र निम्नगाः॥ ४॥

Anutaptā, Śikhi, Vipāśa, Tridiva, Krama, Amṛtā and Sukṛtā were the seven rivers.

वपुष्माञ्जलम्लस्येशस्तत्सुता वर्षनामकाः॥

श्वेतोऽथ हरिश्चैव जीमूतो रोहितस्तथा॥ ५॥

वैद्युतो मानसश्चैव सप्रभश्चापि सप्तमः॥

कुमुदश्चोन्नतो द्रोणो महिषोऽथ बलाहकः॥ ६॥

क्रौञ्चः ककुद्वाह्येते वै गिरयः सरितस्त्वमाः॥

Vapuṣmān was the king of the insular continent Śālmala. His sons were called Varṣas. They were Śveta, Hārīta, Jimūta, Rohita, Vaidyuta. Mānasa and Saprabha, Kumuda, Unnata, Droṇa, "Mahiṣa, Valāhaka, Krouñca and Kakudmān, these seven were the mountains.

योनितोया वितृष्णा च चन्द्रा शुक्ला विमोचनी॥ ७॥

विद्युतिः सप्तमी तासां स्मृताः पापप्रशन्तिदाः॥

ज्योतिष्मतः कुशद्वीपे सप्तपुत्राः शृणुष्वतान्॥ ८॥

The rivers were Yoni, Toyā, Vitṛṣṇa, Candrā, Śuklā and Vimocanī; the seventh was Vidhṛti; and they all afforded release from sins.

Jyotiṣmān, the king of the insular continent Kuśa, had seven Sons. Hear their names.

उद्भिदो वेणुमांश्चैव द्वैरथो लम्बनो धृतिः॥

प्रभाकरोऽथ कपिलस्तन्नामा वर्षपद्धतिः॥ ९॥

They were Udbhida, Veṇumān, Dvairatha, Lambana, Dhṛti, Prabhākara and Kapila.

विद्रुमो हेमशैलश्च द्युतिमान्युषवांस्तथा॥

कुशेशयो हरिश्चैव सप्तमो मन्दराचलः॥ १०॥

The mountains were Vidrumā, Hemaśaila, Dyutimān. Puṣpamān, Kuśeśaya, Hari and the munt Mandara.

धूतपापा शिवा चैव पवित्रा सन्मतिस्तथा॥

विद्युदम्भा भही चान्या सर्वपापहरास्त्वित्माः॥ ११॥

The rivers were Dhutapāpā, Śivā, Pavitra, Sammati Vidyudambhā, Mahikāṣa. They were all destructive of all sins.

क्रौञ्चश्च द्युतिमतः पुत्राः सप्त महात्मनः॥

कुशलो मन्दरागश्चोष्णः पीवरोऽथोन्मकारकः॥ १२॥

मुनिश्च दुन्दुभिश्चैव सप्तैते तत्सुता हरा॥

Dyutimān had seven high-souled sons in the insular continent of Krouñca, Kuśala, Mandaga, Uṣṇa, Pivara, Andhakāraka, Muni and Dun-dubhi; these seven were his sons, O Hara.

क्रौञ्चश्च वामनश्चैव तृतीयश्चान्य (थ) कारकः॥ १३॥

दिवावृत्पञ्चमश्चान्यो दुन्दुभिः पुण्डरीकवान्॥

गौरी कुमुद्वती चैव संध्या रात्रिर्मनोजवा॥ १४॥

ख्यातिश्च पुण्डरीका च सप्तैता वर्षनिम्नगाः॥

The seven mountains were Krouñca, Vāmana, the third Andhakāraka, Devavṛta, Mahāśaila, Dundubhi and Paṇḍarikavān. Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā,

Khyātī and Puṇḍarīka—these seven were the boundary rivers.

शाकद्वीपेश्वराद्भव्यात्सप्त पुत्राः प्रजज्ञिरे॥ १५॥

जलदश्च कुमारश्च सुकुमारोरुणी बकः॥

कुसुमोदः समोदार्किः सप्तमश्च महाद्रुमः॥ १६॥

The king of the insular continent of Śāka begat seven. sons, viz., Jalada, Kumāra, Sukumāra, Maṣibaka, Kusumoda, Samodārki and the seventh Mahādruma.

सुकुमारी कुमारी च नलिनी धेनुका च या॥

इक्षुश्च वेणुका चैव गभस्ती सप्तमी तथा॥ १७॥

Sukumārī, Kumārī, Nalinī, Dhenukā, Ikṣu, Velṇukā and Gabhāṣṭi were the seven rivers.

शबलात्पुष्करेशाच्च महावीरश्च धातकिः॥

अभृद्वर्षद्वयं चैव मानसोत्तरपर्वतः॥ १८॥

Śavalā, the king of Puṣkara, begat the great hero Dhātakī. The two Varṣas were situate on the mount Mānasottara.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भुवनकोशवर्णनं नाम षट्पञ्चाशत्तमोऽध्यायः॥ ५६॥

अध्यायः ५७ / Chapter 57

हरिरुवाच

सप्ततिस्तु सहस्राणि भूम्युच्छ्रयोऽपि कथ्यते॥

दशसाहस्रामेकैकं पातालं वृषभध्वज॥ १॥

अतलं वितलं चैव नितलं च गभस्तिमत्॥

महाख्यं सुतलं चार्यं पातालं चापि सप्तमम्॥ २॥

Hari said :—Twenty seven thousand yojanas is the extent of the earth and ten thousand and one is that of the nether region. O bull-emblem'd deity, Atala, Vitala, Nitala, Gabhastimān, Mahākṣya, Sutala and Agra are the seven Pātālas.

कृष्णा शुक्लारुणा पीता शर्करा शैलकाञ्चना॥

भूमयस्तत्र दैतेया वसन्ति च भुजङ्गमाः॥ ३॥

Kṛṣṇa (dark-blue), Śuklārṇa (white as sun), Pīta (yellow), Śarkarā and Śailakañcana are the lands there where the Daityas and serpents reside.

रौद्रे तु पुष्करद्वीपे नरकाः सन्ति ताञ्छृणु॥

रौखः सूकरो रोघस्तालो विनशनस्तथा॥ ४॥

योजनानां सहस्राणि ऊर्ध्वं पञ्चाशदुच्छ्रितः॥

तावच्चैव च विस्तीर्णः सर्वतः परिमण्डलः॥ १९॥

It was a thousand Yojanas in height. Its summit was five hundred yojanas high and its extent on all sides, was the same.

स्वादूदकेनोदधिनि पुष्करः परिवेष्टितः॥

स्वादूदकस्य पुरतो दृश्यते लोकसंस्थितिः॥ २०॥

द्विगुणा काञ्चनी भूमिः सर्वजन्तुविवर्जिता॥

लोकालोकस्ततः शैलो योजनायुतविस्तृतः॥

तमस्त्रा पर्वतो व्याप्तस्तमोऽप्यण्डकटाहतः॥ २१॥

The insular continent of Puṣkara is encircled on all sides by the ocean of sweet water. Before the sweet waler is seen the country inhabited by people; the gold fields, shorn of all animals, constitute the half of the continent. The mountain is Lokāloka, one Āyuta of yojanas in extent. One part of this mountain is enshrouded with darkness and the other part is free from it.

महाज्वालस्तप्तकुम्भो लवणोऽथ विमोहितः॥

रुधिराख्यो वैतरणी कृमिशः कृमिभोजनः॥ ५॥

असिपत्रवनः कृष्णो नानाभक्षश्च दारुणः॥

तथा पूयवहः पापो वह्निज्वालस्तवधः शिराः॥ ६॥

सदंशः कृष्णसूत्रश्च तमश्चावीचिरेव च॥

श्वभोजनोऽथाप्रतिष्ठोष्णवीचिर्नरकाः स्मृताः॥ ७॥

In the terrific insular continent of Puṣkara are situate the hells. Hear their names. They are Rourava, Sūkara, Rodha, Tālā, Viṣāsana, Mahājvāla, Taptakumbha, Lavaṇa, Vimdhita, Rudhira, Vaitaraṇī, Kṛmīṣa, Kṛmibhojana, Asipatravaṇa, Kṛṣṇa, the terrific hell Nābhakṣa, Pūyavaha, Pāpa, Vanhijvāla, Kṛṣṇsūtra, Tama, Avici, Śvabhōjana, Apratiṣṭa, Uṣavici.

पापिनस्तेषु पच्यन्ते विपशस्त्राग्निदायिनः॥

उपर्युपरि वै लोका रुद्र ! भूतादयः स्थिताः॥ ८॥

The sinners who administer poison, use weapons and set fire, are wasted there. O Rudra, the various lokas or regions are situate one over another.

वारिवह्नयनिलाकशैर्वृतं भूतादीनां च तत्॥
तदण्डं महता रुद्र ! प्रधानेन च वेष्टितम्॥ १॥
अण्डं दशगुणं व्याप्य नारायणः स्थितः॥ १०॥

The various elements are also situate in this

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भुवनकोशगतपातालनरकादिनिरूपणं
नाम सप्तपञ्चाशत्तमोऽध्यायः॥ ५७॥

अध्यायः ५८ / Chapter 58

हरिरुवाच

वक्ष्ये प्रमाणसंस्थाने सूर्यादीनां शृणुष्व मे॥
योजनानां सहस्राणि भास्करस्य रथो नव॥ १॥

Hari said :—Hear, I will now describe the position and the dimension of the sun and other planets. The sun has nine cars, each a thousand yojanas in dimension.

ईषादण्डस्तथैवास्य द्विगुणो वृषभध्वज॥
सार्द्धकोटिस्तथा सप्त नियुतान्यधिकानि च॥ २॥
योजनानां तु तस्याक्षस्तत्र चक्रं प्रतिष्ठितम्॥
त्रिनाभिमति पञ्चारे षण्णेमिन्यक्षयात्मके॥ ३॥

Twice this number is the dimension of its plough, O bull-emblem deity. Half a koṭi and seven Niyuta of yojanas is the dimension of its Akṣa (part of wheel), where the wheel is placed. It has three naves and six Nemis (circumference).

संवत्सरमये कृत्स्नं कालचक्रं प्रतिष्ठितम्॥
चत्वारिंशत्सहस्राणि द्वितीयोऽक्षो विवस्वतः॥ ४॥

This wheel goes one round within one full year. The second Akṣa of the car of Vivasvān is forty thousand yojanas in dimension.

पञ्चान्यानि तु सार्द्धानि स्यन्दन वृषध्वज॥
अक्षप्रमाणपुंभयोः प्रमाणं तु युगाद्धयोः॥ ५॥
ह्रस्वोऽक्षवस्तद्युगाद्धेन ध्रुवाधारे रथस्य वै॥
द्वितीयेऽक्षे तु तच्चक्रं संस्थितं मानसाचले॥ ६॥

The five others have each half the same dimension. O bull-emblem deity. The extent of each of the two Akṣas is half a yoga (cycle); the sinaller Akṣa, of the car, with half the cycle is stationed in the polar star. And the second wheel is stationed in the mount Mānasa.

order. O Rudra, the egg is encircled by the principle of greatness and that again by water, fire and ether covering the space ten times dlat occupied by the egg.

गायत्री सबृहत्याष्टिगजगतीत्रिष्टुवेव च॥

अनुष्टुप्पङ्क्तिरित्युक्ताश्छन्दांसि हरयो रवेः॥ ७॥

Gāyatrī, Samvṛhatī, Uṣṇic, Jagati, Trīṣṭup, Anuṣṭup, and Paṅkti-these metres are the the horses of the sun.

धाता क्रतुस्थला चैव पुलस्त्यो वासुकिस्तथा॥

रथकृद्गमणीर्हेतिस्तुम्बुरुश्चैत्रमासवे॥ ८॥

अर्यमा पुलहश्चैव रथौजाः पुञ्जिकस्थला॥

प्रहेतिः कच्छनीरश्च नारदश्चैव माधवे॥ ९॥

मित्रोऽत्रिसतक्षको रक्षः पौरुषेयोऽथ मेनका॥

हाहा रथस्वनश्चैव ज्येष्ठे भानो रथे स्थिताः॥ १०॥

Dhātā, Kratusthala. Pulastya, Vāsuki, Rathakṛt. Agramanī, Heti and Tumbhru reside in the solar disc in the month of Caitra, Aryamā, Pulahā, Rathoujas, Puñjikasthala, Praheti, Kaccha, Nira and Nārada in the month of Vaiśāka. Mitra, Atri, Takṣaka, Rakṣa, Pouruṣeya, Menāka, Hāhā, Rathasvana reside on the car of the sun in the month of Jyēṣṭha.

वरुणो वसिष्ठो रम्भा सहजन्त्या कुहूर्बुधः॥

रथचित्रस्तथा शुक्रो वसन्त्याषाढसंज्ञिते॥ ११॥

Varuṇa, Vasiṣṭha, Rambhā, Sajanya, Kuhu, Budha, Rathacitra and Śukra live in the month of Āṣāḍha.

इन्द्रो विश्वावसुः स्रोत (श्रोत्र) एलापत्रस्तथाङ्गिराः॥

प्रम्लोचा च नभस्येते सर्पाश्चार्के तु सन्ति वै॥ १२॥

Indra, Viśvavasū, Śrota, Elāpatra, Aṅgirā, Pramlocā and Nabha-these serpents live in the month of Śrāvaṇa.

विवस्वानुग्रसेनश्च भृगुरापूरणस्तथा॥

अनुम्लोचाशङ्कुपालौ व्याघ्रो भाद्रपदे तथा॥ १३॥

Vivasvān, Ugrasena, Bhṛgu, Apūraṇa, Anumlocā, Śaṅkhaṇḍa and Vyāgra live in the month of Bhādrapāda.

पूषा च सुरुचिर्धाता गौतमोऽथ धनञ्जयः॥

सुषेणोऽन्यो घृताची च वसन्त्याश्वयुजे रवौ॥ १४॥

Pūṣā, Suruci, Dhātā, Goutama, Dhanañjaya, Suśeṇa, Ghṛtācī live in the sun in the month of Aśvina.

विशवावसुर्भरद्वाजः पर्जन्यैरावतौ तदा॥

विश्वाचीसेनजिच्चापः(पि)क्रात्किंचाधिकारिणः॥ १५॥

Viśvāvasu, Bhāradvāja, Parjanya, Airāvata. Viśvācī, Senajit, and Āpā—these are entitled to live in the month of Kārtika.

अंशुश्च काश्यपस्ताक्षर्यो महापद्मस्तथोर्वशी॥

चित्रसेनस्तथा विद्युन्मार्गशीर्षाधिकारिणः॥ १६॥

Aṅśu, Kāśyapa, Tarkṣya, Mahāpadma, Urvaśī, Citrasena, and Vidyut live in tile month of Agraḥavaṇa.

क्रतुर्भर्गस्तथोर्णायुः स्फूर्जः कर्कोटकस्तथा॥

अरिष्टनेमिश्चैवान्या पूर्वचित्तिर्वरात्सराः॥

पौषमासे वसन्त्येते सप्त भास्करमण्डले॥ १७॥

Kratu, Bharga, Urṇāyu, Sphurja, Bharga, Urṇāyu, Karkoṭ, Ariṣṭanemi, Pūrvacitti, and the most excellent Apsarāsa live in the solar disc in the month of Pouṣa.

त्वष्टाथ जमदग्निश्च कम्बलोऽथ तिलोत्तमा॥

ब्रह्मापेतोऽथ ऋतजिद्धतराष्ट्रश्च सप्तमः॥

माघमासे वसन्त्येते सप्त भास्करमण्डले॥ १८॥

Tvaṣṭā, Jamadāgni. Kamsala, Tilottamā, Brahmāpeta, Rītajit and Dhṛtarāṣṭra live in the solar disc in the month of Māgha.

विष्णुश्वतरो रम्भा सूर्यवर्चाश्च सत्यजित्॥

विश्वामित्रस्तथा रक्षो यज्ञापेतो हि फाल्गुने॥ १९॥

Viṣṇu, Aśvatara, Rambhā, Suryavarcca, Satyajit, Viśvāmitra, Rakṣa and Yajñapeta live in the month of Phalguṇa.¹

1. The following is the list of English months corresponding with Hindu ones:

| Hindu | English. |
|---------|--------------------|
| Viśākha | March, April |
| Jyeṣṭha | April, May |
| Aṣāḍha | May, June |
| Śrāvaṇa | June, July |
| Bhādra | July, August |
| Aśvin | August, September |
| Kārttik | September, October |

सवितुर्मण्डले ब्रह्मन्विष्णुशक्त्युपबृंहिताः॥

स्तुवन्तिः मुनयः सूर्यः गन्धर्वैर्गीयते पुरः॥ २०॥

O Brahman, the solar disc is pervaded by the energies of Viṣṇu. The ascetics laud the sun and the Gandharvas sing before.

नृत्यन्त्योऽप्सरसो यान्ति सूर्यस्यानुनिशाचराः॥

वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसंग्रहः॥ २१॥

The Apsarās dance and the night-rangers follow the sun. The Pannāgas carry (the vehicle) and the Yakṣas collect the bridles.

बालखिल्यास्तथैवैनं परिवार्य समासते॥

रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः॥ २२॥

वामदक्षिणतो युक्ता दश तेन चरत्यसौ॥

वार्यं (ख)गिन्द्रव्यसम्भूतो रथश्चन्द्रसुतस्य च॥ २३॥

The Vālakhilya Ṛṣis sit encircling him. The car of the moon has three wheels and the horses are white as Kunda flowers. It runs, drawn by ten horses, on the right and left. The car of the son of the moon (Budha) is made. of [the essence of air and fire.

पिशंगेस्तुरगैर्युक्तः सोऽष्टाभिर्वायुवेगिभिः॥

सवरूथः सानुकर्षो युक्तो भूमिभवैर्हयैः॥ २४॥

सोपांगपताकस्तु शक्रस्यापि रथो महान्॥

रथो भूमिसुतस्यापि तप्तकाञ्चनसन्निभः॥ २५॥

अष्टाश्वः कांचनः श्रीमान्भौमस्यापि रथो महान्॥ २६॥

पद्मरागारुणसौरश्वैः संयुक्तो वह्निर्बभूवैः॥

अष्टाभिः पाण्डुरैर्युक्तैर्वाजिभिः कांचने रथे॥ २७॥

It is drawn by eight yellow-coloured steeds fleet as the wind. The great chariot of Śukra has a Varutha², Anukarṣa³, is drawn by horses born of earth and adorned with flags. The huge chariot of Bhūmi's (earth) son (Mars) is of the clour of molten gold and is drawn by eight steeds, of the colour of the filaments of a lotus and born of fire.

| | |
|-----------|--------------------|
| Agrāhyaṇa | October, November |
| Pouṣa | November, December |
| Māgh | December, January |
| Phalguṇa | January, February |
| Caitra | February, March |

2. A sort of woode frame 1e or fender with which a chariot is provided as a defence against collision.

3. The axle-tree or bottom of a carriage.

तष्टंस्तिष्ठति वर्षं वै राशौराशौ बृहस्पतिः॥
 आकाशसम्भवैरश्वैः शवलैः स्यन्दनं युतम्॥ २८॥
 समारुह्य शनैर्याति मन्दगामी शनैश्चरः॥
 स्वर्भानोस्तुरगा ह्यष्टौ भृङ्गाभा धूसरं रथम्॥ २९॥

Jupiter resides for one year at every sign of a Zodiac sitting on his golden car drawn by eight yellowish-white horses. Riding a car drawn by horses of variegated colour and born of ether Saturn moves slowly on; Svarbhanu¹ has eight horses of the colour of the earth and his car is grey-hued.

॥ इति श्रीगारुडे महापुराणे पूर्वखंडे प्रथमांखाये आचारकाण्डे भुवनकोशनिरूपणं नामाष्टपंचाशत्तमोऽध्यायः॥ ५८॥

अध्यायः ५९ / Chapter 59

सूत उवाच

ज्योतिश्चक्रं भुवो मानमुक्त्वा प्रोवाच केशवः॥

चतुर्लक्षं ज्योतिषस्य सारं रुद्राय सर्वदः॥ १॥

Sūta said :—Having learnt the solar system and the dimension of the earth Keśava communicated, unto Rudra, the essence of astronomy having four characteristic marks.

हरिरुवाच

कृत्तिकास्त्वग्निदेवत्या रोहिण्यो ब्रह्मणः स्मृताः॥

इल्वलाः सोमदेवत्या रौद्रं चार्द्रमुदाहृतम्॥ २॥

पुनर्वसुस्तथादित्यस्तिष्यश्च गुरु दैवतः॥

अश्लेषाः सर्पदेवत्या मघाश्च पितृदेवताः॥ ३॥

Hari said :—Kṛttikā (Gemini)² is the planet of the fire god and Rohiṇī (Cancer) is of Brahma. Ilvalā (stars in the Orion's head) belonging to Soma and Ārdrā (Virgo) to Rudra Āditya (the sun) and Punarvasu (Libra) are the planets of the preceptor. Aśleṣā (Sagita) is the planet of the serpents while Maghā (Capri) is that of the departed manes.

भाग्याश्च पूर्वफलुन्य अर्यमाच तथोत्तरः॥

सावित्रश्च तथा हस्ता चित्रा त्वष्टा प्रकीर्तितः॥ ४॥

Pūrva Phālgunī (Aquari) is the planet of

सकृद्युक्तास्तु भूतेश बहन्त्यवितरं शिव॥

तथा केतुरथास्यश्वा अष्टौ ते वातरंहसः॥ ३०॥

पलालधूमवर्णाभा लाक्षारसनिभारुणाः॥

द्वीपनद्यद्रुदन्वन्तो भुवनानि हरेस्तनुः॥ ३१॥

O lord of goblins, yoked to his car they carry him, day and night. Rāhu's car has eight horses, fleet as the wind and smoky-coloured and which have their tongues coated with saliva. On it he roams over the earth consisting of islands, rivers and mountains.

good luck as well as the sun, Uttara-Phālguna (Pisces), Savitrā (sun) Hastā³, Citrā⁴ and Tvaṣṭā (sun).

स्वाती च वायुदेवत्या नक्षत्रं परिकीर्तितम्॥

इन्द्राग्निदेवता प्रोक्ता विशाखा वृषभध्वजः॥ ५॥

Svāti is known as the star of the wind-god and Viśākhā, O bull-embled deity, is that of Indra and Fire god.

मैत्रमृक्षमनूराधा ज्येष्ठा शाक्रं प्रकीर्तितम्॥

तथा निर्वृतिदेवत्यो मूलस्तज्जैरुदाहृतः॥ ६॥

Maitram, Ikṣam, Anurādhā and Jyēṣṭha are the stars of Śakra. Mūlas is the star of Nirṛti.

आप्यास्त्वाषाढपूर्वास्तु उत्तरा वैश्वदेवताः॥

ब्राह्मश्चैवाभिजित्प्रोक्तः श्रवणा वैष्णवः स्मृतः॥ ७॥

Aṣādhā Pūrva is that of water-god and Uttarā is that of Viśvadevatās. Abhijit is the star of Brahma and Śravaṇa is that of Viṣṇu.

वासवस्तु तथा ऋक्षं धनिष्ठा प्रोच्यते बुधैः॥

तथा शतभिषा प्रोक्तं नक्षत्रं वारुणं शिव॥ ८॥

Rikṣam is the star of Vāsava, and Dhaniṣṭhā is that of Budha; while the star Śatābhīṣa is that of Varuṇa.

आजं भाद्रपदा पूर्वा अहिर्बुध्न्यस्तथोत्तरा॥

पौष्णं च रेवती ऋक्षमश्वयुक्चाश्वदैवतम्॥ ९॥

1. Rāhu, the personified ascending node.

2. The third of the lunar mansions or constellation in the moon's path, consisting of six stars and corresponding to Pleiades.

3. The thirteenth lunar aster ism designated by a hand and containing five stars.

4. A star in the virgin's spikae.

Bhadrpadā appears in the east, Ahirbbrudhana in the north as well as Puṣyā, Revatī, Rikṣam, Aśvayuk.

भरण्युक्षं तथा याम्यं प्रोक्तास्ते ऋक्षदेवताः॥
ब्रह्माणी संस्थिता पूर्वं प्रतिपन्नवमीतिथौ॥ १०॥
माहेश्वरी चोत्तरे च द्वितीया दशमीतिथौ॥
पञ्चम्यां च त्रयोदश्यां वाराही स्थिता॥ ११॥
षष्ठ्यां चैव चतुर्दश्यामिन्द्राणी पश्चिमे स्थिता॥
सप्तम्यां पौर्णमास्यां च चामुण्डा वायुगोचरे॥ १२॥
अष्टम्यमावास्ययोगे महालक्ष्मीगोचरे॥
एकादश्यां तृतीयायामिनिकोणो तु वैष्णवी॥ १३॥

Bharaṇī appears in the north. These are caned Rikṣa devatās.

On the first and ninth day of the fortnight Brahmanī is stationed in the east, on the second and tenth day of the fortnight, Maheśvarī is stationed in the north, on the fifth, and the thirteenth days. Varāhī appears in the south, on the sixth, and the fourteenth days, Indrāṇī is stationed in the west on the seventh day and on the full-moon, day, Cāmuṇḍā appears in the northwest, on the eighth, and Amāvasyā day, Mahālakṣmī is stationed in the north-east, on the eleventh, and third day of the fortnight, Vaiṣṇavī appears in the south-east, on the twelfth.

द्वादश्यां च चतुर्थ्यां तु कौमारी नैऋते तथा॥
योगिनीसम्मुखेनैव गमनादि न कारयेत्॥ १४॥
अश्विनीमैत्रेयवत्यो मृगमूलपुनर्वसु॥
पुष्या हस्ता तथा ज्येष्ठा प्रस्थाने श्रेष्ठमुच्यते॥ १५॥

And on the fourth day Koumarī appears in the south-east. One should not leave his house for another place while Yoginī¹ is in front. Aśvinī, Revatī, Mṛgamūlā, Punarvasu, Puṣya, Hasta and Jyēṣṭhā are the most auspicious stars under whose auspices one should leave his house.

हस्तादिपंचऋक्षाणि उत्तरात्रयमेव च॥
अश्विनी रोहिणी पुष्या धनिष्ठा च पुनर्वसू॥ १६॥
वस्त्रप्रावरणे श्रेष्ठो नक्षत्राणां गणसः स्मृतः॥
कृत्तिका भरण्यश्लेषा मघा मूलविशाख्योः॥ १७॥

1. A female fiend or spirit attendant on and created by Durgā. Here it refers to the star presiding over evil spirits.

त्रीणि, पूर्वा तथा चैव अधोवक्त्राः प्रकीर्तिताः॥

एषु वापीतडागादिकूपभूमितृणानि च॥ १८॥
देवागारस्य खननं निधानखननं तथा॥

The five Rikṣas, Hastā², the three Uttarās, Aśvinī, Rohiṇī, Puṣyā, Dhaniṣṭhā, Punarvasu are the stars most favourable for putting on new raiments. Kṛttikā, Bharaṇī, Aśleṣā, Maghā, which are known to have their faces directed

2. These groups of fixed stars of "constellations" can be identified on clear star-light nights by the following marks

1. Aśvinī 3 stars resembling a horse's face.
2. Bharaṇī 3 stars in the shape of deep laid triangle.
3. Kṛttikā 6 stars resembling a barber's razor.
4. Rohiṇī 5 stars resembling a cart.
5. Mrgaśīrā 3 stars in the shape of a man's head.
6. Ārdrā 1 star bright as coral bead.
7. Punarvasu 5 stars in the form of a potter's wheel.
8. Puṣyā 3 stars resembling a blood sucker.
9. Aśleṣā 6 stars like a serpent.
10. Maghā 5 stars like a planquin.
11. Pūrva 2 stars resembling eyes.
- Phālguṇī
12. Uttara 2 stars resembling eyes.
- Phalguṇī
13. Hastā 5 stars like human fingers.
14. Citrā 1 star shining like a pearl.
15. Svāti 1 star like a sapphire.
16. Viśakhā 5 stars like a potter's wheel.
17. Anurādhā 3 stars resembling an umbrella.
18. Jyēṣṭhā 3 stars resembling an umbrella.
19. Mūla 5 stars like a crouching lion.
20. Pūrvāṣāḍhā 2 stars each resembling the points of a square.
21. Uttarā-ṣāḍhā 2 stars each resembling the points of a square.
22. Śrāvaṇa 3 stars like an arrow.
23. Dhaniṣṭhā 3 stars like a man's head.
24. Śatābhīṣā A hundred stars in the shape of a flower.
25. Pūrvabhā 2 stars each forming the sides of a drapadā cot.
26. Uttarābhā 2 stars each forming the sides of a drapadā cot.
27. Revatī 3 stars in the shape of a fish.

down wards, are favourable for digging tanks, wells and reservoirs of water and for cultivating lands and laying foundations of temples and dwelling houses.

गणितं ज्योतिषारम्भं खनिबिलप्रवेशनम्॥ १९॥
 कुर्यादधोगतान्येव अन्यानि च वृषध्वज॥
 रेवती चाश्विनी चित्रा स्वाती हस्ता पुनर्वसु॥ २०॥
 अनुराधा मृगो ज्येष्ठा एते पार्श्वमुखाः स्मृताः॥
 गजोष्टाश्वबलीवर्द्धदमनं महिषस्य च॥ २१॥

When these stars and others, O bull-embodied deity, go down it is the best time to begin the study of Mathematics, Astronomy and enter into mines, ditches, etc. When Revatī, Aśvinī, Citrā, Svātī, Hastā, Punarvasu, Anurādhā, Mrga, Jyēṣṭhā, all these lie sideways it is the best time for taming elephants, camels, bulls and buffaloes.

बीजानां वपनं कुर्यादग्नागमनादिकम्॥
 चक्रयन्त्र रथानां च नावादीनां प्रवाहणम्॥ २२॥

For sowing seeds and for paying visits. The cows should also be tamed under the influence of these stars. The wheels and machineries of cars should be constructed and boats should be floated.

पाश्वेषु यानि कर्माणि कुर्यादितेषु तान्यपि॥
 रोहिण्यार्द्रा तथा पुष्या धनिष्ठा चोत्तरात्रयम्॥ २३॥
 वारुणं श्रवणं चैव नव चोर्ध्वमुखाः स्मृताः॥
 एषु राज्याभिषेकं च पट्टबन्धं च कारयेत्॥ २४॥

When Rohiṇī, Ārdrā, Puṣyā, Dhaniṣṭhā, the three Uttarās, Vāruṇa, Śravaṇa,—these nine have their faces upwards it is the best time for installing asking in the kingdom, and putting on silk raiments.

ऊर्ध्वमुख्यान्नुच्छ्रितानि सर्वायेतेषु कारयेत्॥
 चतुर्थी चाशुभा षष्ठी अष्टमी नवमी तथा॥ २५॥
 अमावास्या पूर्णिमा च द्वादशी च चतुर्दशी॥
 अशुक्ला प्रतिपच्छ्रेष्ठा द्वितीयाचन्द्र सूनृता॥ २६॥
 तृतीया भूमिपुत्रेण चतुर्थी च शनैश्चरे॥

The most inauspicious days are the fourth, sixth, eighth, ninth and Amāvasyā. The full-moon, the twelfth, the fourteenth, and the first day of the dark fortnight, are most auspicious

days as also the second day when presided over by the Moon's son (Mercury), the third, by the Earth's son (Mars) and the fourth, by Saturn.

गुरौ शुभा पंचमी स्यात्षष्ठीमङ्गलशुक्रयोः॥ २७॥
 सप्तमी सोमपुत्रेण अष्टमी कुज भास्करौ॥
 नवमी चन्द्रवा(सौ) रेण दशमी तु गौरौ शुभा॥ २८॥

The fifth day of a fortnight is auspicious when it is presided over by Jupiter, the sixth day, when by Mars and Venus, the seventh day when by Mercury, the eighth when, by Mars, the ninth day, when by the Moon, and the tenth, when by Jupiter.

एकादश्या गुरुशुक्रौ द्वादश्यां च पुनर्बुधः॥
 त्रयोदशी शुक्रभौमौ शनौ श्रेष्ठा चतुर्दशी॥ २९॥
 पौर्णमास्यप्यमावास्या श्रेष्ठा स्याच्च बृहस्पतौ॥

The Jupiter is auspicious and pure on the eleventh day of a fortnight, the Mercury, on the twelfth day, the Venus, on the thirteenth day, the Saturn on the fourteenth day, and Jupiter is the most auspicious both on the Amāvasyā and the full-moon day.

द्वादशीं दहते भानुः शशी चैकादशीं दहेत्॥ ३०॥
 कुजो दहेच्च दशमीं नवमीं च बुधो देहत्॥
 अष्टमीं दहते जीवः सप्तमीं भार्गवो देहत्॥ ३१॥

The Sun burns the twelfth day of a fortnight, the Moon the eleventh day, the Mars, the tenth day, the Mercury, the ninth day, the Jīva¹, the eighth day, Bhāragava (Venus), the seventh day.

सूर्यपुत्रो दहेत्षष्ठीं गमनाद्यासु नास्ति वै॥
 प्रतिपन्नवमीष्वेव चतुर्दशचष्टमीषु च॥ ३२॥
 बुधवारेण प्रस्थानंदूरतः परिवर्जयेत्॥

And the Sun's son, the sixth. One should not leave his house on such a day. On the first, ninth, fourth, tenth, and eighth day of a fortnight, and on Wednesday one should postpone his departure for a distant country.

मेघे कर्कटके षष्ठी कन्यायां मिथुनेऽष्टमी॥ ३३॥
 वृषे कुम्भे चतुर्थी च द्वादशी मकरे तुले॥
 दशमीं वृश्चिके सिंहे धनुर्मीने चतुर्दशी॥ ३४॥

1. The constellation Puṣya—the eighth lunar mansion (Scorpi) consisting of three stars.

एता दग्धा न गन्तव्यं पीडादिः किल मानवैः॥

विशाखात्रयमादित्ये पूर्वाषाढा त्रये शशी॥ ३५॥

The sixth day under the influence of Aries¹ and Cancer, the eighth day of Virgo and Gemini, the fourth day of Taurus and Aquaris, the twelfth day of Capricornus and Libra, the tenth day of Libra and Scorpio and the fourteenth day of Sigattarius and Pisces are all inauspicious, and no man should leave his house on any these of days.

धनिष्ठात्रितयं भौमे बुधे वै रेवतीत्रयम्॥

रोहिण्यादित्रयं जीवे शुक्रे पुष्यात्रयं शिव॥ ३६॥

शनिवारे वर्जयेच्च उत्तराफल्गुनीत्रयम्॥

एषु योगेषु चोत्पामृत्युरोगादिकं भवेत्॥ ३७॥

When the three stars of Dhaniṣṭha are in conjunction with Mars, when the three stars of Revatī are with Mercury, when the three stars of Viśākhā are with the sun, when the moon is in the three stars of Pūrvaśādhā, when the three stars of Rohiṇī are in Puṣyā and when the three stars of Puṣyā are with Venus [they always forebode evil.] One should avoid the three stars of Uttara Phālguna on Saturday. These conjunctions forebode calamities either ending in death or a fatal disease.

मूलेऽर्कः श्रवणे चन्द्रः प्रोष्ठपद्मत्तरे कुजः॥

कृत्तिकासु बुधश्चैव रुद्र पुनर्वसुः॥ ३८॥

पूर्वफल्गुनी शुक्रे च स्वातिश्चैव शनैश्चरे॥

एते चामृतयोगाः स्युः सर्वकार्यप्रसाधकाः॥ ३९॥

1. The following are the English equivalents of the Rāśīs or signs of the Zodiac under the influence of which men are born.

| | | |
|---------|--------------|-----------|
| Meṣa | Aries | 1st sign. |
| Karka | Cancer | 4th " |
| Kanyā | Virgo | 6th " |
| Mithuna | Gemini | 3rd " |
| Vṛṣa | Taurus | 2nd " |
| Kumbha | Aquaris | 11th " |
| Makara | Capricornus. | 10th " |
| Tulā | Libra | 7th " |
| Vṛścika | Scorpio | 8th " |
| Simha | Leo | 5th " |
| Dhanu | Sagittarius | 9th " |
| Mīna | Pisces | 12th " |

कालं प्रवध्यन्ति? शक्तिदा? नेष्टमं द? ॥

शेषे पर्वादिस्तु ज्ञेयः कालः कालविशारदैः॥ ४०॥

एकीकृत्याक्षरान्मात्रं नाम्नोः स्त्रीपुंसयोस्त्रिभिः॥

भागे द्विशेषे स्त्रीनाशः पुंसः स्यादेकशून्ययोः॥ ४१॥

When the Sun is in conjunction with Mūla, when the moon is with Śrāvaṇā, when Mars is with Pūrva and Uttara Bhādrapadā, when Mercury is with Kṛttikā when Jupiter is with Punarvasu, when Venus is with Pūrva Phālguna, when Saturn is with Svati these conjunctions are called *Amṛtayaoga* which yields success in all undertakings.

विष्कम्भे घटिकाः पंच शूले सप्त प्रकीर्तिताः॥

षड्गण्डे चातिगण्डे च नव व्याघातवज्रयोः॥ ४२॥

Viṣkumbhayoga lasts for five hours. Śūla-yoga lasts for seven hours. Gaṇḍa and Atigaṇḍa, yogas, last for six hours, and Vyāghātavajra, for nine hours.

व्यतीपाते च परिधे वैधृते च दिनेदिने॥

एते मृत्युयुता ह्येषु सर्वकर्माणि वर्जयेत्॥ ४३॥

And Vyatipāt, and Parigha, yogas, last for one whole day. These combinations may even bring on death and therefore a man should avoid them every work.

हस्तेऽर्कश्च गुरु पुष्ये अनुराधा बुधे शुभा॥

रोहिणी च शनौ श्रेष्ठा सौमं सोमेन वै शुभम्॥ ४४॥

शुक्रे च रेवती श्रेष्ठा अश्विनी मंगले शुभा॥

एतेषु सिद्धियोगा वै सर्वदोषविनाशनाः॥ ४५॥

The combination between Hastā and the Sun, Jupiter and Puṣya, Mercury and Anurādhā, Rohiṇī and Saturn, Moon and Souma, Venus and Revatī and Mars and Aśvinī is always auspicious. These combinations are called Siddhi yogas and they avert every form of calamity.

भार्गवे भरणी चैव सोमे चित्रा वृषध्वजः॥

भौमे चैवोत्तराषाढा धनिष्ठा च बुधे हरः॥ ४६॥

गरौ शतभिषा रुद्रः शुक्रः शूले वै रोहिणी तथा॥

शनौ च रेवती शम्भो! विषयोगाः प्रकीर्तिताः॥ ४७॥

The combinations between the Sun and Bharanī, the Moon and Citrā, Mars, Uttara-Āṣāḍā, Mercury and Dhaniṣṭhā, Saturn and

Revatī are called, O Śambhu, Viṣa-yogas (poisonous combinations).

पुष्यः पुनर्वसुश्चैव रेवती चित्रया सह॥
श्रवणं च धनिष्ठा च हस्ताश्विनीमृगास्तथा॥ ४८॥
कुर्याच्छताभिषायां च जातकर्मादि मानवः॥
विशाखा चोत्तरात्रीणि मघाद्रा भरणी तथा॥
आश्लेषा कृत्तिका रुद्र! प्रस्थाने मरणप्रदाः॥ ४९॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे ज्योतिःशास्त्रे नक्षत्रतद्देवतादग्धयोगादिनिरूपणं नामैकोनषष्टितमोऽध्ययः॥ ५९॥

अध्यायः ६० / Chapter 60

हरिरुवाच

षडादित्ये दशा ज्ञेया सोमे पञ्चदश स्मृताः॥
अष्टावंगारके चव बुधैः सप्तदश स्मृताः॥ १॥
शनैश्चरे दश ज्ञेया गुरोरेकोनाविंशतिः॥
राहोर्द्वांशवर्षाणि एकविंशतिर्भागवे॥ २॥

Hari said :—The Daśā, or the maximum influence of the Sun lasts for six years, that of the Moon for fifteen years, that of Mars, for eight years, that of Mercury, for seventeen years, that of Saturn, for ten years, that of Jupiter, for nineteen years, that of Rāhu, for twelve years, and that of Venus, for twenty one years.

रवेर्दशा दुःखदा स्यादुद्वेगनृपनाशकृत्॥
विभूतिदा सोमदशा सुखमिष्टान्नादा तथा॥ ३॥

The influence of the Sun produces misery and anxiety and brings on the destruction of a king. The influence of the Moon yields wealth, happiness and savoury edibles.

दुःखप्रदा कुजदशा राज्यदेः स्याद्विनाशिनी॥
दिव्यस्त्री दा बुधदशा राज्यदा कोशवृद्धिदा॥ ४॥

The influence of Mercury gives heavenly bride and kingdom and increases wealth.

शनेर्दशा राज्यनाशबन्धुदुःखकारी भवेत्॥
गुरोर्दशा राज्यदास्यात्सुखधर्मादिदायिनी॥ ५॥

The influence of Saturn brings on the destruction of kingdoms and the misery of friends. The influence of Jupiter gives kingdom, happiness and virtue.

When the combination takes place between Puṣya, Punarvasu, Revatī, Citrā, Śrāvaṇa, Dhaniṣṭha. Hastā, Aśvinī, Mrga, and Śatabhiṣā, a man should perform rites consequent upon the birth of a child. O Rudra, if a child. O Rudra, if a man comes home for another place under the combination of any three planets of Viśākhā, Uttarā, Maghā, Ārdrā, Bharaṇī Aśleṣā and Kṛttikā, he meets with death.

राहोर्दशा राज्यनाशवयधिदा दुःखदा भवेत्॥
हस्त्यश्वदा शुक्रदशा राज्यस्त्रीलाभदा भवेत्॥ ६॥

The influence of Rāhu brings on the destruction of kingdoms, misery and diseases. The influence of Venus gives elephants, horses, kingdom and women.

मेष अंगारकक्षेत्रं वृषः शुक्रस्य कीर्तितः॥
मिथुनस्य बुधो ज्ञेयः सोमः कर्कटस्य च॥ ७॥
सूर्यक्षेत्रं भवेत्तिहः कन्या क्षेत्रं बुधस्य च॥
भार्गवस्य तुला क्षेत्रं वृश्चिकोगारकरस्य च॥ ८॥
धनुः सुर गुरोश्चैव शनेर्मकरकुम्भकौ॥
मीनः सुरगुरोश्चैव ग्रहक्षेत्रं प्रकीर्तितम्॥ ९॥

The constellation of Aries is the houses of Mars; Taurus, is of Jupiter; Gemini, is of Mercury; Cancer, is of the Moon; Leo, of the sun; Virgo is of Mercury; Libra, is of Venus; Scorpio, is of Mars Sagittarius, is of Jupiter; Capricornus and Aquaris are the houses of Saturn; Pisces, is of Jupiter.

पौर्णमास्याद्वयं तत्र पूर्वाषाढाद्वयं भवेत्॥
द्विराषाढः स विज्ञेयो विष्णुः स्वपिति कर्कके॥ १०॥

When there are two full-moon nights in one month, two Pūrva Āṣāḍhās and two Āṣāḍhās Viṣṇu sleeps in Cancer.

अश्विनी रेवती चित्रा धनिष्ठा स्यादलङ्कृतौ॥
मृगाहिकापिमाजार्श्वानः सूकरपक्षिणः॥ ११॥
नकुलो मूषकश्चैव यात्रा यां दक्षिणे शुभः॥

The stars Aśvinī, Revatī, Citrā, and Dhaniṣṭhā are the most auspicious stars for starting for a new place. Deer, monkey, cat, dog,

parrot, mungoose and mouse, when seen on the right side, are auspicious at the time of departure.

विप्रकन्या शिवा एषां शङ्खभेरीवसुन्धराः॥ १२॥

वेणुस्त्रीपूर्णकुम्भाश्च यात्रायां दर्शनं शुभम्॥

जम्बूकोष्ठखराद्याश्च यात्रायां वामके शुभाः॥ १३॥

The daughter of a Brāhmaṇa, a dead body, conch-shell, bugie, earth, bamboo, a woman, a pitcher full of water are auspicious when seen at the time of departure. A jackal, camel, and ass the auspicious when seen on the left hand side at the time of departure.

कार्पासौषधितैलं च पक्वाङ्गारभुजङ्गमाः॥

मुक्तकशी रक्तमाल्यग्नाद्यशुभमीक्षितम्॥ १४॥

Cotton, oil of a medicinal plant, burning embers, snakes, a woman with dishevelled hairs, a garland of red flowers and a naked person are always inauspicious when seen.

हिक्काय लक्षणं वक्ष्ये लभत्यूर्वे महाफलम्॥

आग्नेये शोकसंतापौ दक्षिणे हानिमाप्नुयात्॥ १५॥

I will now describe the characteristic marks of hiccough. When a man stands facing the east hiccough produces great fruits. When he faces the south-east it produces sorrow and anxiety.

नैऋत्ये शोकसंतापौ मिष्टान्नं चैव पश्चिमे॥

अथ प्राप्नोति वायव्ये उत्तरे कलहो भवेत्॥ १६॥

When he faces the south it does unjury. When he faces the south-west it produces sorrow and anxiety. When he faces the west it gives sweet food. When he faces the north-west he obtains wealth. When he faces the north he enters on a quarrel.

ईशाने मरणं प्रोक्तं हिक्कायाश्च फलाफलम्॥

विलिख्य रविचक्रं तु भास्करो नरसन्निभः॥ १७॥

यस्मिन्नुक्षे वसद्भानुस्तादादि त्रीणि मस्तके॥

त्रयं वक्त्रे प्रदातव्यमकैकं सकन्धयोन्यसेत्॥ १८॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डं प्रथमांशाख्ये आचारकाण्डे ज्योतिःशास्त्रे

ग्रहदशदिनरूपणं नाम षष्टिमोऽध्यायः॥ ६०॥

एकैकं बाहुयुग्मे तु एकैकं हस्तयोर्द्वयोः ॥

हृदये पञ्च ऋक्षाणि एकं नाभौ प्रदापयेत्॥ १९॥

ऋक्षमेकं न्यसेद्गुह्ये एकैकं जानुके न्यसेत्॥

नक्षत्राणि च शेषाणि रविपादे नियोजयेत्॥ २०॥

When he faces the north-east he is doomed to die. These are the good and evil. fruits of hiccough. Having drawn the solar circle one should imagine it to be the figure of a man. He should next calculate in what stars the Sun resides. He should then attribute three stars to the head; another three, to the face; one, to each shoulder; one, to each arm; one, to each hand; five star to the heart; one, to the navel; one, to the buttock; and one, to each knee-joint. The remaining stars should be assigned to the feet of the Sun.

चरणस्थेन ऋक्षेण अलपायुर्जायते नरः॥

विदेशगमनं जानौ गुह्यस्थे परदारवान्॥ २१॥

When one's presiding star is at the foot, the man becomes short-lived. When it is on the knee-joints, he goes to live in foreign countries. When it is on the buttock, he knows other people's wives.

नाभिस्थेनाल्पसंतुष्टो हृत्स्थेन स्यान्महेश्वरः॥

पाणिस्थेन भवेच्चौरः स्थानभ्रष्टो भवेद्भजे॥ २२॥

When it is on the navel, he becomes contented with little. When it is on heart, he becomes Maheshvara. When it is on the hands, he becomes a hero. When it is on the arms, he loses his position.

स्कन्धस्थिते धनपतिर्मुखे मिष्टान्नमाप्नुयात्॥

मस्तके पटुवस्त्रं स्यान्नाक्षत्रं यदि स्थितम्॥ २३॥

When it is on the mouth, he obtains dainty dishes. When it is on the head he obtains silk raiments.

अध्यायः ६१ / Chapter 61

हरिरुवाच

सप्तमोपचयसाद्यस्थश्चन्द्रः सर्वत्र शोभनः॥

शुक्लपक्षे द्वितीयस्तु पंचमो नवमस्तथा॥ १॥

Hari said :—When the Moon is on the increase from its seventh digit it is always and everywhere favourable.

संपूज्यमानो लोकैस्तु गुरुवद्दृश्यते शशी॥

चन्द्रस्य द्वादशावस्था भवन्ति शृणु ता अपि॥ २॥

It should be adored by people and the Moon is seen like Jupiter. There are twelve Daśās or stages of the Moon. Hear them.

त्रिपुत्रिषु च ऋक्षेषु अश्विन्यादि वदाम्यहम्॥

प्रवासस्थं पुनर्दृष्टं मृतावस्थं जयावहम्॥ ३॥

हास्यावस्थं नता (क्रीडा)वस्थं प्रमोदावस्थमेव च॥

विषादावस्थभोगस्थले ज्वरावस्थं व्यवस्थितम्॥ ४॥

कम्पा(न्या)वस्थं सुखावस्थं द्वादशावस्थगं भवेत्॥

प्रवासो हानिमृत्यु च जयो हासो रतिः सुखम्॥ ५॥

शोको भोगो ज्वरः कम्पः सुखं चेति क्रमात्फलम्॥

I will describe his station in every three stars beginning with Aśvinī. The twelve stages are Pravāsa (living in a foreign country), Punarṇaṣṭa (lost again), Mṛta (dead), Jaya (success), Hāsyā (smiling), Kṛīḍā (sporting), Pramoda (enjoying), Viśāda (sorrowing), Bhoga (enjoying), Jvarā (decrepitude), Kampa (trembling) and Svastha (sound health). The Moon, in his condition of Pravāsa, brings on injury and death, and in that of Jaya, merriment, sexual pleasure, and happiness, the other stages, viz., Śoka, Bhoga, Jvara, Kampa and Sukha respectively produce their destined fruits.

जन्मस्थः कुरुते तुष्टिं द्वितीये नास्ति निर्वृतिः॥ ६॥

तृतीये राजसन्मानं चतुर्थे कलहागमः॥

पञ्चमेन मृगाकेन स्त्रीलाभो वै तथा भवेत्॥ ७॥

घनधान्यागमः षष्ठे रतिः पूजा च सप्तम॥

अष्टमे प्राणसन्देहो नवमे कोशसञ्चयः॥ ८॥

दशमे कार्यनिष्पत्तिध्रुवमेकादशे जयः॥

द्वादशेन शशाकेन मृत्युरेव न संशयः॥ ९॥

When the Moon resides in the first house of

constellation at the time of birth he always gives satisfaction; when in the second, the person does not feel satiation; when in the third, the person enjoys royal honours; when in the fourth, he quarrels with other people; when the moon is in the fifth house the person obtains a good wife; when in the sixth, the person acquires wealth and corns; when in the seventh, he enjoys sexual pleasures and becomes the adored of all; when in the eighth there is danger to his life; when in the ninth his wealth is accumulated; when in the tenth, he brings his work to a successful close; when in the eleventh, he meets with success; when the Moon is in the twelfth house there is, forsooth, death for the man.

कृत्तिकादौ च पूर्वोण सप्तक्षाणि च वै व्रजेत्॥

मघादौ दक्षिणे गच्छेदनुराधादि पश्चिमे॥ १०॥

Under the influence of the seven stars forming the constellation of Kṛttikā it is better to start for the east. Under the influence of Maghā it is better to start for the south; under the influence of Anurādhā it is better to start for the west.

प्रशस्ता चोत्तरे यात्रा धनिष्ठादिषु सप्तसु॥

अश्विनी रेवती चित्रा धनिष्ठा समलंकृतौ॥ ११॥

मृगाश्विचित्रापुष्याश्च मूला हस्ता शुभाः सदा॥

कन्याप्रदाने यात्रायां प्रतिष्ठादिषु कर्मसु॥ १२॥

Under the influence of Dhaniṣṭhā it is better to start for the north. Aśvinī, Revatī, Citrā, Dhaniṣṭhā, Mṛgaśīrā, Puṣya, Mūla and Hastā are always favourable in marriage, for giving away a daughter in marriage for going out on business, for consecrating temples and for other religious and social ceremonies.

शुक्रचन्द्रौ हि जन्मस्थौ शुभदौ च द्वितीयके॥

शशिज्ञशक्रजीवाश्च राशौ चाथ तृतीयके॥ १३॥

If the Moon and Jupiter reside in the second house at the time of birth they are auspicious. The Moon, Jupiter and Puṣya are auspicious when they live in the third house with Gemini.

भौममन्दशशांकार्का बुधः श्रेष्ठश्चतुर्थके॥
शुक्रजीवौ पञ्चमे च चन्द्रकेतुसमाहितौ॥ १४॥

Mars, Saturn, Moon, Sun and Mercury are most auspicious when they live in the fourth house.

मन्दाकाँ च कुजः षष्ठे गुरुचन्द्रौ च सप्तमै॥
जशुक्रावष्टमे श्रष्टौ नवमस्थो गुरुः शुभः॥ १५॥

Saturn, Sun and Mars are auspicious in the sixth house, while Jupiter and Moon in the seventh. Venus is most auspicious in the eighth house, while Jupiter in the ninth.

अर्काकिचन्द्रा दशमे ग्रहा एकादशे खिलाः॥
बुधोऽथ द्वादशे चैव भार्गवः सुखदो भवेत्॥ १६॥

The Sun and Moon are auspicious in the

tenth house, while all the planets are auspicious in the eleventh house. Venus and Mercury are favourable in the twelfth house.

सिंहेन मकरः श्रेष्ठः कन्यया मेष उत्तमः॥
तुलया सह मीनस्तु कुम्भेन सह कर्कटः॥ १७॥
धनुषा वृषभः श्रेष्ठा मिथुनेन च वृश्चिकः॥
एतत्त्वडष्टकं ? प्रीत्यै भवत्येव न संशयः॥ १८॥

The combinations, between Leo and Capricornus, between Virgo and Aries, between Libra and Pisces, between Aquarius and Cancer, between Sagittaries and Taurus and between Gemini and Scorpio are most auspicious. These fourteen combinations always conduce to well being.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिःशास्त्रे ग्रहाणां
शुभाशुभस्थानादिरूपणं नामैकषष्टितमोऽध्यायः॥ ६१॥

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उदयात्तु समारभ्य राशौ भानुः स्थितो हरः॥
स्वराश्याद्यैर्व्रजेदह्नि षड्भिः षडभिस्तथा निशि॥ १॥

Hari said :—Begining from the time of its rising the sun lives in the various Rāśīs (signs of the Zodiac), O Hara. He lives for six days and six nitlus in his won Rāśī.

मीने मेषे च पञ्च स्युश्चतस्रो वृष कुम्भयोः॥
मकरे मिथुने तिस्रः पंच चापे च कर्कटे॥ २॥

He lives for five hours in Pisces and Aris, four hours in Taurus and Aquaris, three hours in Capricorn us and Gemini, five hours in Sagittarius and Cancer.

सिंहे च वृश्चिके षट् च सप्त कन्यातुले तथा॥
एता लग्नप्रमाणेन घटिकाः परिकीर्तिताः॥ ३॥
रसपूर्वावसानेषु रसाब्धिष्वरिसागराः॥
लङ्क्येदया हि तद्वत्त लग्ना मेषादयोऽथ वा॥ ४॥
मेषलग्ने भवेद्वन्ध्या वृषे भवति कामिनी॥
मिथुने सभगा कन्या वेश्या भवति कर्कटे॥ ५॥
सिंहे चैवाल्पपुत्रा च कन्यायां रूपसंयुता॥
तुलायां रूपमेश्वर्ये वृश्चिके कर्कशा भवेत्॥ ६॥

सौभाग्य धनुषि स्याच्च मकरे नीचगामिनी॥
कुम्भ चैवाल्पपुत्रा स्यान्मीने वैराग्यसंयुता॥ ७॥

Six hours in Leo and Scorpio and seven hours in Virgo and Libra. This is described as the extent of Lagna¹. If a woman is born when the Sun is in Aries she becomes barren; when he is in Taurus she becomes handsome in person; when, in Gemini, she becomes lucky; when, in Cancer, she becomes dissolute; when, in Leo, she becomes the mother of few children; when, in Virgo, she becomes supremely beautiful; when, in Libra, she is endowed with both beauty and fortune; when, in Scorpio, she becomes foul mouthed; when, in Sagittarius, she becomes fortunate: when, in Capricornus, she becomes mean; when, in Aquaris, she becomes the mother of few children; when, in Pisces, she is endued with the spirit of disassociation from tile world.

तुला कर्कटको मेषो मकरश्चैव राशयः॥
चरकाय्याणि कुर्याच्च स्थिरकाय्याणि चैव हि॥ ८॥
पञ्चाननो वृषः कुभो वृश्चिकः स्युः स्थिराणि हि॥
कन्या धनुश्च मीनश्च मिथुनं द्विस्वभावतः॥ ९॥

1. The Sun's entrance into a Zodiacal sign.

द्विस्वभावानि कर्माणि कुर्यादेषु विचक्षणः॥

यात्रा चरेण कर्तव्या प्रवेष्टव्यं स्थिरेण तु॥ १०॥

The Rāśi Libra, Cancer, Aries, Capricornus are both moveable and fixed. Leo, Taurus, Aquaris, and Scorpio are all fixed groups of stars. Virgo, Sagittarius, Pisces, and Gemini, are endued' with twofold characters. It is better to leave any place under the influence of moving stars and enter the house under that of fixed ones.

देवस्थापनवैवाह्यं द्विस्वभावन कारयेत्॥

प्रतिपच्चाथ षष्ठी च नन्दा चैकादशी स्मृता॥ ११॥

The installation of an image of tile deity should be made under the influence of that group of stars which are both moveable and fixed. The first, sixth, or the eleventh, day of a fortnight is called Nandā.

द्वितीया सतमी भद्रा द्वादशी वृषभध्वज॥

जयाष्टमी तृतीया च स्मृता रुद्र त्रयोदशी॥ १२॥

O bull-emblem'd deity, the second, seventh, or the twelfth day is called Bhadrā. The eight, third, of the thirteenth, day is called Jayā, O Rudra.

चतुर्थी नवमी रिक्ता सा वर्ज्याथ चतुर्दशी॥

पञ्चमी दशमी पूर्णा पूर्णिमा च शुभाः स्मृताः॥ १३॥

The fourth, or the ninth, day is called Riktā. The fourteenth day is called Varjyā. The fifth, or the tenth, day is called Purā. And the full-moon day is called Śubhā.

चरः सौम्यो गुरुः क्षिप्रो मृदुः शुक्रो रविर्ध्रुवः॥

शनिश्च दारुणो ज्ञेयो भीम उग्रः शशी समः॥ १४॥

चरक्षिप्रैः प्रयातव्यं प्रवेष्टव्यं मृदुध्रुवैः॥

दारुणोग्रैश्च योद्धव्यं क्षत्रियैर्जयकांक्षिभिः॥ १५॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिःशास्त्रे लग्नघटिका प्रमाणादितिरूपणं नाम द्विषष्टिमोऽध्यायः॥ ६२॥

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नरस्त्रीलक्षणं वक्ष्ये संक्षेपाच्छृणु शंकर॥

अस्वेदिनौ मृदुतलौ कमलोदरसन्निभौ॥ १॥

शिलष्टांगुली ताम्रनखौ सुगुल्फौ शिरयोऽङ्गितौ॥

कूर्मोन्नतौ च चरणौ स्यातां नृपवरस्य हि॥ २॥

Mercury is always on circuit, Jupiter is always quick in motion, Venus is slow, the Sun is certain, Saturn is terrific, Mars is fierce, and the Moon is calm. Under the influence of Mercury and Jupiter one should leave his house; under the influence of Venus and Sun one should enter a house; under the influence of Saturn and Mars the Kṣatriyas, who desire for success, should be engaged in battle.

नृपाभिषेकोऽग्निकार्यं सोमवारे प्रशस्यते॥

सोमे तु लेपमानं च कुर्याच्चैव गृहादिकम्॥ १६॥

The installation of a king and sacred fire should be done on a Monday. Under the influence of the Moon one should lay the foundation of a dwelling house.

सैन्यपत्यं शौर्ययुद्धं शस्त्राभ्यासः कुजे स्मृतः॥

सिद्धिकार्यं च मन्त्रश्च यात्रा चैव बुधे स्मृता॥ १७॥

Under the influence of Mars one should accept the command of an army, undertake a war and practise arms. Under the influence of Mercury any work, deliberation, or journey, is crowned with success. Under the influence of Jupiter one should study, adore the gods, and put on new habiliments and ornaments.

पठनं देवपूजा च वस्त्राद्याभरणं गुरौ॥

कन्यादानं गजारोहः शुक्रे स्यात्समयः स्त्रियाः॥ १८॥

स्थायं गृहप्रवेशश्च गजबन्धः शनौ शुभः॥ १९॥

Under the influence of Venus it is better to give away a daughter in marriage, ride an elephant, enter into contracts, or espouse a wife. Under the influence of Saturn it is auspicious to enter a house for the first time, or entrap an elephant.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिःशास्त्रे लग्नघटिका प्रमाणादितिरूपणं नाम द्विषष्टिमोऽध्यायः॥ ६२॥

Hari said :—Hear, O Saṅkara, I will now describe in brief the characteristic marks of men and women. Tender plams like lotus petals and not perspiring, fingers adjoining each other, copper-coloured nails, beautiful ankles, well-formed head and feet, plump like a tortoise, mark out a man to be a king.

विरूक्षपाण्डुरनखौ वक्रौ चैव शिरानतौ॥
 शूर्पाकारौ च चरणौ संशुष्कौ विरलांगुली॥ ३॥
 दुःखदायिद्यदौ स्यातां नात्रा कार्या विचारणा॥
 अल्परोमयुता श्रेष्ठा जंघा हस्तिकरोपमा॥ ४॥
 रोमैकैकं कूपके स्याद्भूपानां तु महात्मनाम्॥
 द्वेद्वे रोम्णी पण्डितानां श्रोत्रियाणां तथैव च॥ ५॥

Yellow nails, rough face, high head, feet like winnowing baskets, and withered fingers of the feet, are the marks for sorrow and poverty. There is no doubt about it. Thighs like the trunks of elephants containing few hairs, and one hair in the navel are the marks for great kings. The learned men and persons conversant with Śrutis have two hairs each on their thighs. .

रोमत्रयं दरिद्राणां रोगी निर्मासजानुकः॥
 अल्पलिङ्गी च धनवान्स्याच्च पुत्रादिवर्जितः॥ ६॥

Those, who are poor, have three hairs and diseased men have their knee-joints devoid of flesh. One, who has got a small genital organ, becomes a rich man with no issue.

स्थूललिङ्गो दरिद्रः स्याददुष्टेकवृषणी भवेत्॥
 विषमे स्त्रीचञ्चलो वै नृपः स्याद्वृषणे समे॥ ७॥

One, who has got a big genital organ, becomes poor. One, who has got one scrotum, becomes poor. One, who has got unequal testes, gets a fickle wife. One, who has got equal testes, becomes a king.

प्रलम्बवृषणोऽल्पायुर्निर्द्रव्यः कुमणिर्भवेत्॥
 पाण्डुरैर्मलिनैश्चैव मणिभिश्च सुखी नरः॥ ८॥

One, with hanging testes, becomes short-lived. One, having a bad wrist, becomes poor. With pale-coloured wrists a person becomes happy.

निःस्वाःसशब्दमूत्राः स्युर्नृपा निश्शब्दाधारया॥
 भोगाढ्याः समजङ्गरा निःस्वाः स्युर्घटसन्निभाः॥ ९॥

An indigent person passes urine with great sound. Those, who pass urine without any sound, become kings. Those, who have even bellies, enjoy various pleasures of life. Those, who have bellies like post, become indigent.

सर्पोदरा दरिद्राः स्यू रेखाभिश्चायुरुच्यते॥
 ललटो यस्य दृश्यन्ते तिस्रो रेखाः समहिताः॥ १०॥

सुखी पुत्रसमायुक्तः स षष्टिं जीवते नरः॥
 चत्वारिंशच्च वर्षाणि द्विरेखादर्शनात्नारः॥ ११॥

Those, who have serpentine bellies become poor. Liner marks indicate longevity. He, who has three lines on the forehead, becomes happy, gets sons, and lives for sixty years. One having two lines lives for forty years.

विंशत्यब्दं त्वेकरेखा आकर्णान्ताः शतायुषः॥ १२॥

One, who has a line on the fore-head extending to the ears, lives for twenty years. If one has three lines on the fore-head extending up to ears he lives for a hundred years.

सप्तत्यायुर्द्विरेखा तु षष्ट्यायुस्तिष्ठतिर्भवेत्॥
 व्यक्ताव्यक्ताभी रेखाभिर्विंशत्यायुर्भवेन्नरः॥ १३॥

One, having two lines, lives for seventy years. One, having three lines, lives for sixty years. The person, having two lines one clear and another indistinct, lives for twenty years.

चत्वारिंशच्च वर्षाणि हीनरेखस्तु जीवति॥
 भिन्नाभिन्नश्चैव रेखाभिरमृत्युर्नरस्य हि॥ १४॥

One, who has short lines, lives for forty years. The person, who has broken lines, meets with an accidental death.

त्रिशूलं पट्टिशं वापि ललटे यस्य दृश्यते॥
 धनपुत्र समायुक्तः स जीवेच्छरदः शतम्॥ १५॥

The person, on whose head are seen the marks of a trident of Paṭṭika, is favoured with riches and children, and lives for a hundred years.

तर्जन्या मध्यमांगुल्या आयूरेखा तु मध्यतः॥
 संप्राप्ता या भवेद्भुद्र ! स जीवेच्छरदः शतम्॥ १६॥

The person, whose line of life passes through the middle and fore-fingers, lives for a hundred years, O Rudra.

प्रथमा ज्ञानरेखा तु हांगुष्ठादनुवर्तते॥
 मध्यमामूलगा रेखा आयूरेखा अतः परम्॥ १७॥
 कनिष्ठिकां समाश्रित्य आयूरेखा समाविशेत्॥
 अच्छिन्ना वा विभक्ता वा स जीवेच्छरदः शतम्॥ १८॥

The person, one whose palm the line of knowledge extends up to the thumb, and the line of life extends up to the foot of the middle fingers form the youngest in an unbroken and undivided condition, lives for a hundred years.

यस्य पाणितले रेखा आयुस्तस्य प्रकाशयेत्॥
शतवर्षाणि जीवेच्च भोगी रुद्र ! न संशयः॥ १९॥

The person, on whose palm the line of life appears in a distinct form, lives for a hundred years and becomes the happy recipient of all earthly blessings.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिः शास्त्रे सामुद्रिके
पुंल्लक्षणानिरूपणं नाम त्रिषट्ठिमोऽध्यायः॥ ६३॥

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यस्यास्तु कुञ्चिताः केशा मुखं च परिमण्डलम्॥
नाभिश्च दक्षिणावर्त्ता सा कन्या कुलवर्धिनी॥ १॥

Hari said :—The maiden, who has got curling locks, a round face and a deep navel, increases her family.

या च काञ्चनवर्णाभा रक्तहस्तसरोरुहा॥
सहस्राणां तु नारीणां भवेत्सापि पतिव्रता॥ २॥

A woman, whose colour is like that of gold, and whose hands are red, is called Padmini. Such a woman, born one in a thousand, is personification of chastity.

वक्रकेशा च या कन्या मण्डलाक्षी च या भवेत्॥
भर्ता च म्रियते तस्या नियतं दुःखभागिनी॥ ३॥

The woman, who has uneven hairs and round eyes, becomes widowed, and is always unfortunate in her surroundings.

पूर्णचन्द्रमुखी कन्या बालसूर्य्यसमप्रभा॥
विशालनेत्रा बिम्बोष्ठी सा कन्या लभते सुखम्॥ ४॥

The maiden, who has a face like the full moon, is effulgent like the rising Sun, has expensive eyes and Vimba-like lips, enjoys happiness.

रेखाभिर्बहुभिः क्लेशं स्वल्पाभिर्धनहीनता॥
रक्ताभिः सुखमाप्नोति कृष्णाभिः प्रेथ्यतां व्रजेत्॥ ५॥

Many lines indicate misery and dearth of the same signifies poverty. One, having crimsoncoloured lines, enjoys happiness, and one, having dark blue lines, becomes unchaste.

कार्ये चमन्त्रीसत्त्वीस्यात्सती (खी) स्यात्करणेषु च॥
स्नेहेषु भार्या माता स्याद्वेश्या च शयने शुभा॥ ६॥

कनिष्ठिकां समाश्रित्य मध्यमायामुपागता॥
षष्टिवर्षायुषं कुर्यादायूरेखा तु मानवम्॥ २०॥

The person, on whose palm the line of life extends also from the youngest to the middle finger, lives for eighty years.

A wife is like a minister to her husband in works, a friend in enjoyments, a mother in affection, and a public woman while on bed.

अंकुशं कुण्डलं चक्रं यस्याः पाणितले भवेत्॥
पुत्रं प्रसूयते नारी नरेन्द्रं लभते पतिम्॥ ७॥

The woman, who has the marks of a goad, circle and discus on her palm, gives birth to a son and obtains a king as her husband.

यस्यास्तु रोमशौ पाश्वौ रोमशौ च पयोधरौ॥
उन्नतौ चाधरोष्ठौ च क्षिप्रं मारयते पतिम्॥ ८॥

The woman, whose two sides and breasts are covered with hairs and whose lips are high, soon destroys her husband.

यस्याः पाणितले रेखा प्राकारस्तोरणं भवेत्॥
अपि दासकुले जाता राज्ञीत्वमुपगच्छति॥ ९॥

The woman, who has the marks of a wall or gateway on her palms, becomes a queen even if she is born as a maid servant.

उद्धृता कपिला यस्या रोमराजी निरन्तरम्॥
अपि राजकुले जाता दासीत्वमुपगच्छति॥ १०॥

One, who has rows of reddish and high hairs on her person, becomes a maid servant even if he is born in a royal family.

यस्या अनामिकाङ्गुष्ठौ पृथिव्यां नैव तिष्ठतः॥
पतिं मारयेते क्षिप्रं स्वेच्छाचारेण वर्त्तते॥ ११॥

यस्या गमनमात्रेण भूमिकम्पः प्रजायते॥
एतिं मारयते क्षिप्रं स्वेच्छाचारेण वर्त्तते॥ १२॥

One, who has got her thumb and ringfinger of an unusually high stature, soon kills her husband and leads a loose life.

चक्षुःस्नेहेन सौभाग्यं दन्तस्नेहेन भोजनम्॥

त्वचः स्नेहेन शय्यां च पादस्नेहेन वाहनम्॥ १३॥

One who is much heavy and who has thung walk kills her husband and be characterless. Oily eyes indicate good luck, oily teeth indicate good eating, oily skin indicates a good bed, and oily feet indicate conveyances.

स्निग्धोन्नतौ ताम्रनखौ नार्याश्च चरणौ शुभौ॥

मत्स्याङ्गुशाब्जचिह्नौ च चक्रलाङ्गलक्षितौ॥ १४॥

अस्वेदिनौ मृदुतलौ प्रशस्तौ चरणौ स्त्रियाः॥

शुभे जंघे विरोमे च ऊरू हस्तिकरोपमा॥ १५॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशाख्ये आचारकाण्डे ज्योतिःशास्त्रे सामुद्रिके स्त्रीलक्षणनियमणं नाम चतुःषष्टिमोऽध्यायः॥ ६४॥

अध्यायः ६५ / Chapter 65

हरिरुवाच

समुद्रोक्तं प्रवक्ष्यामि नरस्त्रीलक्षणं शुभम्॥

येन विज्ञातमात्रेण अतीतानागतप्रमा॥ १॥

Hari said :—I will now describe the auspicious marks of men and women as described by Samudra (Palmistry) by knowing which one may without any labour calculate the past and future.

अस्वेदिनौ मृदुतलौ कमलोदरसन्निभौ॥

श्लिष्टाङ्गुली ताम्रनखौ पादावुष्णौ शिरोज्झितौ॥ २॥

कूर्मोन्नतौ गूढगुल्फौ सुपाष्णी नृपतेः स्मृता॥

शू (स) र्पाकारौ विरूक्षौ च वक्रौ पादौ शिरालकौ॥ ३॥

संशुक्लौ पाण्डुरनखौ निःस्वस्य विरलाङ्गुली॥

Unperspiring palms, lotus-like belly, fingers adjoining one another, copper-coloured nails, warm feet like tortoise, strong ankles and beautiful sides are the marks of a king. Rough, uneven feet like winnowing baskets, dry locks, twany coloured nails and distantly placed fingers are the marks of poverty.

मार्गायोत्कटकौ पादौ कषायदृशौ तथा॥ ४॥

विच्छित्तिदौ चवंशस्य ब्रह्मणौ शङ्खु (पक्व) सन्निभौ॥

अगम्यागमने प्रीतौ जंघा विरलरोमिका॥ ५॥

मृदुरोमा समा जंघा तथा करिकरप्रभा॥

ऊरवो जानवस्तुल्या नृपस्योपचिताः स्मृताः॥ ६॥

Well-formed and red feet, equal shanks

अश्वत्थपत्रसदृशं विपुलं गुह्यमुत्तमम्॥

नाभिः प्रशस्ता गम्भीरा दक्षिणावर्तिका शुभा॥

अरोमा त्रिवली नार्या हस्तनौ रोमवर्जितौ॥ १६॥

The auspicious signs of women are cool and high breasts, copper-coloured nails, beautiful feet, marks of fish, goad, lotus, discus and plough-share on the soles and palms which do not perspire, a beautiful hip without hairs, thigh like the trunk of an elephant, most excellent and capacious buttock like a fig leaf, spacious and deep navel and chest and breast shorn of hairs.

without hairs, thighs like the trunks of elephants and equal knee joints are the characteristic marks of a king.

निःस्वस्य सुगालजंघा रोमैकैकं च कूपके॥

नृपाणां श्रोत्रियाणां च द्वे द्वे श्रिये च धीमताम्॥ ७॥

The indigent have shankles like those of a jackal and have hairs in the navel. The kings the Śrotriyas and the intelligent have two hairs each.

त्र्याद्यैर्निःस्वा मानवाः स्युर्दुःस्वभाजश्च निन्दिताः॥

केशाश्च वै कुञ्जिताश्च प्रवासे भ्रियते नरः॥ ८॥

Persons, having there hairs, become poor, miserable and are always objects of censure. A person, having curling hairs, dies in a foreign country.

निर्मासजानुः सौभाग्यमल्पैर्निम्नै रतिः स्त्रियाः॥

विकटैश्च दरिद्राः स्युः समांसै राज्यमेव च॥ ९॥

A knee-joint without sufficient flesh indicates good luck (in a man). With a knee joint of insufficient flesh one knows degraded women. One, having beformed knee joints, becomes poor and one having plumps ones. obtains a kingdom.

महद्भिरायुराख्यातं ह्यल्पलिङ्गो धनी नरः॥

अपत्यरहितश्चैव स्थूललिङ्गो धनोऽज्झितः॥ १०॥

A person, having a short genital organ, lives long and becomes rich and has few offspring.

One, having a huge genital organ, becomes proud of his wealth.

मेढ्रे वामनते चैव सुतार्थरहितो भवेत्॥

वक्रेऽन्यथा पुत्रवान्त्याहारिद्र्यं विनतेत्वधः॥ ११॥

When the left testes is swollen the person does not get sons. When the testes are uneven the person obtains sons; and when they are bent down it indicates poverty.

अल्पे त्वतनयो लिङ्गे शिरालेऽथ सुखी नरः॥

स्थूलग्रन्थियुते लिंगे भवेत्पुत्रादिसंयुतः॥ १२॥

When the genital organ is small a person obtains sons; when the head of the genital organ is plump the person becomes happy; when there are thick chords in the organ the person becomes happy.

कोशग्रूढे नृपो दीर्घैर्भुग्नैश्च धनवर्जितः॥

बलवान्युद्धशीलश्च लघुशेफः स एव च॥ १३॥

When the testes are thick-set the person becomes a king; and when they are long and rugged the person becomes poor. One, who has a small testicle, becomes a strong and powerful warrior.

दुर्बलस्त्वेकवृषणो विषमाभ्याञ्जलः स्त्रियाम्॥

समाभ्यां क्षितिपः प्रोक्तः प्रलम्बेन शताब्दवान्॥ १४॥

One, who has got me teste, becomes weak; and one, who has got uneven testes, gets a fickle wife. One, who has got even testes, becomes a king; and one, who has got a long testicle, lives for a hundred years.

उद्धू (द्ध) ताभ्यां च बह्वायू रूक्षेर्मणिभिरिश्वरः॥

पाण्डैर्मणिभिर्निः स्वा मलिनैः सुखभागिनः॥ १५॥

One, who has got high wrists, lives for many years; one, who has got rugged wrists, becomes a master. With yellow-coloured wrists people become poor, and with dark wrists they enjoy happiness.

सशब्दनिःशब्दमूत्राः स्युर्दरिद्राश्च मानवाः॥

एकद्वित्रिचतुःपञ्चषड्भिर्धाराभिरेव च॥ १६॥

दक्षिणावर्तचलितमूत्राभिश्च नृपाः स्मृताः॥

विकीर्णमूत्रा निःस्वाश्च प्रधानसुखदायिकाः॥ १७॥

Persons, who pass urine either with or without any sound, become poor. When urine

comes out in one, two, three, four, five, or six lines and passes towards the right, it indicates the signs of kingdom. Those, who pass urine in a scattered way, become indigent, those, who pass urine in a strong flow, become happy and obtain good wives.

एकाधाराश्च वनिताः स्निग्धैर्मणिभिरुन्नतैः॥

समैः स्त्रीरलधनिनो मध्ये निम्नैश्च कन्यकाः॥ १८॥

When urine remains on an equal level a man obtains wife, gems and riches, and when it goes down he obtains maidens.

शुष्कैर्निस्वा विशुष्कैश्च दुर्भगाः परिकीर्तिताः॥

पुष्पगन्धे नृपाः शुक्रे मधुगन्धे धनं बहु॥ १९॥

When the semen is dry a person becomes indigent and when there is scent of flower in the semen he becomes king. When there is smell of honey in it he acquires immense riches.

पुत्राः शुक्रे मत्स्यगन्धे तनुशुक्रे च कन्यकाः॥

महाभोगी मांसगन्धे यज्वा स्यान्मदगान्धिनि॥ २०॥

When there is the smell of fish in the semen he gets a son. When semen is scanty he obtains maidens. When there is the smell of meat he enjoys various luxuries of life; when there is the smell of wine he becomes a priest.

दरिद्रः क्षारगन्धे च दीर्घायुः शीघ्रमैशुनी॥

अशीघ्रमैथुन्यत्पायुःस्थूलस्फिक् स्याद्भनोज्झितः॥ २१॥

When there is smell of ashes he becomes poor. One, who finishes soon his sexual intercourse, lives long. He, whose sexual intercourse lasts long, is short-lived.

मांसलस्फिक् सुखी स्याच्च सिंहस्फिक् भूपतिः स्मृतः॥

भवेत्सिंहकटी राजा निःस्वःकपिकटिर्नरः॥ २२॥

One, having big buttocks, becomes proud of his wealth. One having fleshy buttocks becomes happy; and one having loine buttocks becomes a king. One, having a monkey-like waist, becomes indigent.

सर्पोदरा दरिद्राः स्युः पिठैश्च घटैः समैः॥

धनिनो विपुलैः पाशैर्विःस्वा रक्तैश्च निम्नगैः॥ २३॥

समकक्षाश्च भोगाढ्या निम्नकक्षा धनोज्झिताः॥

नृपाश्चोन्नतकक्षाः स्युर्जिह्वा विषमकक्षकाः॥ २४॥

Persons, having serpentine bellies, become

poor. Those, having pan or pot like bellies, become rich. People, having spacious arm-pits, become indigent; those, having equal arm-pits, enjoy various objects of life; those, who have hollowed arm-pits, become proud of wealth; those, who have elevated arm-pits, those, who have uneven arm-pits, and those, who have crooked arm-pits, become kingd.

मत्स्योदरा बहूधना नाभिभिः सुखिनः स्मृताः॥
विस्तीर्णाभिर्बहुलाभिर्निम्नाभिः क्लेशभागिनः॥ २५॥

Those, who have got fish-like bellies and navels, become happy. Those, who have got capacious or low navels, are doomed to suffer miseries.

बलिमध्यगता नाभिः शूलबाधां करोति हि॥
वामावर्तश्च साधयं वै मेधां दक्षितस्तथा॥ २६॥

If there is wrinkle inside a navel it brings on death at the stake for the person. If there is wrinkle on one side the man lives for ever.

पाश्चायता चिरायुर्दा तूपविष्टा धनेश्वरम्॥
अथो गवाढ्यं कुर्याच्च नृपत्वं पद्मकर्णिका॥ २७॥

If it is a equinoctial position he becomes the possessor of riches. If it is downwards he becomes the possessor of kine. If it is of the shape of a pericarp of a lotus he becomes a king.

एकबलिः शतायुः स्याच्छ्रीभोगी द्विवलिः स्मृतः॥
त्रिवलिः क्षमाप आचार्य्य ऋजुभिर्वलिभिः सुखी॥ २८॥

If there is one wrinkle the person lives for a hundred years. If there are two he enjoys prosperity. If there are three wrinkles he becomes a preceptor. If the wrinkles are straight the person becomes happy.

अगम्यागामी जिह्वाबलिर्भूपाः पाश्वैश्च मांसलैः॥
मृदुभिः सुसमैश्चैव दक्षिणावर्तरोमभिः॥ २९॥

If the wrinkle is awry he knows women unworthy of being known. If the arm-pits are fleshy, tender, even and covered with rows of hairs on the right side, the person becomes a king.

विपरीतैः परप्रेष्या निर्द्रव्याः सुखवर्जिताः॥
अनुद्धतैश्चूचुकैश्च भवन्ति सुभगा नराः॥ ३०॥

If the rows of hairs tend towards the opposite direction the person becomes devoid

of all objects and happiness. If the nipples of the breasts are not high the persons become very lucky.

निर्धना विषभैर्दीर्घैः पीतोपचितकैर्नृपाः॥
समोन्नतं च हृदयम कम्पं मांसलं पृथु॥ ३१॥

But if they are uneven, high and of yellow colour they become poor. The kings have high and fleshy chests which do not tremble, are sinewy and covered with strong hairs going downwards.

नृपाणामधमानां च खररोमशिरालकम्॥
अर्थवान्समवक्षाः स्यात्पीनैर्वक्षोभिरूर्जितः॥ ३२॥

A rich man has an even chest. One, having plump chest, becomes very powerful.

वक्षोभिरिविषमैर्निःस्वः शस्त्रेणनिधनास्तथा॥
विषमैर्जुत्रभिर्निःस्वा अस्थिनद्धैश्च मानवाः॥ ३३॥
उन्नतैर्भोगिनो निम्नैर्निःस्वाः पीनैर्धनान्विताः॥

निःस्वश्चिपिट कण्ठः स्याच्छिराशुष्कगलः सुखी॥ ३४॥

Persons, having uneven chests, become indigent and are killed by weapons. Persons, having rugged collar-bones, become indigent. Those, having elevated collar-bones, enjoy various objects of life; those, having depressed ones, become indigent; and those, having plump ones, become rich. One, who has a flat neck becomes indigent. He who has got the arteries of his neck, not very prominent, becomes happy.

शूरः स्यान्महिषग्रीवः शास्त्रात्तो मृगकण्ठकः॥
कम्बुग्रीवश्च नृपतिर्लम्बकण्ठोऽतिभक्षकः॥ ३५॥

He, who his buffalo necked, becomes a hero. He who has a neck like that of a deer, masters the Holy Scriptures. One, who has a neck like a conch-shell, becomes a king; whereas one, who has a long neck, becomes a voracious eater.

अरोमशा भुग्नपृष्ठं शुभं चाशुभमन्यथा॥
कक्षाश्वत्थदला श्रेष्ठा सुगन्धिर्मृगरोमिका॥ ३६॥

A back, not covered with hairs and even in shape, always indicates auspiciousness, while of any other kind it is the forerunner of inauspiciousness.

अन्यथा त्वर्धहीनानां दाद्रियस्य च कारणम्॥
संमासौ चैव भुग्नाल्पौ श्लिष्टौ च विपुलौ शुभौ॥ ३७॥

The most auspicious arm-pit is that of the shape of a fig-leaf, which is covered with brown hairs and from which good smell comes out. Any other description is the mark of poverty. Fleshy, well-formed and well-joined anus are the most auspicious.

आजानुलम्बितौ बाहू वृत्तौ पीनौ नृपेश्वरे॥

निःस्वानां रोमशौ ह्रस्वौ श्रेष्ठौ करिकर प्रभौ॥ ३८॥

Well-rounded and fleshy arms, extending up to the knees, indicate the signs of royalty. Short arms, covered with hairs, indicate signs of poverty. Arms, like the trunks of elephants, are the best.

हस्तांगुलय एव स्युवायुद्धारयुताः शुभाः॥

मेधाविनां चसूक्ष्माः स्युर्भृत्यानां चिपिटाः स्मृताः॥ ३९॥

Fingers of the hands, when straight, are most auspicious. Those of the intelligent are short and those of the servants are flat.

स्थूलांगुलीभिर्निःस्वाः स्युर्नताः स्युः सुकृशैस्तदा॥

कपितुल्यकराः निःस्वा व्याघ्रतुल्यकरैर्बलम्॥ ४०॥

The indigent have either fat, crooked or bent and lean fingers. Those, who have hands like those of a monkey, become indigent. That like a tiger indicates strength.

पितृवित्तविनाशश्च निम्नात्करतलानराः॥

मणिबन्धैर्निगूढैश्च सुश्लिष्टैः शुभगन्धिभिः॥ ४१॥

नृपा हीनाः करच्छदैः सशब्दैर्धनवर्जिताः॥

संवृतैश्चैव निम्नैश्च धनिनः परिकीर्तिताः॥ ४२॥

The depressed palm of a person indicates the destruction of his paternal property. The kings have well-formed, thick-set and sweet-scented wrists. Those, whose fingers make a sound when handled, become degraded and poor.

प्रोत्तानक रदातारो विषमैर्विषमा नराः॥

करैः करतलैश्चैव लाक्षाभैरीश्वरातलैः॥ ४३॥

Persons, who have uneven fingers, always pay taxes. Those, who have red hands and palms, become very rich.

परदाररताः पीतैरूक्षैर्निःस्वा नरा मताः॥

तुषतुल्यनखाः क्लीबाः कुटिलैः स्फुटितैर्नराः॥ ४४॥

Those, who have yellow-coloured and

rough ones, become indigent and addicted to other people's wives.

Those who have nails like husks, become eunuchs. Those, who have rugged and broken nails, become indigent.

निःस्वाश्च कुनखैस्तद्विवर्णैः परतर्ककाः॥

ताम्रैर्भूपा धनाढ्याश्च अंगुष्ठैः सयवैस्तथा॥ ४५॥

Those, who have discoloured and disfigured nails, always pry into other's business. Those, who have copper-coloured nails, become kings. Those, who have the mark of a barley on their thumbs, become rich.

अंगुष्ठमूलजैः पुत्री स्याद्दीर्घांगुलिपर्वकः॥

दीर्घायुः भुसगश्चैव निर्धनो विरलांगुलिः॥ ४६॥

When there is such a mark at the foot of the thumb a person gets sons. If a person has long knots in the fingers he lives a long life and becomes lucky. He, who has disjoined fingers, becomes poor.

घनांगुलिश्च सधनस्तिस्त्रो रेखाश्च यस्य वै॥

नृपतेः करतलगा मणिबन्धात्समुत्थिताः॥ ४७॥

He, who has got close fingers, become a rich man. The person, on which plams three lines appear from the wrist, becomes a king. When the figures of two fishes appear on the palm the person becomes a great sacrificer.

युगमीनांकितनरो भवेत्सत्रप्रदो नरः॥

वज्राकाराश्च धनिनां मत्स्यपुच्छनिभा बुधे॥ ४८॥

The sign of a thunder-bolt appearing on the palm indicates the possession of riches. The sign of the tail of a fish indicates intellect.

शंखातपत्रशिविकागजपद्मोपमा नृपे॥

कुम्भांकुशपताकाभा मृणालाभा निधीश्वरे॥ ४९॥

The signs of conch-shell, umbrella, vehicle, elephant and lotus indicate royalty. The marks of a pitcher, goad, flag and lotus-stalk indicate the possession of gems.

दामाभाश्च गवाढ्यानां स्वस्विकाभा नृपेश्वरे॥

चक्रासितोमरधनुःकुन्ताभा नृपतेः करे॥ ५०॥

The mark of a chord indicates the possession of kine; that of Svāstika indicates royalty. The marks of discus, sword, Tomara, bow and teeth appear on the hands of a king.

उलूखलाभा यज्ञाढ्या वेदीभा चाग्निहोत्रिणि॥

वापीदेवकुल्याभास्त्रिकोणाभाश्च धार्मिके॥ ५१॥

The mark of a mortar appears on the palms of a person who celebrates sacrifices and that of a sacrificial altar appears on the palm of an Agnihotri. The marks of a tank and triangle indicate righteousness.

अंगुष्ठमूलगा रेखाः पुत्राः सूक्ष्माश्च दारिकाः॥

प्रदेशिनीगता रेखा कनिष्ठा मूलगामिनी॥ ५२॥

शतायुषं च कुरुते छिनया तरुतो भयम्॥

निःस्वाश्च बहुरेखाः स्युनिर्द्रव्याश्चिबुकैः कृशैः॥ ५३॥

Lines, origination from the root of the thumb, indicate the possession of sons and happiness. A line, extending from the tip of the thumb to that of the fore-finger and originating from the root of the youngest finger, makes one live for a hundred years. When it is broken it indicates danger from a tree. Many lines indicate poverty.

मांसलैश्च धनोपेता आरक्तैरधैरर्नृपाः॥

बिम्बोपमैश्च स्फुटितैरेष्ठिरुक्षैश्च खण्डितैः॥ ५४॥

A spare chin indicates want; while a fleshy one indicates riches. Red lips indicate royalty. Smiling and tender lips, resembling Bimba fruits, indicate the same. Those who have rugged lips become poor.

विषमैर्धनहीनाश्च दन्ताः स्निग्धा घनाः शुभाः॥

तीक्ष्णादन्ताः समाः श्रेष्ठा जिह्वारक्ता सम शुभाः॥ ५५॥

Thick-set and cool teeth are the best. Sharp but even teeth are also most auspicious. Red tongue is also most auspicious.

श्लक्ष्णा दीर्घा च विज्ञेया तालु श्वेते धनक्षये॥

कृष्णे च परुषो वक्त्रं समं सौम्यं च संवृतम्॥ ५६॥

Blue and tall tongue is also the best and a white palate indicates the destruction of wealth. There are two kinds of faces-dark and rough; tender and gentle.

भूपानाममलं श्लक्ष्णं विपरीतं च दुःखिनाम्॥

महादुःखं दुर्भगाणां स्त्रीमुखं पुत्रमाप्नुयात्॥ ५७॥

Clean and tender face indicates royalty and its opposite indicates poverty. A son, possessing the face of his mother, suffers great miseries.

आढ्यानां वर्तुलं वक्त्रं निर्द्रव्याणां च दीर्घकम्॥

भीरुवक्त्रः पापकर्मा धूर्तानां चतुरश्रकम्॥ ५८॥

A rich person has a round face and a poor man a tall one. The vicious have cowardly faces and the wicked cunning ones.

निम्नं वक्रमपुत्राणां कृपणानां च ह्रस्वकम्॥

सम्पूर्णं भोगिनां कान्तं श्मश्रु स्निग्धं शुभं मृदु॥ ५९॥

Those who have depressed faces get no sons. The misers have short faces. The happiest of men, who enjoys all the luxuries of life, has tender, thin and beautiful beards.

संहतं चास्फुटिताग्रं रक्तश्मश्रुश्च चौरकः॥

रक्ताल्पपरुषश्मश्रुकर्णाः स्युः पापमृत्यवः॥ ६०॥

A thief has got thick, short and crimson-coloured beards. The, sinful persons have red and rugged beards.

निर्मासैश्चिपिटैर्भोगाः कृपणा ह्रस्वकर्णकाः॥

शंकुकर्णाश्च राजानो रोमकर्णा गतायुषः॥ ६१॥

The misers have short ears. Those who have got spear like ears become kings. Those, who have got hairs on their ears, die soon.

बृहत्कर्णाश्च धनिनो राजानः परिकीर्त्तिताः॥

कर्णैः स्निग्धावनद्देश्च व्यलम्बैर्मांसलैर्नृपाः॥ ६२॥

Persons, having big ears, become kings and rich men. Persons, endowed with hanging and fleshy ears, also become kings.

भोगी वे निम्नगण्डः स्यामन्त्री सम्पूर्णगण्डकः॥

शुकनासः सुखी स्याच्च शुष्कनासोऽतिजीवनः॥ ६३॥

One having depressed cheeks, enjoys all the luxuries of life. One, having well-formed cheeks, becomes a minister. One, having a nose like that of a parrot, becomes happy. One, who has got a thin nose, lives long.

छिन्नाग्रकूपनासः स्यादगम्यागमने रतः॥

दीर्घनासे च सौभाग्यं चौरश्चाकुञ्चितेन्द्रियः॥ ६४॥

One, who has got a well-like nose with its tip broken, knows women unworthy of being known. One, who has got a long nose, enjoys good luck. A thief has got a flat nose.

मृत्युश्चिपिडनासे स्याद्धीनो भाग्यवतां भवेत्॥

स्वल्पच्छिद्रौ सुपुटौ च अवक्रौ च नृपेश्वरे॥ ६५॥

A flat nose also indicates death and misfortune. A straight nose, with beautiful tip and small nostrils, indicates the signs of royalty.

क्रूरे दक्षिणवक्रा स्यादबलिनां च क्षुतं सकृत्॥

स्याद्विनिष्पिण्डितं ह्यादि सानुनादं च जीवकृत्॥ ६६॥

A little curve on the right side indicates crookedness. Continual sneezing indicates strength. A flat nose indicates the possession of delight and that with sound indicates the possessor as being the supporter of all creatures.

वक्रानैः पद्मपत्राभैर्लोचनेः सुखभागिनः॥

मार्जारलोचनैः पाप्मा दुरात्मा मधुपिङ्गलैः॥ ६७॥

Persons, having eyes like lotus-petals with a little curve at the comers, enjoy all the luxuries of life. Sinful persons have eyes like those of a cat and wicked wights have twany-coloured eyes.

क्रूराः केकरनेत्राश्च हरिताक्षाः सकल्मषाः॥

जिह्वैश्च लोचनैः शूराः सेनान्यो गजलोचनाः॥ ६८॥

The crooked are squint-eyed and the sinful persons have yellow-coloured eyes. The heroes have oblique eyes and the warriors have eyes like those of an elephant.

गम्भीराक्षा ईश्वराः स्युर्मन्त्रिणः स्थूलचक्षुषः॥

नीलोत्पलाक्षा विद्वांसः सौभाग्यं श्यामचक्षुषाम्॥ ६९॥

The kings have got grave eyes and the ministers fleshy ones. The learned have eyes like the petals of a red lotus; while the fortunate men have dark-blue eyes.

स्यात्कृष्णतारकाक्षणामक्षणामुत्पाटनं किल॥

मण्डलाक्षाश्च पापाः स्युर्निःस्वाः स्युर्दिनलोचनाः॥ ७०॥

Dark blue pupils and the absence of eyelids indicate the destruction of the possessor. The sinful wights have round eyes and the indigent have poorly-looking eyes.

दृक् स्निग्धा विपुला भोगे अल्पायुरधिकोन्मता॥

विशालोन्मता सुखिनी दरिद्रा विषमभ्रुवः॥ ७१॥

Those, who have got cool skin, enjoy the various objects of life. Those, who have got elevated navels, live for a short time. Those, who have got capacious and elevated navels,

become happy. Those, who have got uneven eye-brows, become poor.

घनदीर्घासुसक्तभ्रुर्बालेन्दूनतसुभ्रुवः॥

आढ्योनिःस्वश्च खण्डभूर्मध्ये च विनतभ्रुवः॥ ७२॥

स्त्रीषु गम्यासु सक्ताः स्युः सुतार्थे परिवर्जिताः॥

Long but unconnected eye-brows indicate riches. He, who has got creascent-shaped eye-brows, becomes rich. One, who has got a cut between the two eye-brows, becomes indigent. Those, who have got bent down eye brows, know women unworthy of being known.

उन्नतैर्विपुलैः शङ्खैर्ललाटैर्विषमैस्तथा॥ ७३॥

निर्धना धनवन्तश्च अर्द्धन्दुसदृशैर्नराः॥

आचार्य्याः शुक्तिविशालैः शिरालैः पापकारिणः॥ ७४॥

A high, capacious, conch-shell-like and rugged fore-head indicates poverty. Persons, having crescent-shaped foreheads, become rich. Persons, having sinew fore-heads, become sinners.

उन्नताभिः शिराभिश्च स्वस्तिकाभिर्धानैश्चराः॥

निम्नैर्ललाटैर्बन्धार्हाः क्रूरकर्मरतास्तथा॥ ७५॥

Persons, having high and triangular fore-heads, become the possessors of wealth. Persons, having depressed fore-heads, are addicted to wicked deeds and worthy of being slain.

संवृतैश्च ललाटैश्च कृपणा उन्नतैर्नृपाः॥

अनश्रु स्निग्धारुदितमदीनं शुभदं नृणाम्॥ ७६॥

A round fore-head indicates miserliness. An elevated fore-head indicates royalty.

प्रचुराश्रु दीनं रूक्षं च रुदितं च सुखावहम्॥

अकम्पं हसितं श्रेष्ठं मीलिताक्षमघावहम्॥ ७७॥

असकृद्भसितं दुष्टं सोन्मादस्य ह्यनेकधा॥

A dry unperspiring for-head is not auspicious for men. A sufficiently perspiring and rough fore-head indicates happiness. Untrembling and expensive fore-head is the best and expressive of happiness. A laughing and wicked fore-head indicates madness.

ललाटोपसृतास्तिस्रो रेखाः स्युः शतवर्षिणाम्॥ ७८॥

नृपत्वं स्याच्चतसृभिरायुः पञ्चनवत्यथा॥

अरेखेणायुर्नवतिर्विच्छिन्नाभिश्च पुंश्चलाः॥ ७९॥

Three lines on the fore-head indicate longevity for a hundred years. Four lines indicate royalty and longevity for ninety-five years. Absence of any line indicates longevity for ninety years. When the lines on the fore-head are broken a man becomes licentious.

केशान्तोपगताभिश्च अशीत्यायुर्नरो भवेत्॥

पञ्चभिः सप्तभिः षड्भिः पञ्चाशद्बहुभिस्तथा॥ ८०॥

If the lines extend up to hairs a person lives for eighty years. If there are five, seven or six lines, a person lives fifty years or more.

चत्वारिंशच्च वक्राभिस्त्रिंशद्भूलग्नगामिभिः॥

विंशतिर्वाभवक्रा भिरायुः क्षुद्राभिरल्पकम्॥ ८१॥

If they are dark-blue in colour a man lives forty years; and if they extend up to the eye-brows the person lives thirty years. When there are twenty lines bending towards the left it indicates longevity and when there are short lines it indicates short life.

छात्राकारैः शिरोभिस्तु नृपा निम्नशिरा धनी॥

चिपिटैश्च पितुर्मृत्युर्गवाद्याः परिमण्डलैः॥ ८२॥

An umbrella-like head indicates royalty, auspiciousness and riches. A bland head indicates the death of one's father while a circular head indicates riches.

घटमूर्द्धा पापरुचिर्धनाद्यैः परिवर्जितः॥

कृष्णौराकुञ्चितैः केशैः स्निग्धैरेकैकसम्भवैः॥ ८३॥

A pitcher-like head indicates vile desire and poverty. Black, straight, thin and not too much hairs indicate royalty.

अभिन्नाग्रैश्च मृदुभिर्न चातिबहुभिर्नृपाः॥

बहुमूलैश्च विषमैः स्थूलाग्रैः कपिलैस्तथा॥ ८४॥

निःस्वाश्चैवातिकुटिलैर्धनैरसित(धिक) मूर्द्धजैः॥

यद्यदग्रं महारूक्षं शिरालं मांसवर्जितम्॥ ८५॥

तत्तत्स्या दशुभं सर्वं शुभं ततोऽन्यथा॥

विपुलस्त्रिषु गम्भीरो दीर्घः सूक्ष्मश्च पञ्चसु॥ ८६॥

Hairs, having many roots, uneven, with gross tips, twany-coloured, bent down, thick and dark-blue also indicate signs of royalty. Highly rough, sinewy body, devoid of flesh, is most inauspicious. Any other description is auspicious.

षडुन्नतश्चतुर्ह्रस्वो रक्तः सप्तस्वसौ नृपः॥

नाभिः स्वरश्च स सत्त्वं च त्रयं गम्भीरमीरितम्॥ ८७॥

For kings there are three deep, spacious and long marks, five very fine, six elevated, four short and seven crimson coloured. Navel, voice and understanding these three should be deep.

पुंसः स्यादितिविस्तीर्णं ललाटं वदनं ह्युरः॥

चक्षुःकक्षा नासिका च षट् स्युर्नृपकृकाटिकाः॥ ८८॥

Fore-head, face and chest should be broad. Eye, side, tooth, nose, mouth and back of the neck should be high.

उन्नतानि च ह्रस्वानि जङ्घा ग्रीवा च लिङ्गकम्॥

पृष्ठं चत्वारि रक्तारि करतात्वधरा नखाः॥ ८९॥

नेत्रान्तपादजिह्वौष्ठाः पञ्च सूक्ष्माणि सन्ति वै॥

दशनांगुलिपर्वाणि नखकेशत्वचः शुभाः॥ ९०॥

Shank, neck, genital organ and back-these four should be short. Palms, corners of the mouth, nails, corners of the eyes, feet, tongue and lips should be red. Teeth, knots of fingers, nails, hairs and skin- these five should be very fine.

दीर्घाः स्तनान्तरं बाहुदन्तलोचननासिकाः॥

नराणां लक्षणं प्रोक्तं वदामि स्त्रीषु लक्षणम्॥ ९१॥

The distance between breasts, arms, teeth, eyes and nose should be long. I have thus described the characteristic marks of men. I will now describe those of women.

राज्ञयाः स्निग्धौ समौ पादौ तलौ ताम्रौ नखौ तथा॥

श्लिष्टांगुली चोन्नताग्रौ तां प्राप्य नृपतिर्भवेत्॥ ९२॥

She, who has got cool and equal feet and palms, coppery nails, joining fingers with elevated tips, becomes a queen. One, obtaining her [as a wife] becomes a king.

निगूढगुल्फोपचितौ पद्मकान्तिगतौ शुभौ॥

अस्वेदिनौ मृदुतलौ मत्स्याकुशध्वजाञ्चितौ॥ ९३॥

Well formed ankle, lotus-like, tender and unspiring palms containing the marks fish, goad and flag single out a woman for a queen.

वज्राब्जहलचिह्नौ च दास्याः पादौ ततोऽन्यथा॥

जङ्घे च रोमरहिते सुवृत्ते विशिरे शुभे॥ ९४॥

The feet of a queen bear the marks of a thunderbolt, lotus and plough-share. Well-

rounded hips, devoid of hairs and arteries, are most auspicious.

अनुल्बणं सन्धिदेशं समं जानुद्वयं शुभम्॥

ऊरू करिकराकारावमरोमौ च समौ शुभौ॥ ९५॥

Well-formed joints and even knee-joints are most auspicious. Thighs, like the trunk of an elephant, even and without hairs, are most auspicious.

अश्वत्थपत्रसदृशं विपुलं गुह्यमुत्तमम्॥

श्रोणीललाटकं स्त्रीणामूरू कूर्मोन्नतं शुभम्॥ ९६॥

गूढो मणिश्च शुभदो नितम्बश्च गुरुः शुभः॥

विस्तीर्णमांसोपचिता गम्भीरा विपुला शुभा॥ ९७॥

A capacious buttock, like unto a fig-leaf, is most auspicious. Loins, fire-head and chest, when they are of the form of a tortoise, are most auspicious. Fleshy wrists and hips are most auspicious for women.

नाभिः प्रदक्षिणावर्त्ता मध्यं त्रिबलिशोभितम्॥

अरोमशौ स्तनौ पीनौ घनाविषमौ शुभौ॥ ९८॥

कठिनौ रोमशा शस्ता मृदुग्रीवा च कम्बुभा॥

आरक्तवधरौ श्रेष्ठौ मांसलं वर्त्तुलं मुखम्॥ ९९॥

A navel, capacious, deep and fleshy with three wrinkles inside, is most auspicious. Even and pointed breasts without hairs are most auspicious. Red lips are most auspicious and round and fleshy mouth is the best.

कुन्दपुष्पसमा दन्ता भाषितं कोकिलासमम्॥

दाक्षिण्ययुक्तमशठं हंसशब्दसुखावहम्॥ १००॥

Teeth must be like Kunda flowers and speech must be sweet like the notes of a cuckoo. She should be able to adjustable and acts like a swan.

नासा समा समपुटा स्त्रीणां तुरुचिरा शुभा॥

नीलोत्पलनिभं चक्षुर्नासालग्नं न लम्बकम्॥ १०१॥

Mercy, simplicity and even nose are the most beautiful marks for women.

न पृथु बालेन्दुनिभे भ्रुवौ चाथ ललाटकम्॥

शुभमर्द्धेन्दुसंस्थानमतुङ्गं स्यादलोमशम्॥ १०२॥

सुमांसलं कर्णयुग्मं समं मृदु समाहितम्॥

स्निग्धा नीलाश्च मृदवो मूर्द्धजाः कुञ्जिताः कचाः॥ १०३॥

Eyes like blue lotuses well attached to the nose, eye-brows not very plump and like unto

the rising moon, fore-head not very elevated and without hairs, not very fleshy and tender ears of equal size, and tender, curling and dark hairs are the most auspicious marks.

स्त्रीणां समं शिरः श्रेष्ठ पादे पाणितलेऽथ वा॥

वाजिकुञ्जरश्रीवृक्षयूपेषुयवतामरैः॥ १०४॥

ध्वजचामरमालाभिः शैलकुण्डलवेदिभिः॥

शङ्खतपत्रपद्मैश्च मत्स्यस्वस्तिकसद्वैद्यैः॥ १०५॥

लक्ष्मणैरंकुशाद्यैश्च स्त्रियं स्यू राजवल्लभाः॥

Well-formed head and soles or palms, bearing the marks of horse, elephant, tree, sacrificial stake, wheat, Tomara, flag, chowri, garland, hill, well, altar, conch-shell, umbrella, lotus, fish. Svāstika, car and goad are the signs of royalty in Women.

निगूढमणिबन्धौ च पद्मगर्भोपमौ करौ॥ १०६॥

न निम्नं नोन्नतं स्त्रीणां भवेत्करतलं शुभम्॥

रेखान्वितं त्वविधवां कुर्यात्संभोगिनां स्त्रियम्॥

The auspicious marks in women are well-formed wrists and hands like lotuses and palms not depressed nor very elevated. Linear marks on the palms are the signs which show that a woman will not be widowed and enjoy her life.

रेखा या मणिबन्धोत्था गता मध्यांगुलिं करे॥ १०७॥

गता पाणितले या च योर्द्धपादतले स्थिता॥

स्त्रीणां पुंसां तथा सा स्याद्राज्याय च सुखाय च॥ १०८॥

If a line rising from the wrist goes to the middle finger it indicates the possession of kingdom and happiness in women.

कनिष्ठिकामूलभवा रेखा कुर्याच्छतायुषम्॥

प्रदेशिनीमध्यमाभ्यामन्तरालगता सती॥ १०९॥

A line originating from the root of the youngest finger indicates life for a hundred years. If a line passes from the tip of the thumb to that of the fore-finger it indicates the shortness of life.

ऊना ऊनायुषं कुर्याद्विखाशचांगुष्ठमूलगाः॥

बृहत्यःपुत्रास्तन्यस्तु प्रमदाः परिकीर्त्तिताः॥ ११०॥

If a line originates from the foot of the thumb and is long it indicates the possession of sons; and if it is short it indicates the possession of women.

स्वल्पायुषोबहु (लघु)च्छिन्ना दीर्घाच्छिन्ना महायुषम्॥
शुभं तु लक्षणं स्त्रीणां प्रोक्तं त्वशुभमन्यथा॥ १११॥

If that line is broken at many places in indicates the shortness of life; and if it is broken at a long interval it indicates longevity. These are the auspicious marks for women and others are inauspicious.

कनिष्ठिकानामिका वा यस्या न स्पर्शते महीम्॥
अंगुष्ठं वा गतातीत्यतर्जनीकुलटा च सा॥ ११२॥

The woman, whose youngest or ring finger does not touch the ground or whose thumb is bigger than the forefinger, becomes unchaste.

ऊर्ध्वं द्वाभ्यां पिण्डिकाभ्यां जङ्घे चातिशिरालके॥
रोमशे चातिमांसे च कुम्भाकारं तथोदरम्॥ ११३॥

Elevated calves, sinewy, hairy or fleshy hips, pitcher-like belly, depressed and small buttock are the signs of misery.

वामावर्तं निम्नमल्पं दुःखितानां च गुह्यकम्॥
ग्रीवया ह्रस्वया निःस्वा दीर्घया च कुलक्षयः॥ ११४॥

Short neck is the sign of poverty and a long one is the sign of the extinction of the family.

पृथुलया प्रचण्डाश्च स्त्रियः स्युर्नात्र संशयः॥
केकरे पिङ्गले नेत्रे श्यामे लोलेक्षण सती॥ ११५॥
स्मिते कूपे गण्डयोश्च सा ध्रुवं व्यभिचारिणी॥
प्रलम्बिनी ललाटे तु देवं हन्ति चाङ्गना॥ ११६॥

Fat women are forsooth terrific. Squint and twany-coloured eyes, dark-blue smiling looks, and smiling and depressed cheeks are the signs of unchastity. If a woman has a tall fore-

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांख्ये आचारकाण्डे ज्योतिःशास्त्रे सामुद्रिके स्त्रीनरलक्षणं
नाम पञ्चषष्टिमोऽध्यायः॥ ६५॥

अध्यायः ६६ / Chapter 66

हरिरुवाच

निर्लक्षणा शुभा स्याच्च चक्राङ्कितशिलार्चनात्॥
आदौ सुदर्शनो मूर्तिर्लक्ष्मीनारायणः परः॥ १॥

Hari said :—It is better to adore a stone which has no characteristic marks than the one which has a circular mark on it.

त्रिचक्रोऽसावच्युतः स्याच्चतुश्चक्रश्चतुर्भुजः॥
वासुदेवश्च प्रद्युम्नस्ततः सङ्कर्षणः स्मृतः॥ २॥
पुरुषोमश्चाष्टमः स्यान्व्यूहो दशात्मकः॥

head she kills the younger brother of her husband.

उदरे श्वशुरं हन्ति पातिं हन्ति स्फिचोर्द्वयोः॥

या तु रोमात्तरोष्ठी स्यान् शुभा भर्तुरेव हि॥ ११७॥

If the belly is long she kills her father-inlaw and if the-hips are high she kills her husband. Hairy lips are most inauspicious for husbands.

स्तनौ सरोमावशुभौ कर्णौ च विषमौ तथा॥

कराला विषमादन्ताः क्लेशाय च भवन्ति ते॥ ११८॥

Hairy breasts, rugged ears, sharp and uneven teeth conduce to their miseries.

चौर्याय कृष्णमांसाश्च दीर्घाभुर्तश्च मृत्यवे॥

क्रव्यादरूपैर्हस्तैश्च वृक्काकादसनभैः॥ ११९॥

If the flesh is dark-blue it shows she will be a thief and if it is tough it indicates the death of her husband and she acts like a crow and should not believe on them.

शिरालैर्विषमैः शुष्कैर्वित्तहीना भवन्ति हि॥

समुन्नतोत्तरोष्ठी या कलहे रूक्षभाषिणी॥ १२०॥

A sinewy, uneven and dry body indicate poverty. If the upper lip is high it shows she will be quarrel some and harsh-speeched.

स्त्रीषु दोषो विरूपासु पत्राकारो गुणास्ततः॥

नरस्त्रीलक्षणं प्रोक्तं वक्ष्ये तज्ज्ञानदायकम्॥ १२१॥

Want of accomplishments and an ugly feature are both short-comings in women. I have thus described the characteristic marks of men and women which confer wisdom on men.

The first image is Sudarśana. The second is Lakṣmī Nārāyaṇa. The third is Tri-Cakra (three discus), the fourth is Acyuta, the fifth is Caturcakra and- the sixth is Caturbhuja (fourarmed). The next is Vasudeva, then Pradyumna, then Saṅkarśaṇa and the eighth is Puruṣottama. Navavyuha is the tenth.

एकादशोऽनिरुद्धः स्याद्दशो द्वादशात्मकः॥ ३॥

अत ऊर्ध्वमनन्तः स्याच्चक्रे रेखादिकैः क्रमात्॥

सुदर्शना लक्षिताश्च पूजिताः सर्वकामदाः॥ ४॥

Aniruddha is the eleventh, then Ekādaśa and then Dvādaśātmā. Ananta is on the top of all the lines. Where there is Śālagrāma stone there lives the lord of Dvāravatī (Viṣṇu). Where is the meeting between these two there is forsooth emancipation.

शालग्रामशिला यत्र देवो द्वार वतीभवः॥
उभयोः संगमो यत्र तत्र मुक्तिर्न संशयः॥ ५॥
शालग्रामो द्वारका च नैमिषं पुष्करं गया॥
वाराणसी प्रयागश्च कुरुक्षेत्रं च सूकरम्॥ ६॥
गंगा च नर्मदा चैव चन्द्रभागा सरस्वती॥
पुरुषोत्तमो महाकालस्तीर्थान्येतानि शंकर॥ ७॥
सर्वपापहराण्येव भुक्तिमुक्तिप्रदानि वै॥

Śālagrāma, Dvārakā, Naimiṣa, Puṣkara, Gayā, Vārāṇasī, Prayāga, Kurukṣetra, Gaṅgā, Narmadā, Candrabhāgā, Sarasvatī, Puruṣottama, and Mahākālā these are the sacred shrines, O Śaṅkara, which dissipate all sins and yield enjoyment and emancipation.

प्रभवो विभवः शुक्लः प्रमोदोऽथ प्रजापतिः॥ ८॥
अंगिराः श्रीमुखो भावः युवा धाता तथैव च॥
ईश्वरो बहुधान्यश्च प्रमाथी विक्रमो विषुः॥ ९॥
चित्रभानुः स्वभानुश्च तारणः पार्थिवो व्ययः॥
सर्वजित्सर्वधारी च विरोधी विकृतिः खरः॥ १०॥

Prabhāva, Vibhāva, Śukra, Pramoda, Prajāpati, Aṅgira, Śrīmukha, Bhāva, Pūṣā, Dhātā, Īśvara, Vahudhanaya, Pramāthi, Vikrama, Vidhu, Citrabhānu, Svarbhānu, Druṇa, Irarthiva, Vyaya, Sarvajit, Sarvādhārī. Virodhi, Vikṛta, Khara.

नन्दनो विजयश्चैव जयो मन्मथदुर्मुखौ॥
हेमलम्बो विलंबश्च विकारः शर्वरी प्लवः॥ ११॥
शुभकृच्छोभनः क्रोधी विश्वासुपराभवौ॥
प्लवंगः कीलकः सौम्यः साधारणविरोधकृत्॥ १२॥
परिधावी प्रमादी च आनन्दो राक्षसो नलः॥
पिंगलः कालसिद्धार्थौ रौद्रिवै दुर्मतिस्तथा॥ १३॥
दुन्दुभी रुधिरोगारी रक्ताक्षः क्रोधे नोऽक्षयः॥
अशोभनाः शोभनाश्च नाम्नैवैते हि वत्सराः॥ १४॥

Nandana, Vijaya, Jaya, Manmatha. Darmukha, Hemalamva, Vilamya, Vikāra, Śarvaṛī, Plavā, Śubhakṛt, Śobhana, Krodha, Viśvāvasu, Parābhava, Plavaṅga, Kilaka, Soumya, Sādhārama, Virodhakṛt, Paridhāra,

Pramādi; Ananda, Rākṣasa, Nala, Piṅgala, Kālasiddhartā, Durmati, Sumatī, Dundubhī, Rudhirodgārī, Raktākṣa, Krodhana, Akṣaya- are the names which indicate years to be either auspicious or inauspicious.

कालं वक्ष्यामि संसिद्धयै रुद्र पंचस्वरोदयात्॥

राजा सा(मा)जा उदासा च पीडा मृत्युस्तथैवच॥ १५॥

O Rudra, I will now describe time leading to success according to the system of Pāñcasuara¹ (five vowels). They are Rājā, Sājā, Sājā, Udāsā, Piḍā and Mṛtyu.

आ ई ऊ ऐ और स्वरांश्च लिखेत्पंचाग्निकोष्ठके॥

ऊर्ध्वतिर्य्यगतै ररेवैः षड्वह्निक्रममागतैः॥ १६॥

In (he figure of five fires one should write the vowels A, I, U, E, OU. Six fires should come from the lines drawn upwards or askance.

तिथी एकाग्निकोष्ठेषु त्रयो राजाथ सा (मा) जयाः॥

उदासामृत्युपीडाश्च कुजः सोमसुतः क्रमात्॥ १७॥

गुरुशुक्रौ च मन्दश्च रविचन्द्रौ यथोदितम्॥

रेवत्यादिमृगान्तश्च ऋक्षाणि प्रथमाकला॥ १८॥

In (he house of one fire the times Rājā, Sājā, Udāsā, Piḍā and Mṛtyu are in order presided over by Mars, Mercury, Jupiter, Venus, Saturn, the sun and the moon. the first division of the time is presided over by the stars beginning with Revatī and ending with Mrgaśīrā.

पंचपंचान्यत्र भानि चैत्राद्य उदयस्तथा॥

द्वादशाहैर्द्वयोर्मासनाम्नोराद्यक्षरं तथा॥ १९॥

Beginning with the month of Caitra each group of five stars appears. From the first letters of the names of the stars twelve days and two months are derived.

कलालिङ्गा च या तिष्ठेत्पंचमस्तस्य वै मृतिः॥

कला तिथिस्तथा वारो नक्षत्रं मासमेव च॥ २०॥

नामोदयस्य पूर्वं च तथा भवति नान्यथा॥

In the fifth house of the figure the

1. Pāñcasāra is one of the divisions of Hindu Jyotiṣ (astrology). It refers to the five elements viz, earth, air, fire, water and ether which compose the human body. Auspiciousness and in auspiciousness of time is calculated according to the Pāñcasāra by the increase or decrease of all these elements severally.

characteristic marks of the various divisions of Time are found. Form the first letter of the name of any article pronounced by a party divisions of Time, the various Tithis, various days, stars and months are calculated.

ओं क्षौं (क्षौः) शिवाय नमः॥ २१॥

क्षामाद्यंगशिवामीक्षा विषग्रहमतिर्हर॥

त्रैलोक्यमोहनं बीजं नृसिंहस्य तु पद्मं त्रिगम्॥ २२॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिःशास्त्रे शालग्रामषष्ठ्यब्दस्वरोदयानां निरूपणं नाम षट्षष्टितमोऽध्यायः॥६६॥

॥ (इति ज्योतिःशास्त्रं समाप्तम्) ॥

अध्यायः ६७ / Chapter 67

सूत उवाच

हरेः श्रुत्वा हरो गौरीं देहस्थं ज्ञानब्रवीत्॥ १॥

Sūta said :—Now I shall narrate to you the science of divination which the god Har learned from Hari and disclosed to his consort Gaurī, and the data of which can be gathered from one's own internal system or organism.

कुजो वह्नी रविः पृथ्वी सौरिरापः प्रकीर्तितः॥

वायुसंस्थापितो राहुर्दक्षरन्ध्रावभासकः॥ २॥

गुरुः शुक्रस्तथा सौम्यश्चन्द्रश्चैव चतुर्थकः॥

वामनाडीं तु मध्यस्थां कारयेदात्मनस्तथा॥ ३॥

The Mars, the Fire-God, the Sun, the Earth, the Saturn, the Water-God and the Nodes (Rāhu), should be deemed as seated in, or permeating with their respective influences, the air or the vital wind that blows through the right nostril of a man; whereas the Jupiter, the Venus, the Mercury and the Moon should be regarded as the presiding planets of the wind that escapes through his left nostril.

यदाचर इलायुक्तस्तदा कर्म समाचरेत्॥

स्थानसेवां तथा ध्यानं वाणिज्यं राजदर्शनम्॥ ४॥

अन्यानि शुभकर्माणि कारयेत् प्रयत्नतः॥

दक्षनाडीप्रवाहे तु शनिर्भौमश्च सैहिकः॥ ५॥

इनश्चैव तथाप्येव पापानामुदयो भवेत्॥

Rites or incantations undertaken or practised for the acquisition of territories or a place in the king's service, as well as acts such

मृत्युंजयो गणो लक्ष्मी रोचनाद्यैस्तु लेखितः॥

भूर्जे तु धारिताः कण्ठे बाहौ चेति जयादिदाः॥ २३॥

The mantram is "Om, Kṣoum, Śivāya Namaḥ." It is called Trailokyamohana. It counteracts the influence of evil stars on mental faculties and yields success, when written on a Bhurja leaf with Gorocana and along with the names of Śiva, Gaṇa and Lakṣmī, it is placed on the neck or arms.

as the first starting of a trade or the first interview of a king, and auspicious works in general, should be performed when the breath-wind would blow through one's left nostril. The Saturn, the Nodes, the Mars, the Sun, and the Planet of Water, should be deemed as ascendent when the process of respiration would be performed through the right nostril, and all baneful principles should be likewise regarded as dominant with them.

शुभाशुभविवेको हि ज्ञायते तु स्वदोरयात्॥ ६॥

देहमध्ये स्थिता नाड्यो बहुरूपाः सुविस्तराः॥

The good or evil fate of a man can be divined from the escape of the breath-wind through the different nostrils as well as from the predominance of the concomitant principles (Svarodayā) in the diviner. Net works of nerves of varied shape and immense extensions run through the body in all directions.

नाभेरधस्ताद्यः कन्दस्त्वंकुरास्तत्र निर्गताः॥ ७॥

द्विसप्ततिसहस्राणि नाभिमध्ये व्यवस्थिते॥

चक्रवच्च स्थितास्तास्तु सर्वाः प्राणहराः स्मृताः॥ ८॥

From the nerve-bulb or nerve ganglion alone, situated below the umbilicus, there branch out no less than seventy-two thousand nerves, rolled up in the form of a coil or wheel, each carrying away the stream of life in their course.

तासां मध्ये त्रयः श्रेष्ठा वामदक्षिणमध्यमाः॥
 वामा सोमात्मिका प्रोक्ता दक्षिणा रविसन्निभा॥ १॥
 मध्यमा च भवेदग्निः फलंती कालरूपिणी॥
 वामा ह्यमृतरूपा च जगदाप्यायने स्थिता॥ १०॥

Three out of these innumerable nerves, pre-eminently rank as the most important. These three (occult) nerves run below the spinal column of a man, the left one being called the Idā, and the right one, the Piṅgalā. The central one of this nerve system is called the Suṣumnā. The Moon is the presiding deity of the Ida or the left nerve, the Piṅgalā or the right nerve is effulgent with the light of the sun, while the Suṣumnā or the central one owns the Fire God as its tutelary divinity, and it the destroyer of all phenomenal life. The Idā or the left nerve flows with the stream of divine ambrosia and laves the shores of the organic world with a perpetual flow of life.

दक्षिणा रौद्रभागेन जगच्छोषयते सदा॥
 द्वयोर्वाहे तु मृत्युः स्यात्सर्वकार्यविनाशिनी॥ ११॥

The Piṅgalā or the right nerve is permeated with the essence of the god of destruction (Rudra) and carries within it the principle of universal dissolution. The concerted work of these two nerves (the left and the right) leads to death and ushers in an absolute breakdown of all undertakings.

निर्गमे तु भवेद्वायुप्रवेशे दक्षिणा स्मृता॥
 इडाचारे तथा सौम्यं चन्द्रसूर्यगतस्तथा॥ १२॥

Inspiration or taking in of the breath wind is performed by means of the Idā, while respiration or the process of letting in out, is done with the help of the Piṅgalā.

All blissful or auspicious acts, should be undertaken when the vital energy of the doer would remain confined to the Idā, while all fatal, or harmful incantations should be practised when the same would be lodged in the Piṅgalā.

कारयेत्क्रूर कर्माणि प्राणे पिङ्गलसंस्थिते॥
 यात्रायां सर्वकार्येषु विषापहरणे इडा॥ १३॥
 भोजने मैथुने युद्धे पिङ्गला सिद्धिदायिका॥
 उच्चाटमारणाद्येषु कर्मस्वेतेषु पिङ्गला॥ १४॥

Sojourn to a distant land and all processes for the elimination of poison from the human system, should be started under the auspices of the flowing of the vital stream through the Idā, while a predominance of the Piṅgalā (flowing of the life stream through Piṅgalā) in a man, should be deemed as the most auspicious occasion for taking his dinner, or visiting his wife, or fighting his antagonist. Similarly a predominance of the Piṅgalā should be made use of, in practising incantations which are fatal in their effect or can send one's adversary crazy from his household.

मैथुने चैव संग्रामे भोजने सिद्धिदायिका॥
 शोभनेषु च कार्येषु यात्रायां विषकर्मणि॥ १५॥

A battle, or a sexual intercourse, partaken of, entered into, or commenced during the ascendancy of the Piṅgalā, is sure to be crowned with success.

शान्तिमुक्त्यर्थसिद्ध्यै च इडा योज्या नराधिपैः॥
 द्वाभ्यां चैव प्रवाहे च क्रूरसौम्यविवर्जने॥ १६॥
 विषवत्तं तु जानीयात्संस्मरेत्तु विचक्षणः॥
 सौम्या दिशुभकार्येषु लाभदिजयजीविते॥ १७॥

Kings and crowned heads, should take advantage of such a state of the Idā, in undertaking all acts which tend to make men happy, as well as in commencing a sojourn to a distant country, or in practising venomous charms or those which bring about the fruition (realisation) of one's own speech.

गमनागमने चैव वामा सर्वत्र पूजिता॥
 युद्धादिभोजने घाते स्त्रीणां चैव तु संगमे॥ १८॥
 प्रशस्ता दक्षिणा नाडी प्रवेशे क्षुद्रकर्मणि॥
 शुभाशुभानि कार्याणि लाभालाभौ जयाजयौ॥ १९॥

A simultaneous flowing of the life current through both of these occult nerves (Idā and Piṅgalā) should be interpreted to indicate on occasion when charms of both blissful and fatal virtues, should not be practised, and such a state should be deemed as the equator of life.

जीवाजीवाय यत्पुच्छेन्न सिध्यति च मध्यमा॥
 वामाचारेऽथवा दक्षे प्रत्यये यत्र नायकः॥ २०॥

तनुस्थः पृच्छते यस्तु तत्र सिद्धिर्न संशयः॥
 वैच्छन्दो वामदेवस्तु यदा वहति चात्मनि॥ २१॥
 तत्र भागे स्थितः पृच्छेत्सिद्धिर्भवति निष्कला॥
 वामे वा दक्षिणे वापि यत्र संक्रमते शिवा॥ २२॥
 घोरे घोराणि कार्याणि सौम्ये वै मध्यमानि च॥
 प्रस्थिते भागतो हंसे द्वाभ्यां वै सर्ववाहिनी॥ २३॥
 तदा मृत्युं विजानीयाद्योगी योगविशारदः॥
 यत्रयत्र स्थितः पृच्छेद्द्वामदक्षिणसंमुखः॥ २४॥
 तत्रतत्र समं दिश्याद्वातस्योदयनं सदा॥
 अग्रतो वामिका श्रेष्ठा पृष्ठतो दक्षिणा शुभा॥ २५॥
 वामेन वामिका प्रोक्ता दक्षिणे दक्षिणा शुभा॥
 वामे वामा शुभे चैव दक्षिणे दक्षिणा शुभा॥ २६॥

A predominance of the left occult nerve is the most auspicious occasion for the purposes of a journey and for practising all lucky incantations, as well as for undertaking all works of profit and victory and those that contribute to the preservation of health and life. Similarly an ascendancy of the right occult nerve, Piṅgalā, should be deemed as the signal moment for starting on a military expedition, on for visiting the bed of a woman and for undertaking all minor acts in general.

जीवो जीवति जीवेन यच्छून्यं तस्त्वरो भवेत्॥
 यत्किञ्चित्कार्यमुद्दिष्टं जयादिशुभलक्षणम्॥ २७॥
 तत्सर्वं पूर्णनाड्यां तु जायते निर्विकल्पतः॥
 अन्यनाड्यादिपर्यन्तं पक्षत्रयमुदाहृतम्॥ २८॥
 यावत्पृष्ठी तु पृच्छायां पूर्णायां प्रथमो जयेत्॥
 रिक्तायां तु द्वितीयस्तु कथयेत्तदशङ्कितः॥ २९॥
 वामाचारसमो वायुर्जायते कर्मसिद्धिदः॥
 प्रवृत्ते दक्षिणे मार्गे विषमे विषमाक्षरम्॥ ३०॥
 अन्यत्र वामवाहे तु नाम वै विषमाक्षरम्॥
 तदासौ जयमाप्नोति योधः संग्राममध्ययतः॥ ३१॥
 दक्षवातप्रवाह तु यदि नाम समाक्षरम्॥
 जा(ज)यते नात्र सन्देहो नाडीमध्ये तु लक्षयेत्॥ ३२॥

A battle should be commenced, when the general or the warrior leading the attack, would feel his vital wind blowing through the occult nerves of the Sun and the Moon, and a person with such a state of vital air, enquiring about the probable result of the battle, should be assured of the success of the party on whose

behalf he had consulted the diviner. Such a party is sure to conquer the whole country lying at the angle of the compass which the vital wind blows to, even if the lord of the celestials confronts his army as an opposing rival. The ten occult nerves, such as the Aries, etc., and which are arranged in both sides of a human frame, represent the Lagnas such as the Cara (mobile) the Sthira (fixed), etc.

पिङ्गलान्तर्गते प्राणे शमनीयाहवं जयेत्॥
 यावन्नाड्युदयं चारस्तां दिशं यावदापयेत्॥ ३३॥
 न दातुं जायते सोऽपि नात्र कार्या विचारणा॥
 अथ संग्राममध्ये तु यत्र नाडी सदा वहेत्॥ ३४॥
 सा दिशा जयमाप्नोति शून्ये भगं विनिर्दिशेत्॥
 जातचारे जयं विद्यान्मृतके मृतमादिशेत्॥ ३५॥
 जयं पराजयं चैव यो जानाति स पण्डितः॥
 वामे वा दक्षिणे वापि यत्र सञ्चरते शिवम्॥ ३६॥
 कृत्वा तत्पदमाप्नोति यात्रा सन्ततशोभना॥
 शशिसूर्यप्रवाहे तु सति युद्धं समाचरेत्॥ ३७॥
 यस्तु पृच्छति तत्रस्थः स साधुर्जयति ध्रुवम्॥
 यां दिशं वहते वायुस्तां दिशं यावदाजयः॥ ३८॥
 जायते नात्र सन्देह इन्द्रो यद्यग्रतः स्थितः॥
 मेघाद्या दश या नाड्यो दक्षिणा वाम संस्थिताः॥ ३९॥

The diviner or prophet should hold up his face, in the shape of a bell after the enquirer had finished putting his query, and he would take ill or let out his breath wind simultaneously with the inspiration or respiration of the enquirer. O Śiva, the five fundamental material principles of the universe, are situated in the right and left sides of a human organism. The predominance of the principles of fire in a human system, should be inferred from the escaping of the vital wind along the upper part of the nostril, while the ascendancy of the water principle, should be judged its outflow, touching the bottom line of the nostril. In the same manner the escaping of the breath-wind in a slanting direction, would indicate the predominance of the principle of wind. The predominance of the earth principle would be indicated by the breath-wind keeping a middle path inside the nostril, while the predominance of the principle of sky should be inferred from

the outflow of the breath as stuffing the nostril and running in all directions.

चरेस्थिरे तद्विमार्गे तादृशेतादृशे क्रमात्॥
निर्गमे निर्गमं याति संग्रहे संग्रहं विदुः॥ ४०॥
पृच्छकस्य वचः श्रुत्वा घण्टाकारेण लक्षयेत्॥
वामे वा दक्षिणे वापि पञ्चतत्त्वस्थितः शिवे॥ ४१॥
ऊर्ध्वेऽग्निरथ आपश्च तिर्यक्संस्थः प्रभञ्जनः॥
मध्ये तु पृथिवी ज्ञेया नभः सर्वत्र सर्वदा॥ ४२॥
ऊर्ध्वे मृत्युरः शान्तिस्तिर्यक् चोच्चाटयेत्सुधीः॥
मध्ये स्तम्भं विजानीयान्मोक्षः सर्वत्र सर्वगे॥ ४३॥

॥ इति श्रीगारुडे महापुराणे पूर्वखंडे प्रथमांशाख्ये आचारकांडे स्वरोदये शुभाशुभनिरूपणं नाम सप्तषष्टिमोऽध्यायः॥ ६७॥

अध्यायः ६८ / Chapter 68

सूत उवाच

परीक्षां वच्मि रत्नानां बलो नामासुरोऽभवत्॥
इन्द्राद्या निर्जितास्तेन विजेतुं तैर्न शक्यते॥ १॥

Sūta said :—Now I shall discourse on the method of testing the genuineness of gems and precious stones. There lived in ancient time a demon, named Bala. Bala conquered the god Indra and his celestials, and reigned supreme and invincible in the universe.

वरव्याजेन पशुतां याचितः स सुरैर्मखे॥
बलो ददौ स (स्व) पशु तामतिसत्त्व सुरैर्हतः॥ २॥

The gods, on the occasion of a religious sacrifice, jocularly asked him to play the part of the animal of the sacrifice.

पशुवत्स विशस्तस्तैः स्ववाक्याशनियन्त्रितः॥
बलो लोकोपराय देवानां हितकाम्यया॥ ३॥
तस्य सत्त्वविशुद्धस्य विशुद्धेन च कर्मणा॥
कायस्यावयवाः सर्वे रत्नबीजत्वमाययुः॥ ४॥

This Bala consented to do and pledged his word for the performance of the part and suffered himself to be bound at the sacrificial stake. Whereupon the gods turned the jest into earnest and killed the invincible Bala in that mockery of a religious sacrifice. Thus Bala yielded up his ghost for the good of the universe and the welfare of the gods, and, behold, the severed limbs and members of his sanctified body, were converted into the seeds of gems.

Incantations, endued with the mystic virtue of destroying life, should be practised during the ascendancy of the principle of fire, rites of pacification during the predominance of the water-principle, charms for distracting human mind during the predominance of the wind, spells for benumbing the faculties of one's adversary during the ascendancy of the earth principle, while penances for the emancipation of one's own self, should be practised during the predominance of the principle of the sky or ether.

देवानामथ यक्षाणां सिद्धानां पवनाशिनाम्॥
रत्नबीजंस्व(जम)यं ग्राहः सुमहानभवत्तदा॥ ५॥
तेषां तु पततां वेगादिद्विमानेन विहायसा॥
यद्यत्पपात रत्नानां बीजं क्वचन किञ्चन॥ ६॥

Then the gods and the Yakṣas and the Siddhas and the Nāgas eagerly rushed to collect those seeds of gems and there were mighty flutterings of celestial pinions and rustlings of celestial garments in heaven. The gods came riding in their aerial cars, and carried away the seeds of gems for their-own use, some of which dropped down of earth, through the violent concussion of the air.

महोदधौ सरिति वा पवर्त कानेनऽपि वा॥
तत्तदाकर्ता यातं स्थानमाधेयगौरवात्॥ ७॥

Wherever they dropped, whether in oceans, rivers, mountains or wildernesses there originated mines of those gems through the celestial potency of their. respective seeds.

तेषु रक्षोविषव्यालव्याधिधन्याघहानि च॥
प्रादुर्भवन्ति रत्नानि तथैव विगुणानि च॥ ८॥

Of the gems and precious stones, some are endued with the virtues of expiating all sins or of acting as a prophylactic against the effects of poison, snake bites, and diseases, while there are others which are possessed of contrary virtues.

वज्रं मुक्तमणयः सपद्मारागाः समरकताः प्रोक्ताः॥
अपि चेन्द्रनीलमणिवरवैदूर्याः पुष्परगाश्च॥ १॥
कर्केतनं सपुलकं रुधिराख्यसमन्वितं तथा स्फटिकम्॥
विद्रुममणिश्च यत्नादुद्दिष्टं संग्रहे तज्ज्ञैः॥ १०॥

Gems, such as the Padmarāga, the Emerald, the Indranīla, the Vaidūrya the Puṣparāga, the Diamond, the peral, the Karkeṭana, the Pulaka, Rudhirakṭya (blood stone) the crystal, and the coral, should be carefully collected. subject to the advice of experts on the subject.

आकारवर्णौ प्रथमं गुणदोषौ तत्फलं परीक्षा च॥

मूल्यं च रत्नकुशलौर्विज्ञेयं सर्वशास्त्राणाम्॥ ११॥

First the shape, colour, defects or excellences of a gem should be carefully tested and then its price should be ascertained in consultation with a gem expert who has studied all the books dealing with the precious stones.

कुलग्नेषुपजायन्ते यानि चोपहतेऽहनि॥

दोषैस्तान्यपियुज्यन्ते हीयन्ते गुणसम्पदा॥ १२॥

परीक्षापरिशुद्धानां रत्नानां पृथिवीभुजा॥

धारणं संग्रहो वापि कार्यः श्रियमभीप्सता॥ १३॥

शास्त्रज्ञाः कुशलाश्चापि रत्नभाजः परीक्षकाः॥

त एव मूल्यमात्राया वेत्तारः परिकीर्त्तिताः॥ १४॥

महाप्रभावं विबुधैर्यस्माद्वज्रमुदाहृतम्॥

A king or a ruling chief with a view to acquire a greater prosperity, shall collect and wear a gem that has been found pure after a satisfactory test. Men, dealing in gems and experienced in the art of detecting its defects and well versed in the knowledge relating to the appraising of precious stones, should be deemed as the only persons capable of fixing the price and ascertaining the water of a gem.

वज्रपूर्वा परीक्षेयं ततोऽस्माभिः प्रकीर्त्त्यते॥ १५॥

तस्यास्थिलेशो निपपात येषु भुवः प्रदेशेषु कथञ्चिदेव॥

वज्राणि वज्रयुधनिर्जिगोषोर्भवन्ति नानाकृतिमन्ति तेषु॥ १६॥

Since the learned hold diamond to be the most effulgent of all precious stones, we shall first describe the mode of testing the diamond.

The least particle of bone of the conqueror of Indra, tailing or dropping down from the sky

in a country, germinates diamond-crystals of varied shapes.

हैममातंगसौराष्ट्राः पौण्ड्रकालिङ्गकोसलाः॥

वेण्वातटाः ससौवीरा वज्रस्याष्टविहारकाः॥ १७॥

The eight regions or divisions of the country in which diamond is found, are the Himālayas, the Mātāṅgas, the provinces of Aṅga, Saurāṣṭra. Pounḍra, Kālīṅga, Kōśala, the basin of the river Veṇvā, and the country of the Souveras.

आताम्रा हिमशैलजाश्च शशिभा वेण्वातटीयाः स्मृताः॥

सौवीरे त्वसिताब्जमेघसूदशास्ताम्राश्च सौराष्ट्रजाः॥

कालिङ्गाः कनकावदारुचिराः पीतप्रभाः कोसले

श्यामाः पुण्ड्रभवा मतङ्गविषये नात्यन्तपीतप्रभाः॥ १८॥

Diamonds found in the region of the Himālayas, are tinged with a little copper-colour, while those found in the basin of the Veṇvā are coloured like the disc of the full moon. Diamonds found in the country of the Souvera, are possessed of a lustre similar to the deep shade of a black rain cloud, while those found in the country of Sourāṣṭra, shine with a copper-coloured effulgence. Diamonds found in the country of Kālīṅga, are coloured like the molten gold, while those found in Kōśala are yellow. Diamonds found in the country of Pounḍra, are coloured blue, while those found in the regions of the Mātāṅgas, are yellowish in their hue.

अत्यर्थं लघु वर्णतश्च गुणवत्पार्श्वेषु सम्यक् समं

रेखाबिन्दुकलङ्काकपदकत्रासादिभिर्वर्जितम्॥

लोकेऽस्मिन्परमाणुमात्रमपि यद्वज्रं क्वचिददृश्यते

तस्मिन्देवमाश्रयो ह्यवितथस्तीक्ष्णाग्रधारयदि॥ १९॥

वज्रेषु वर्णयुक्तया देवानामपि विग्रहः प्रोक्तः॥

वर्णोभ्यश्च विभागः कार्यो वर्णाश्रयादेव॥ २०॥

Gods are supposed to dwell in a particle of diamond, wherever found, which is possessed of a clear, light shade and the usual commendable features, is smooth and even at the sides, and is divested of all threatening traits such as scratches, dot like impressions, marks of crow's feet, or clouding impurities in its interior. Coloured diamonds, should be regarded as presided over by different divinities according to their respective hues.

हरितसितपीतपिङ्गश्यामास्ताम्राः स्वभावतो रुचिराः॥

हरिवरुणशक्रहुतवहपितृपतिमरुतां स्वका वर्णाः॥ २१॥

Green, white, yellow, brown, blue and copper-coloured diamonds are ascribed to the direct tutelage of the Sun, Varuṇa, Indra, the Fire-God, the Lord of the Pitṛs and the Maruts, respectively.

विप्रस्य शङ्खकुमुदस्फटिकावदातः

स्यात्क्षत्रियस्य शशबभ्रुविलोचनाभः॥

वैश्यस्य कान्तकदलीदलसन्निकाशः

शूद्रस्य धौतकरवालसमानदीप्तिः॥ २२॥

A Brāhmaṇa is enjoined to wear a diamond which is coloured like a conch shell, or a Kumuda flower or a white crystal, whereas a Kṣatriya should wear one that is coloured brownish yellow like the eyes of a hare. A diamond possessed of a soft greenish colour like the tender leaves of a plantain tree, prove beneficial to a man of the Vaiśya class, while a Śūdra would do well to wear a diamond that has a lustre like that of a newly washed sword.

द्वौ वज्रवर्णौ पृथिवीपतीनां

सद्भिः प्रदिष्टौ न तु सार्वजन्यौ॥

यः स्याज्जवा विद्रुमभङ्गशोणो

यो वा हरिद्रारसन्निकाशः॥ २३॥

Diamonds which are coloured yellow or possessed of a hue like that of a coral or a Java flower, (China Rose) should be held as fit only for the use of a king and would prove positively harmful to any man occupying a lower position in life.

ईशत्वात्सर्ववर्णानां गुणवत्सार्ववर्णिकम्॥

कामतो धारयेद्वाजा न त्वन्योऽन्यत्कथञ्चन॥ २४॥

A king in his capacity of the lord of all the castes, is privileged to wear diamonds of any colour he pleases, provided they are not vitiated by the prohibited features, whereas such a conduct on the part of an ordinary man is sure to be attended with evil consequences.

अधरोत्तरवृत्त्या हि यादृक् स्याद्वर्णसङ्करः॥

ततः कष्टतरो वज्रवर्णानां सङ्करो मतः॥ २५॥

A diamond possessed of a double or dubious shade or colour, should be looked upon as

pretending the calamities like the bird of an illegitimate or half caste child in the family, etc.

न च मागविभागमात्रवृत्त्यसा

विदुषा वज्रपरिग्रहो विधेयः॥

गुणवद्गुणसम्पदां विभूतिर्विपरीता

व्यसनोदयस्य हेतुः॥ २६॥

एकमपि यस्य शृङ्गं

विदलितमवलोक्यते विशीर्णं वा॥

गुणवदपि तन्न धार्यं वज्रं श्रेयोऽर्थिभिर्भवेत्॥ २७॥

A diamond should not be used only with a look to the caste or class it specifically belongs to, inasmuch as a diamond possessed of all the commendable features proves as a source of boundless prosperity to its wearer, whereas a diamond vitiated by any of the condemnable traits, turns out to be a spring of unmitigated evil.

स्फुटि तानि विशीर्णशृङ्गदेशं

मलवर्णैः पृषतैरुपेतमध्यम्॥

न न हि वज्रभृतोऽपि वज्रमाशु

श्रियमप्याश्रयलालसां न कुर्यात्॥ २८॥

यस्यैकदेशः क्षत जावभासो

यद्वा भवेल्लो हितवर्णाचित्रम्॥

न तन्न कुर्याद्विद्यमाणमाशु

स्वच्छन्दमृत्योरपि जीवितान्तरम्॥ २९॥

कोट्यः पार्श्वानि धाराश्च षडष्टौ द्वादशेति च॥

उत्तुङ्गसमतीक्ष्णाग्राः वज्रस्याकरजा गुणाः॥ ३०॥

A diamond with one of its angles or horns broken or mutilated, or looking as if scratched, withered or trampled down, should not be retained in the household, though odder wise possessed of all commendable features, as it would certainly bring hosts of unsuspected evils in its train. The goddess of wealth is sure to part company with a person who is impudent enough to wear a diamond which emits a red glare through one of its mutilated horns or angles and looks cloudy and impure at the centre. A diamond scratched in any part of its body and which appears to be painted with stripes of red in the inside, robs the decent competence of its wearer, and subsequently brings on his death and ruin. A diamond found

in its natural state in the bed of a mine, is either hexagonal or octagonal in shape or appears like a polygon of twelve sides with all its exterior angles or points prominently marked and equally sharpened.

षट्कोटि शुद्धममलं स्फुटतीक्ष्णधारं
वर्णान्वितं लघु सुपाश्वर्मपेतदोषम्॥
इन्द्रायुधांशुविसृतिच्छुरितान्तरिक्षमेवंविधिं
भुवि भवेत्सुलभं न वज्रम्॥ ३१॥
तीक्ष्णाग्रं विमल पेतसर्वदोषं
धत्ते यः प्रयततनुः सदैव वज्रम्॥
वृद्धिस्तं प्रतिदिनमेति यावदायुः
स्त्रीसम्पत्सुतधनधान्यगोपशूनाम्॥ ३२॥
व्यालवह्निविषव्याघ्रतस्कराम्बुभयानि च॥
दूरात्तस्य निवर्तन्ते कर्माण्यसाथर्वणानि च॥ ३३॥

A diamond, cut into the shape of a regular hexagon with well-smoothed sides and well-marked points or angles, and shedding a clear prismatic lustre from the inside and divested of all the harmful traits described in the books on gems and precious stones, is to be rarely found even amidst the treasures of crowned heads. Prosperity, long, life, increase of wives and progeny and domestic animals, and the bringing home of a teeming harvest, attend on the use of a diamond, keen and well marked in its points, clear in lustre and divested of the characteristic baneful traits. Serpents, tigers, and thieves fly from the presence of a person wearing such a diamond. Fatal and dreadful poisons, secretly administered, prove inoperative in his system and all his possessions enjoy a sort of immunity from acts of incendiarism or erosions by water. The complexion of such a person improves in its healthful glow and all his undertakings become prosperous and thriving.

यदि वज्रमपेतसर्वदोषं बिभृया
तण्डलु विंशतिं गुरुत्वे॥
मणिशास्त्र विदो विदन्ति
तस्या द्विगुणं रूपकलक्षमग्रमूल्यम्॥ ३४॥
त्रिभागहीनार्द्धं तदार्द्धं शेषं
त्रयोदशं त्रिंशद तोऽर्द्धभागाः॥

अशीतिभागोऽथ शतांशभागः
सहस्र भागोऽल्प समानयोगः॥ ३५॥
यत्तण्डुलैर्द्वादशाभिः कृतस्य
वज्रस्य मूल्यं प्रथमं प्रदिष्टम्॥
द्वाभ्यां क्रमाद्धा निमुपागतस्य
त्वेकावमानस्य निश्चयोऽयम्॥ ३६॥

A diamond, devoid of all the characteristic blemishes and weighing twenty taṇḍulam in weight, and worn by a man, should be regarded as double in value of the standard of appraising used in respect of ascertaining the water, lustre price and the commendable traits of diamond. Fractions such, as 1/3, 1/6, 1/10, 1/15, 1/80, or 1/100, should respectively used in computing the price of a diamond, wherever it would be found necessary to appraise a diamond by the standard of another diamond of greater weight and brilliancy. An infinitesimally small fraction in such an instance, should be computed as equal to a thousandth part of the latter in price.

न चापि तण्डुलैरेव वज्राणां धरणक्रमः॥
अष्टाभिः सर्ष पैगैरेस्तण्डुं परिकल्पयेत्॥ ३७॥

Eight seeds of white sesamum equal a taṇḍulam in weight, and the use of a diamond weighing less than even the latter standard-measure is not prohibited.

यत्तु सर्वगुणैर्युक्तं वज्रं तरति वारिणि॥
रत्नवर्गे समस्तेऽपि तस्य धारणमिष्यते॥ ३८॥

A diamond possessed, of all the commendable traits and found to float on the water is test, should be worn by a man in exclusion of all the other gems happening to be in his possession.

अल्पेनापि हि दोषेण लक्ष्यालक्ष्येण दूषितम्॥
स्व (स) मूल्याद्दशमभागं वज्रं लभति मानवः॥ ३९॥
प्रकटानेकदोषस्य स्वल्पस्य महतोऽपि वा॥
स्व (सु) मूल्याच्छतशोभागो वज्रस्य न विधीयते॥ ४०॥
स्पष्टदोषमलङ्कारे वज्रं यद्यपि दृश्यते॥
रत्नानां परिकर्मार्थं मूल्यं तस्य भवेत्तल्लघु॥ ४१॥

A diamond found to be affected with small defects whether visible or invisible to the naked eyes, should be appraised at a price equal to a tenth part of that of a diamond of similar water

and weight, but devoid of all such blemishes. A diamond marked with many a patent defect, whether great, or small should not be appraised at a price even equal to a hundredth part of that of a similar stainless diamond. A diamond otherwise defective, but set in a prepared article of ornament, should be valued at a very low price. A diamond of the first 'water, but found to be otherwise possessed of any of the condemnable traits, should not be set in a royal ornament even for the purpose of decoration.

प्रथमं गुणसम्पदाभ्युपेतं प्रतिबद्धं

समुपैति यच्च दोषम्॥

अलमाभरणेन तस्य राज्ञो

गुणहीनोऽपि मणिर्न भूषणाय॥ ४२॥

Diamonds are prohibited as articles of female wear, as they are possessed of the mystic virtues of making them sterile and unhappy.

नार्या वज्रमधार्ये गुणवदपि सुतप्रसूतिमिच्छन्त्या॥

अन्यत्र दीर्घचिपिटत्र्यश्राद्यगुणैर्वियुक्ताच्च॥ ४३॥

A diamond which has a stunted, elongated or a flattened look like that of a thrashed paddy, should be looked upon as devoid of all commendable features.

अयसा पुष्परगेण तथा गोमेदकेन च॥

वैदूर्यस्फटिकाभ्यो च काचैश्चापि पृथग्विधैः॥ ४४॥

प्रतिरूपाणि कुर्वन्ति व्रजस्य कुशला जनाः॥

परीक्षा तेषु कर्तव्या विद्वद्भिः सुपरीक्षकैः॥ ४५॥

Imitation diamonds are made by skilful artisans with such substances as the iron, the Pusparāga (topaz) the Gomeda, the Vaiduryyam (lapis-lazuli), the crystal and the glass, and hence their genuineness should be made to be tested by experts, well-versed in the art of recognising and appraising precious stones.

क्षारोल्लेखनशाणाभिस्तेषां कार्यं परीक्षणम्॥

पृथिव्या यानि रत्नानि ये चान्ये लोहधातवः॥ ४६॥

A diamond offered for sale, should be put to such tests, as scratching, Śāṇa (emery wheel) and immersion in alkaline solutions. A

diamond would scratch all other metals or gems, such as the iron, etc., without being scratched by any of them in return.

सर्वाणि विलिखेद्वज्रं तच्च तैर्न विलिख्यते॥

गुरुता सर्वरत्नानां गौरवाधारकारणम्॥ ४७॥

Weight goes a long way towards the determination of a higher price of a gem of a metal, whereas the contrary should be regarded as the criterion of judgment in the case of a diamond, as laid down by the immortal gods.

वज्रे तां वैपरीत्येन सूरयः परिचक्षते॥

जातिरजातिं विलिखति जातिं विलिखति वज्रकुरुविन्दाः॥ ४८॥

A Kuruvinda of inferior water can be scratched; or written upon by a Kuruvinda of a higher water, while a disunond is alone capable of cutting a diamond.

वज्रैर्वज्रं विलिखति नान्येन विलिख्यते वज्रम्॥

वज्राणि मुक्तामण्यो ये च केचन जातयः॥ ४९॥

न तेषां प्रतिबद्धानां भा भवत्यूर्द्धगामिनी॥

तिर्य्यक् क्षतत्वात्केषाञ्चित्कथञ्चिदपि जायते॥

तिर्य्यग्विलिख्यमानानां सा(स)पाश्वेषु विहन्यते॥ ५०॥

यद्यपि विशीर्णकोटिः सबिन्दुरेखान्वितो विवर्णो वा॥

तदपि धनधान्यपुत्रान्करोति सेन्द्रायुधो वज्रः॥ ५१॥

The lustre of all genuine gems, pearls or diamond, cut or set in an ornament, never shoot upwards, while those that are obliquely or laterally cut, emit a ray of slanting or lateral light.

A diamond scintillating with flashes of rainbow coloured hue at the centre, though otherwise stained and marked with dots and lines, or narrow at the sides, blesses its wearer with a prosperous family and well-filled granaries.

सौदामिनीस्फुरिताभिरामं राजा यथोक्तं कलिशंदधानः॥

पराक्रमाक्रान्तरप्रतापः समस्तसामन्तभवं भुनक्ति॥ ५२॥

A king wearing a diamond dazzling with lightning flashes, is sure to subdue the prowess of his neighbouring monarchs and to exercise an unbounded control upon his vassals and liege subjects.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे

रत्नतद्विशेषवज्रपरीणादिवर्णनं नामाष्टषष्टितमोऽध्यायः॥ ६८॥

अध्यायः ६९ / Chapter 69

सूत उवाच

द्विपेन्द्रजीमूतवराहशंख-

मत्स्याहिशुक्युद्धव वेणुजानि॥

मुक्ताफलानि प्रथितानि लोके

तेषां च शुक्युद्धवमेव भूमि॥ १॥

तत्रैव चैकस्य हि मूलमात्र

निविश्यते रतनपदस्य जातु॥

वेध्यं तु शुक्युद्धवमेव तेषां

शेषाण्यवेध्यानि वदन्ति तज्ज्ञाः॥ २॥

Sūta said :—Perals are found in the temples of elephants and wild boars, in conch-shells in oysters, in the hoods of cobras and in the hollow stems of bamboos. The origin of a species of pearls is abscribed to the effect of thunder, Pearls found in Oyster shells, abound in numbers and are usually included within the category of gems. An oyster pearl is capable of being pierced with a hole in the middle (running through its entire length) while the remaining species do not admit of being similarly bored.

त्वक्सारनागेन्द्रतिमिप्रसूतं

यच्छंखजं यच्च वरा हजातम्॥

प्रायो विमुक्तानि भवन्ति भासा

शस्तानि माङ्गल्यतया तथापि॥ ३॥

Pearls found in the stems of bamboos or in the temples of elephants and wild boars or in the mouths of whales or in the entrails of conch-shells, are devoid of lustre, though possessed of other auspicious virtues.

या मौक्तिकानामिह जातयोऽष्टौ

प्रकीर्तिता रत्न विनिश्चयज्ञैः॥

कम्बूद्धवं तेष्वाधमं प्रदिष्टमुत्पद्यते

यच्च गजेन्द्र कुम्भात्॥ ४॥

Of the eight species of pearls described by the connoisseurs of gems, those obtained from conch-shells and the temples of elephants should be deemed as standing in the bottom of the list as regards colour and brilliancy.

स्वयोनिमध्यच्छवि तुल्यवर्णं शांखं

बृहल्लो फल प्रमाणम्॥

उत्पद्यते वारणकुम्भमध्यादा-

पीतवर्णं प्रभया विहीनम्॥ ५॥

A conchshell pearl is usually as big as a large Koṇa (point of a rapier) and assumes a colour similar to that of the moll use it is found in.

ये कम्बवः शांगमुखावमर्श-

पतिस्य शंखप्रवरस्य गोत्रे॥

मतंगजाश्चापि विशुद्ध वंश्यास्ते

मौक्तिकानां प्रभवाः प्रदिष्टाः॥ ६॥

A pearl found in the temple of an elephant, is marked by the absence of any definite colour and is lustreless like a pearl found in the stem of a bamboo.

उत्पद्यते मौक्तिकमेषु वृत्तमा-

पीतवर्णं प्रभया विहीनम्॥

पाठीनपृष्ठस्य समानवर्णं

मीनात्सुवृत्तं लघु चातिसूक्ष्मम्॥ ७॥

उत्पद्यते वारिचराननेषु

मत्स्याश्च ते मध्यचराः पयोधेः॥

A pearl found in the mouth of a fish, is a perfect sphere in shape and is marked by a yellowish hie, like the back of a pathenam fish as is occasionally found inside the mouth of a whale that frequents the unfathomable depths of ocean beds.

वराहदंष्ट्रा प्रभवं प्रदिष्टं

तस्यैव दंष्ट्रा कुरतुल्यवर्णम्॥ ८॥

क्वचित्कथञ्चित्स भुवः प्रदेशे

प्रजायते सूकर राड्विशिष्टः॥

वर्षोपलानां समवर्णं शोभं

त्वक्सारपर्वप्रभवं प्रदिष्टम्॥ ९॥

ते वेणवो दिव्यजनोपभोगे

स्थाने प्ररोहन्ति न सार्वजन्ये॥

भौजंगमं मीनविशुद्धवृत्तं

संस्थानतोऽत्युज्ज्वलवर्णशोभम्॥ १०॥

नितान्तधौतप्रविकल्प-

माननिस्त्रंशधारासमवर्णकान्ति॥

A boar-pearl resembles the tip of its tusk in colour, and is obtained in certain quarters of

the globe and is blissful like the boar incarnation of the divine Viṣṇu. A pearl obtained from inside the hollow stem of a bamboo, resembles a hailstone in colour, and is found only in a bamboo that grows in the land of the honest and the pious, and not in every tope of that grass.

A pearl found in the hood of a cobra is round in shape like the one obtained from the mouth of a fish and emits a dazzling effulgence from its own natural seat. After copious washing such a pearl assumes the lustre of a well-polished sword. The possessor of a cobra or serpent-pearl, meets with a rare good fortune, and becomes a pious and illustrious king in time, with a treasury full of other species of precious gems.

प्राप्यातिरत्नानि महाप्रभाणि

राज्यं श्रियं वा महतीं दुरापाम्॥ ११॥

तेजोऽन्विताः पुण्य कृतो भवन्ति

मुक्ताफलस्याहिशिरोभवस्य॥

जिज्ञासया रत्नधनं विधिज्ञैः शुभे

मुहूर्ते प्रयतैः प्रयत्नात्॥ १२॥

रक्षाविधानं सुमहद्विधाय

हर्म्योपरिष्ठं क्रियते यदा तत्॥

तदामहादुन्दुभिमन्द्रघोषै-

र्विद्युल्लताविस्फुरितान्तरालैः॥ १३॥

पयोधराक्रान्ति विलम्बिन

ग्रैर्घनैर्नवैरा त्रियतेऽन्तरिक्षम्॥

न तं भुजंगा न तु यातुधाना

न व्याधयो नाप्युपाददोषाः॥ १४॥

हिंसन्ति यस्याहिशिरः समुत्थं

मुक्ताफलं तिष्ठति कोशमध्ये॥

Dark clouds, hung down and heavily charged with rain and roaring with the voice of the eternal trumpets blown upon at the time of universal dissolution and spangled with flashes of lightning, closely envelop the sky, at the time, well versed in the religious and ceremonial proceedings, after enquiring about the acquisition of such a pearl, and having done the necessary rite of protection unto it, formally

takes it into the interior of the house of its possessor. Neither the serpents, nor the Rakṣasas, nor diseases, nor disturbances of any kind would assail the man amidst whose treasure such a snake-pearl would lie.

नाभ्येति मेघप्रभवं धरित्रीं

विप्रदगतं तद्विबुधा हरन्ति॥ १५॥

अर्चिः प्रभाना वृत्तदिविभोगमा-

दित्यवददुःखविभाव्यबिम्बम्॥

तेजस्तिरस्कृत्य हुताश नेन्दु

क्षत्रताराप्रभवंसमग्रम्॥ १६॥

दिवा तथा दीप्तिकरं तथैव

तमोऽव गाढा स्वपि तन्निशासु॥

A cloud-grown pearl rarely reaches this mortal globe, and usually falls to the lot of the celestials. By illumining the four quarters of the sky with its native lustre, a cloud begotten pearl, like the sun, dispels the gloom of a cloudy day. Outshining the combined effulgence of the fire, the moon, and the myriads of scintillating stars, such a pearl, like the dawn of day, can dispel the gloom of even the darkest night on earth.

विचित्ररत्नद्युतिचारुतोया

चतुः समुद्रा भरणोपपन्ना॥ १७॥

मूल्यं न वा स्यादिति निश्चयो

मे कृत्स्ना मही तस्य सुवर्णपूर्णा॥

The whole earth, girdled by the four oceans containing innumerable gems in their fathomless depths, cannot be deemed as the adequate price of such a pearl, even if she be covered over with layers of pure gold.

हीनोऽपि यस्तल्लभते कदाचिद्-

विपाकयोगान्महतः शुभस्य॥ १८॥

सापन्त्यहीनां स महीं समग्रं

भुनक्ति तत्तिष्ठति यावदेव॥

A man born in indigence and of humble parents, but happening to be the possessor of such a pearl, only through the transformation of a good deed done in a previous existence is sure to be the paramount sovereign of the entire surface of the Earth.

केवलं तच्छुभ कृत्रपस्य भाग्यैः

प्रजानामपि तस्य जन्म॥ १९॥

तद्यो जनानां परितः सहस्रं

सर्वाननर्थान्विमुखी करोति॥

Not to the good deeds of the king alone, but to the better fortune of the whole humanity should be ascribed the advent of such a man on earth, and no evil would ever strike the land to the extent of a thousand Yojanas round the place of his birth.

नक्षत्रमालेव दिवो विशीर्णा

दन्ता वलिस्तस्य महासुरस्य॥ २०॥

विचित्रवर्णेषु विशुद्धवर्णा

पयःसु पत्युः पयसां पपात॥

सम्पूर्णं चन्द्रां शुक्लाप

कान्तेर्मणिं प्रवेकस्य महागुणस्य॥ २१॥

तच्छुक्ति मत्सु स्थितिमाप

बीजमासन्मुराऽप्यन्यभवानि यानि॥

यस्मिन्प्रदेशे ऽम्बुनिधौ पपात

सुचारुमुक्ता मणि रत्नबीजम्॥

तस्मिन्यय स्तोय धरावकीर्ण

शुक्तौ स्थितं मौक्तिकतामवाप॥ २२॥

The teeth of that great Vala lay scattered and perched up over the wide expanse of heaven like the galaxy of stars, and dropped down one by one into the wonderfully coloured waters of the oceans, and originated the seeds of gems viewing with the beams of the full moon, and the rainbow tint of a peacock's feathers, in colour. Some of these seeds entered into the inner organisms of oysters that lay in the deep beds of oceans and gave rise to pearls.

सैलिकपारलौकिकसौराष्ट्रिकताम्रपर्णपारशवाः॥

कौवेरपाण्ड्यहाटकहेमकमित्याकरास्त्वष्टौ॥ २३॥

Pearls are divided into eight different species according of the places of their origin, such as the Samhalikā (off the coast of Ceylon), the Pāraloukika (heavenly) the Sourāṣṭrika (born in the country of Sourāṣṭra), the Tāmraparṇa (off the coast of modern Tāmluk), the Pāraśava (Persian), the Kouvera, the Paṇḍya-hāṭaka and the Hemaka.

शुक्त्युद्भवं नातिनिकृष्टवर्णं प्रमाणसंस्थानगुणप्रभाभिः॥

उत्पद्यतेवर्द्धनपारसीकपाताललोकान्तरसिंहलेषु॥ २४॥

Pearls obtained from oysters fished off the coast of Ceylon. Vardhana and Persia or the coast of any other foreign or southern islands (Pātāla) do not lose much in comparison with the other species as regards shape, size, colour and other properties.

चिन्त्या न तस्याकरजा विशेषा

रूपे प्रमाणे च यतेत विद्वान्॥

न च व्यवस्थास्ति गुणागुणेषु

सर्वत्र सर्वाकृतयो भवन्ति॥ २५॥

The place of origin, should not be taken into account in determining the price of a pearl. A learned gem-expert shall only notice its shape and size. Nor can it be said that defects or excellencies are restricted to any particular species, since pearls of all shape and size can be obtained from oysters of the several fisheries described above.

एकस्य शुक्ति प्रभवस्य

मुक्ताफलस्य चान्येन समुन्मितस्य॥

मूल्यं सहस्राणि तु रूपकाणां

त्रिभिः शतैरप्यधिकानि पञ्च॥ २६॥

An oyster-pearl, grounded into a well round shape, should be appraised at a price of thirteen hundred and five silver coins.

यन्माष कावर्द्धेन ततो

विहीनं तत्पञ्चभाग द्वयीनमूल्यम्॥

यन्माष कांस्त्रीन्विभूयात्सहस्रे द्वे

तस्य मूल्यं परमं प्रदिष्टम्॥ २७॥

A pearl, weighing half a maṣaka less in weight than the former, should be valued at a sum of money equal to a two-fifth part of that of the former. A pearl weighing three Māṣakas, should be valued at two thousand silver coins. According to a similar computation, the price of a pearl weighing two Māṣakas and a half, should be fixed at two thousand and three hundred silver coins.

अर्द्धाधिकौ द्वौ वतोऽस्य मूल्यं

त्रिभिः शतैरप्यधिकं सहस्रम्॥

द्विमाष कोन्मानितगौरवस्य शतानि

चाष्टौ कथितानि मूल्यम्॥ २८॥

A pearl, weighing two Māṣakas only, but otherwise belonging to the commendable type, should be valued at eight hundred silver coins.

अर्द्धाधिकं माषक मुन्मितस्य

समं च विंशत्रितयं शतानाम्॥

गुंजाश्च षड्धार यतः शतो द्वे

मूल्यं परं तस्य वदन्ति तज्ज्ञाः॥

अध्यर्द्धमुन्मान (प) कृतं शतं स्यान्मूल्यं

गुणै स्तस्य समन्वितस्य॥ २९॥

A pearl weighing Māṣaka and a half, should be valued at three hundred and twentyfive silver coins. The piece of a pearl weighing six Guñjās, should be laid at two hundred silver coins, while a pearl, weighing half as much as the former, should be valued at a hundred silver coins only.

यदि षोडशभिर्भवेदनूनं धरणां

तत्प्रवदन्ति दार्वि काख्यम्॥

अधिकं दशभिः शतं च मूल्यं

समवाजोत्यपि बालिशस्य हस्तात्॥ ३०॥

A pearl, weighing less than the preceding one by sixteen Dharmas, is called a Darvikam as regards it weight, and can fetch a price of hundred and ten silver coins only from the hands of the ignorant.

द्विगुणैर्दशभिर्भवेदनूनं धरणं

तद्भवकं वदन्ति तज्ज्ञाः॥

नवसप्ततिमाप्नुयात्स्व मूल्यं यदि

न स्यादगुणसम्पदा विहीनम्॥ ३१॥

A pearl, weighing less than the foregoing one by twenty Dharmas, is called a Bhavakam by the experts and should not be valued at a higher sum than seventy-nine silver coins.

त्रिंशता धरणं पूर्णं शिष्यं, तस्येति कीर्त्यते॥

चत्वारिंशद्वेत्तस्याः परं मूल्यं विनिश्चयः॥ ३२॥

A string of thirty pearls, each weighing a Dharanam, should be valued at forty-four coins.

चत्वारिंशद् भवेत्तस्यास्त्रिंशन्मूल्यं लभेत सा॥

पंचाशत् भवेत्सोमस्तस्य मूल्यं तु विंशतिः॥ ३३॥

A string of forty-four pearls of Śyiktha class, should be valued at thirty silver coins. A string of sixty pearls, each weighing a Nikaṣa, should be valued at fourteen silver coins.

षष्टिर्निकरशीर्षं स्थातस्या मूल्यं चतुर्दश॥

अशीतिर्नवतिश्चैव कूप्येति परिकीर्तिता॥

एकादश स्यान्नव च तयोर्मूल्यमनुक्रमात्॥ ३४॥

आदाय तत्सकलमेव ततोऽन्नभाण्डं

जम्बीरजात रसयोजनया विपक्वम्॥

घृष्टं ततो मृदुतनूकपिण्डमूलैः

कुर्याद्यथेष्टमनु मौक्तिकमाशु विद्धम्॥ ३५॥

A string of eighty or ninety petals; of the Kūpya class, should be respectively valued at eleven and nine silver coins. The process of cleansing and perforating the pearl, seeds, is as follows :—First, all the pearls should be collected and kept in a bowl of boiled rice, preciously saturated with the expressed juice of the Jambīra fruits (lime). Then the whole contents of the bowl, should be kept simmering for a while, after which the pearls should be taken out and rubbed with the liquid extract of boiled rice.

मृल्लिततस्यपुट मध्यगतं तु कृत्वा

पश्चात्पचेत्तनु ततश्च बिडालपुट्या॥

दुग्धे ततः पयसि तं विपचेत्सुधायां

पक्वं ततोऽपि पयसः शुचिचिककणेन॥ ३६॥

शुद्धं ततो विमलवस्त्रनिघर्षणेन

स्यान्मौक्तिकं विपुलसद्गुणकांतियुक्तम्॥

व्याडिर्जगाद जगतां हि महाप्रभावः

सिद्धो विदग्धहिततत्परया दयालुः॥ ३७॥

Thus softened they, should be pierced through as desired. The process of cleansing consists in gently heating the pearl seeds placed in a covered crucible, known as the Matsaputa and covered over with a plaster of clay, after which they should be boiled in milk, water or wine, according to the process known as the Vitānapati. Then the pearls should be gently rubbed with a piece of clean line, until they would begin to shine with their characters of lustre, which would indicate the completion of the process of cleansing. This is what the mighty

Vyādhī laid down as regards the cleansing of pearls out of his compassion towards the good and the erudite.

श्वेतकाचमसं तारं हेमांशशतयोजितम्॥
रसमध्ये प्रधाय्येत मौक्तिकं देहभूषणम्॥ ३८॥
एवं हि सिंहले देशे कुर्वन्ति कुशला जनाः॥
यस्मिन्कृत्रिमसन्देहः क्वचिद्भवति मौक्तिके॥ ३९॥

Pearls used for the personal decorations of kings and noblemen, should be kept immersed in mercury contained in a glass receptacle saturated with a solution of gold. This is what is done by experts in the island of Śrī Lāṅkā. A pearl of suspected genuineness, should be kept immersed, for a night, in warm oil saturated with a quantity of common salt. Its genuineness should be pronounced in the event of its successfully stood the preceding test.

उष्णे सलवणे स्नेहे निशां तद्वासयेज्जले॥
व्रीहिभिर्मर्दनीयं वा शुष्कवस्त्रोपवेष्टितम्॥ ४०॥
यत्तु नायाति वैवर्ण्यं विज्ञेयं तदकृत्रिमम्॥

In the alternative, a pearl of questionable appearance, should be covered with a piece of dry linen and rubbed with a seed of Vrihi grass, and its genuineness should be presumed from

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे मुक्ताफलप्रमाणादिवर्णनं
नाम मुक्ताफलपरीक्षा नामैकोनसप्ततितमोऽध्यायः॥ ६९॥

अध्यायः ७० / Chapter 70

सूत उवाच

दिवाकरस्तस्य महामहिम्नोः महासुरस्योत्तमरत्नबीजम्॥
असृग्गृहीत्वा चरितुं प्रतस्थे निस्त्रिंशनीलेन नभःस्थलेन॥ १॥
जेत्त्रासुराणां समरेष्वजस्रं वीर्यावलेपोद्धतमानसेन॥
लंकाधिपेनार्द्धपथे समेत्य स्वर्भानुनेव प्रसभं निरुद्धः॥ २॥
तत्सिंहलीचारुनितम्बबिम्बविक्षोभितागाधमहाहृदायाम्॥
पूगद्गुमाबद्धतटद्वयायां मुमोच सूर्यः सरिदुत्तमायाम्॥ ३॥

Sūta said :—The sun-god, having collected the gem-begetting blood of that great demon (Vala) who was high in dignity and mighty in prowess, attempted to stealthily fly away by scaling the expanse of ether, blue like the colour of a newly polished sword blade, when Rāvaṇa

the fact of its colour having not been any way affected by the friction.

सितं प्रमाणवत्स्निग्धं गुरु स्वच्छं सुनिर्मलम्॥ ४१॥

तेजोऽधिकं सुवृत्तं च मौक्तिकं गुणवत्स्मृतम्॥ ४२॥

प्रमाणवद्गौरवरश्मियुक्तं

सितं सुवृत्तं समसूक्ष्मवेधम्॥

अक्रेतुरप्यावहति प्रमोदय

यन्मौक्तिकं तद्गुण वत्प्रदिष्टम्॥ ४३॥

एवं समस्तेन गुणोदयेन

यन्मौक्तिकं योगमुपागतं स्यात्॥

न तस्य भर्तारमनर्थजात

एकोऽपि कश्चित् समुपैति दोषः॥ ४४॥

A pearl which is white, of good size, heavy, transparent, round and possessed of cool and effulgent lustre, should be regarded as the best of its kind. A pearl, which is possessed of a pretty large size, is white, and round, emits rays of effulgent lustre, is pierced with a hole of uniform girth throughout its length and evokes even the pleasure of a person disposed to purchase less the same, should be looked upon as a pearl of rare virtues. Not even a single evil can befall the possessor of a pearl which is possessed of all the commendable features and qualities enumerated in the present chapter.

the king of Lāṅkā, the conqueror of the celestials in a thousand battles; intoxicated with his prowess, strength and victory, obstructed his path in heaven like a second Rāhu (Nodes). The sun god, afraid of his dreadful presence, dropped that blood in dismay into the unfathomable depth of the pool of Lāṅkā, tossing with myriads of sun-lit waves and girdled with- a belt of Arecanut trees.

ततः प्रभृति सा गंगा तुल्यपुण्यफलोदया॥

नाम्ना रावण गंगेति प्रथिमानमुपागता॥ ४॥

From that day, the pool has acquired the celebrity of the Rāvaṇa Ganges and ranks equally with the sacred Ganges in respect of religious merit and sanctity.

ततः प्रभृत्येव च शर्वरीषु कूलानि रत्नैर्निचितानि तस्याः॥
सुवर्णनाराचशतैरिवान्तर्बहिः प्रदीप्तैर्निशितानि भान्ति॥ ५॥

From that day, the fore shores of that sanctified pool are found to be strewn over with innumerable precious gems, and shine with wonderful effulgence in the night as if pierced with hundreds of golden shafts (Naracas).

तस्यास्तटेषूज्ज्वल चारु रागा
भवन्ति तोयेषु च पद्मरागाः॥

सौगन्धिकोत्थाः कुरुविन्द जाश्च
महागुणाः स्फटिक संप्रसूताः॥ ६॥

बन्धू कर्गुजा सकलेन्द्रगोपज
वासमासृक् समवर्ण शोभाः॥

भ्राजिष्णवो दाडिम बीज
वर्णास्तथापरे किंशुक पुष्पभासाः॥ ७॥

On its banks are originated the bright and the beautiful-coloured Padmarāgas (Ruby) and crystals and Kuruvinda and untold virtues are begotten of the perfume wafted from its' fragrant foreshores. Several of the Kuruvindaras (which belong to the family of the crystals, as are found in the country of Sougandhika) resemble the flowers of the Vandhuka, the Guñjā and the Kimśuka trees in colours, some are coloured like the human blood, while several of them resemble the colour obtained from the insects known as the Indragopas or that of the seeds of a pomegranate.

रिवन्दूरपद्मोत्पलकुंकमानां
लाक्षारसस्यापि समानवर्णः॥

सांद्रेऽपि रागे प्रभया स्वयैव
भान्ति स्वलक्ष्याः स्फुटमध्यशोभाः॥ ८॥

Several of them are coloured like vermilion of the Utpala flowers or saffron or like the dye obtained from the solution of shellac, which though coloured uniformly deep throughout their body, shine with a special intrinsic light at their centre.

भानोश्च भासामनुवेध
योगमासाद्य रश्मि प्रकरणे दूरम्॥

पाश्वानि सर्वाण्य नुरंजयन्ति
गुणापपन्नाः स्फटिकप्रसूताः॥ ९॥

These members of the family of crystals, illuminated by the light of the sun, shoot forth rays of wonderful colour and brilliancy from their sides which lighten up the surrounding space and are refracted in all directions.

कुसुंभनीलव्यतिमिश्रराग
प्रत्युग्रक्ताम्बुजतुल्यभासः॥

तथापरेऽरुष्करकण्टकारिपुष्पत्विषो
हिंगुलत्विषोऽन्ये॥ १०॥

Some of these gems are coloured like the water dyed with indigo and the expressed juice of the Kusumbha flowers. Some of them vie with the extremely deep red of the Utpala flowers. Some of them are tinged with a hue similar to that of the flowers of a Kaṇṭakārī plant, while several species bear the colour of asafoetida.

चकोरपुंस्कोकिलसारसानां
नेत्राभासश्च भवन्ति केचित्॥

अन्ये पुनः सन्ति च पुष्पितानां
तुल्यत्विषा कोकनदोत्तमानाम्॥ ११॥

Some of them shine with an effulgence which resembles the eyes of a cakora or a male cuckoo in colour, while the rest of the group are tinged deep red like the flower of a Kokonada plant (red lotus).

प्रभावकाठिन्यगुरुत्वयोगैः प्रायः
समानाः स्फुटिकोद्भवानाम्॥

आनीलरक्तोत्पलचारुभासः
सौगन्धिकोत्था मणयो भवन्ति॥ १२॥

Gems, born of Sougandhika, which are coloured like the red Utpala flowers, or are possessed of a bluish hue, are nearly equal to those of the crystal family, as regards brightness, hardness, heaviness, etc.

कामं तु रागः कुरुविन्दजेषु स
नैव यादृक् स्फटिकोद्भवेषु॥

निरर्चिषोऽन्तर्बहुला भवन्ति
प्रभाववन्तोऽपि नतैः समस्तैः॥ १३॥

The colour of the gems belonging to the Kuruvinda family, is not so deep as that which characterises the species of crystals, the former

being somewhat dull-hued and devoid of brilliancy, though there are several shining Kuruvindas which, are decidedly inferior to the crystals in point of lustre and brilliancy.

ये तु रावणगंगायां जायन्ते कुरुविन्दकाः॥

पद्मरागघनं रागं बिभ्राणाः स्फटिकार्चिषः॥ १४॥

Kuruvindas, found in the bed of the river Rāvaṇa, Gaṅgā, are possessed of a deep and hue like the gems known as the Padmarāgas, and can be favourably compared with the members of the crystal family, as regards lustre and brilliancy.

वर्णानुयायिनस्तेषामान्द्रदेशे तथा परे॥

न जायन्ते हि ये केचिन्मूल्यलेशमवाप्नुयुः॥ १५॥

A species of gems, resembling the Kuruvindas in colour, is not usually found in the country of the Āndhras and fetches an inferior price, if accidentally obtained in that division of Bhāratavarṣa.

तथैव स्फटिकोत्थानां देशे तुम्बुरुसंज्ञके॥

सधर्माणः प्रजायन्ते स्वल्प मूल्या हि ते स्मृताः॥ १६॥

Similarly, gems, possessed of properties kindred to those of the crystal family, are found in the country of Tamvaru and are valued at a lower price.

वर्णाधिक्यं गुरुत्वं च स्निग्धता समताच्छता॥

अर्चिष्मन्ता महत्ता च मणीनां गुणसंग्रहः॥ १७॥

Brilliancy of colour, heaviness, coldness, equal transparency throughout its body, effulgence and dimension are the good features of a gem.

ये कर्करच्छिद्रमलोपदिग्धाः

प्रभाविमुक्ताः परुषा विवर्णाः॥

न ते प्रशस्ता मणयो भवन्ति

समानतो जातिगुणैः समस्तैः॥ १८॥

A gem, though genuine and otherwise possessed of the characteristic features of the family it belongs to, should not be commended to use or wearing, if found to be stained, or snady or cracked in the inside, or rough dull and lustreless.

दोषोपसृष्टं मणिमप्रबोधाद्

बिभर्ति यः कश्चन कञ्चिदेव॥

तं शोकचिन्तामयमृत्युवित-

नाशादयो दोष गणा भजन्ते॥ १९॥

Grief, care, disease, death, ruin and loss of fortune overtake the man who wears such a gem of the condemnable sort, even out of ignorance or lack of sufficient knowledge about the properties of precious stones.

कामं चारुतराः पञ्च जातीनां प्रतिरूपकाः॥

विजातयः प्रयत्नेन विद्वांस्तानुपलक्षयेत्॥ २०॥

The five genuine species of beautiful gems are usually substituted with the inferior or the alien one's which the wise and the intelligent would carefully mark at the time of purchase or selection.

कलशपुरोद्भवसिंहलतुम्बुरुदेशोत्थमुक्तपाणीयाः॥

श्रीपूर्णकाश्च सदृशा विजातयः पद्मरागाणाम्॥ २१॥

The gems, found in the countries of Kalaśapura, Sindhala, Tamburu, Muktapaniya and Śrīparṇakas, which go by the name of the Padmarāgas, are allied to one another, and should be regarded as alien to a Padmarāga of the genuine species.

तुषोपसर्गात्कलशाभिधानमा-

ताम्रभावादपि तुम्बुरुत्थम्॥

कार्ष्ण्यतथा सिंहल देशजातं

मुक्ताभिधानं नभसः स्वभावात्॥ २२॥

श्री पूर्णकं दीप्ति विनाकृत

त्वाद्विजातिलिंगाश्रय एव भेदः॥

यस्ताम्रिकां पुष्यति पद्मरागो

योगान्तुषाणामिव पूर्णमध्यः॥ २३॥

स्नेहप्रदिग्ध प्रतिभाति यश्च

योवा प्रवृष्टः प्रजहाति दीप्तिम्॥

आक्रान्तमूर्द्धा च तथाङ्गुलिभ्यां यः

कालिकां पार्श्वगतां बिभर्ति॥ २४॥

The first of the above named species (kalaśa) is marked by a frosty or husky aspect. The alien species, found in the country of the Tamburu, is characterised by a redish or copper coloured hue, that found in the island of Sindhala, looks thin and perched up, the Muktapāṇīyam is

marked by a shade of sky blue tint, while the Śrīparṇakam is devoid of lustre and brilliancy. These, in conjunction with the following, form the distinctive traits of the several alien species of the Padmarāga, viz., that they are either marked by a copper tint, or look frosty at the centre, or seem to be clouded with an oily coating, or shine with a faded or discoloured light after rubbing, or cast a dark shade at the sides, if pressed on the head with the fingers.

संप्राप्य चोत्क्षिप्य यथानुवृत्तिं
विभर्ति यः सर्वगुणानतीव॥

तुल्य प्रमाणस्य च तुल्यजातेयो
वा गुरुत्वेन भवेत्तु तुल्यः॥

प्राप्यापि रत्नाकरजा स्वजातिं
लक्षेद्गुरुत्वेन गुणेन विद्वान्॥ २५॥

In testing a Padmarāga, which excels in lustre and brilliancy all other remembers of its own family, but which bears a weight unequal to the specific weight of a gem of its own class and size, the wise should give their verdict, as regards genuineness, to the one of greater weight of the two gems compared.

अप्रणश्यति संदेहे शाणे तु परिलेखयेत्॥
सु (स्व) जातकसमुत्थेन लिखित्वापि परस्परम्॥ २६॥
वज्रं वा कुरुविन्दं वा विमुच्यानेन केनचित्॥
नाशक्यं लेखनं कर्तुं पद्मरागेन्द्रनीलयोः॥ २७॥

In a case of doubtful and bewildering testimonies, the gem should be subjected to the test of a testing stone, or examined by scratching it with a gem of the same species. Excepting diamond and Kuruvinda, no other gem can cut or scratch a bit of Padmarāga or Indranīla.

जात्यस्य सर्वेऽपि मणेर्न जातु
विजातयः सन्ति समानवर्णाः॥
तथापि नानाकरणार्थं मेव
भेदप्रकारः परमः प्रदिष्टः॥ २८॥

गुणोपपन्नेन सहाव बद्धोमणिर्न
धार्यो विगुणो हि जात्या॥
न कौस्तुभेनापि सहावबद्धं
विद्वान् विजातिं बिभृयात्कदाचित्॥ २९॥

A gem, belonging to an alien or an

incompatible group, should not be worn with one of the genuine species and possessed of great virtues. Even the wearing of such a gem is forbidden, if strung together with the Koustabha of divine potency.

चाण्डाल एकोऽपि यथा द्विजातीन्-
समेत्य भूरी नपि हन्त्ययलात्॥
अथो मणिभूरिगुणोपपन्नाञ्छक्नोति
विप्लापयितुं विजातयः॥ ३०॥

As a Cāṇḍāla in the company of a host of mighty Brāhmaṇas, can defile them without the least effort, so a gem of the incompatible type, can unllify the potencies of all other precious stones, if worn or strung together.

सपलमध्येऽपि कृताधिवासं
प्रमाद वृत्तावपि वर्तमानम्॥

न पद्मरागस्य महागुणस्य
भर्तारमापत्सृशतहि काचित्॥ ३१॥

No even can befall the wearer of a genuine Padmarāga, even if he lives in the midst of his deadly enemies, or walks in the path of illusion and unrighteousness.

दोषोपसर्गप्रभवाश्च ये ते
नोपद्रवास्तं समभिद्रवन्ति॥
गुणैः समुत्तेजितचारुरागं यः
पद्मरागं प्रयतो बिभर्ति॥ ३२॥

Diseases, incidental of the derangement of the vital humours, or disturbances of any kind, can never assail the man who wears a Padmarāga, burining with the effulgence of its own stirring and sterling properties.

वज्रस्य यत्तण्डलुसंख्ययोक्तं
मूल्यं समुत्पादितगौरवस्य॥
तत्पद्मरागस्य महागुणस्य
तन्माषकल्पाकलितस्य मूल्यम्॥ ३३॥

The price fixed for a taṇḍulam weight to cut and polished diamond, should be understood as equal to that of a Māṣaka weight of cleansed and polished Padmarāga.

वर्णदीप्युपपन्नं हि मणिरत्नं प्रशस्यते॥
ताभ्यसामीषदपि भ्रष्टं मणिमूल्यात्प्रहीयते॥ ३४॥

A gem is valued for its hue and brilliancy, and hence any deterioration of these two

qualities will correspondingly deteriorate its price of value.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे पद्मरागपरीक्षणं नाम सप्ततितमोऽध्यायः॥ ७०॥

अध्यायः ७१ / Chapter 71

सूत उवाच

दानवाधिषतेः पित्तमादाय भुजगाधिपः॥

द्विधा कुर्वन्निव व्योम सत्वरं वासुकिर्यया॥ १॥

Sūta Said :— Vāsuki, the lord of the serpents, carried away the bile of that chief of the demons (Vala) and rent in twain the vast expanse of heaven with the sweep of his mighty tail.

स तदा स्वशिरोरत्नप्रभादीप्ते नभोऽम्बुधौ॥

राजतः स महानेकः खण्डसेतुरिवाबभौ॥ २॥

ततः पक्षिनिपातेन संहरन्निव रोदसी॥

गरुत्मान्यन्गेन्द्रस्य प्रहर्तुमुपचक्रमे॥ ३॥

The body of that primordial Hydra, illumined with the effulgence of gems glowing on his thousand hoods, lay like a bridge of shining silver across the infinite deep of dark blue ether; whereupon behold, the mighty Garuḍa, whirling round with the strokes of his mighty pinions, darted down upon that lord of the nether worlds and obstructed his way.

सहसैव मुमोच तत्फणीन्द्रः

सुरसाभ्यक्ततुरुष्क(रष्क) पादपायाम्॥

कलिगाधनगन्धवासितायां

वरमाणिक्यगिरिरुपत्यकायाम्॥ ४॥

Vāsuki in his turn, terrified at that dreadful presence, dropped that bile, in dismay, down in that vale of the mount of Māṇikya, shaded with the luscious boughs of resinous. Turakṣa trees, and perfumed with the scents of the forests of Nalika.

तस्य प्रपासमनन्तरकालमेव

तद्द्वद्वरालयमतीत्य रमासमीपे॥

स्थानं क्षितेरुपपयोनिधितीरलेखं

तत्प्रत्ययान्मरकताकरतां जगाम्॥ ५॥

तत्रैव किञ्चित्पत तस्तु

पित्तदुपेत्य जग्राह ततो गरुत्मान्॥

मूर्च्छापरीतः सहसैव घोणारन्ध्रद्वयेन

तत्प्रत्ययान्मरकताकरतां जगाम्॥ ५॥

तत्रैव किञ्चित्पततस्तु

पित्तादुपेत्य जग्राह ततो गरुत्मान्॥

मूर्च्छापरीतः सहसैव घोणारन्ध्र-

द्वयेन प्रमुमोच सर्वम्॥ ६॥

Simultaneously with the fall described above, a portion of the bile dropped down in the country, situated beyond the Himālayas (Varālaya) and graced with the presence of the goddess of fortune; and the coast of the land-locked sea of that country was transformed into one bed of Emerald. The mighty Garuḍa, the lord of the celestial birds, picked up a few of the emeralds with his beaks, even from the coast of that inland sea, but he soon dropped down in a fit of fainting and all the emeralds were cast forth through the apertures of his nostrils.

तत्राकठोरशुककण्ठशिरीषपुष्प-

खद्योतपृष्ठचरशाद्वलशैवलानाम्॥

कल्हारशष्पकभुजङ्गभुजाञ्च

पलप्राप्तत्विषो मरकताः शुभदा भवन्ति॥ ७॥

An emerald, possessed of a colour resembling the tint of the neck of a parrot, or that of a Ahirīṣa flower, or tinged like the blade of a green grass or a new grown moss, or glowing with a hue that marks the feathers of a peacock or the back of a fire-fly, should be deemed as possessed of the virtue of bringing good luck to its possessor.

तद्यत्र भोगीन्द्रभुजाभियुक्तं

पपात पित्तं दितिजाधिपस्य॥

तस्याकरस्यातितरां स देशो

दुःखोपलभ्यश्च गुणैश्च युक्तः॥ ८॥

The country in which the bile of the lord of the demons dropped down from the beaks of that dreadful destroyer of the serpents (Garuḍa), thus originating the veins of emerald

therein, is very difficult to get at, though Nature has bestowed her bounties upon it with the most lavish hand.

तस्मिन्मरकतस्थाने यत्किञ्चिदुपजायते॥
तत्सर्वं विषरोगाणां प्रशमाय प्रकीर्त्यते॥ १॥
सर्वमन्त्रौषधागणैर्यत्र शक्यं चिकित्सतुम्॥
महाहिदंष्ट्राप्रभवं विषं तत्तेन शाम्यति॥ १०॥
अन्यदप्याकरे तत्र यद्वेषैरुपवर्जितम्॥
जायते तत्तद्वित्राणामुत्तमं परिकीर्तितम्॥ ११॥

An Emerald found in that emerald bed, is endued with the virtue of neutralising the effects of posions. Poison, secreted from the fangs of a Mahā-Sarpa (*lit.* : the great serpent, black cobra) or incidental to the bite by such as nake, which baffles the virtues of all medicinal herbs and incantations, is neutralised by its simple touch. An emerald, not found in the abovesaid bed, but mined from any other place in the same country, is the holiest of the holies.

अत्यन्तहरितवर्णं कोमलमर्चिविर्भेदजटिलं च॥
काञ्चनचूर्णस्यान्तः पूर्णमिव लक्ष्यते यच्च॥ १२॥
युक्तं संस्थानगुणैः समरागं गौरवेण न विहीनम्॥
सवितुः करसंस्पर्शाच्छुरयति सर्वाश्रमं दीप्त्या॥ १३॥
हित्वा च हरितभावं यस्यान्तर्विनिहिता भवेद्दीप्तिः॥
अचिरप्रभाप्रभाहतनवशाद्वलसन्निभा भाति॥ १४॥
यच्च मनसः प्रसादं विदधाति निरीक्ष्यमतिमात्रम्॥
तन्मरकतं महागणमिति रत्नविदां मनोवृत्तिः॥ १५॥
वर्णस्याति विभुत्वाद्यस्यान्तःस्वच्छकिरणपरिधानम्॥
सान्द्रस्त्रिगुणविशुद्धं कोमलबहिर्भादिसमकान्ति॥ १६॥

The gem experts accord the highest praise to an emerald, which is possessed of a dark green colour, and sheds a soft glow, and looks as if stuffed with powders of gold in the inside, in company with the one which is coloured with an uniform shade of green all through its body, is heavy in weight, is devoid of the condemnable traits and shoots forth rays of effulgence with the reflection of the sunlight.

वर्णोज्ज्वलयाकान्त्या सान्द्राकरो विभासया भाति॥
तदपि गुणवत्संज्ञामाप्नोति हि यादृशी पूर्वम्॥ १७॥

An emerald whose inside changes its natural green hue and shines with a dazzling light like that of a flash of lightning modified

with a greenish shade, as well as the one which pleases the mind of the onlooker at the first sight, should be deemed as possessed of the most excellent qualities. An emerald, possessed of a transparent hue at the centre, though coloured like the tender blade of a kuśā grass in its body, ranks very high as regards value and quality. An emerald, simply glowing with its native dark green hue, should be deemed inferior to one of the preceding type.

शबलकठोरमलिनं रूक्षं पाषणककर्करोपेतम्॥
दिग्धं शिलाजतुना मरकतमेवंविधं विगुणम्॥ १८॥

An emerald, blackish (dark blue), lustreless, looking sand-grained, dry and hard, and encrusted with Śilājatu (bitumen) should be deemed as of a very inferior sort.

यत्सन्धिषोषितं रत्नमन्यमरकताद्भवेत्॥
श्रेयस्कामैर्न तद्भार्य्यं क्रेतव्यं वा कथञ्चन॥ १९॥

A person seeking his own good and prosperity, shall never wear, nor purchase a gem which has been made to look like an emerald by means of dying or any other chemical process. Similarly, the use of an emerald, possessed of a double shade of colour, is prohibited by the injunctions of the Śāstras.

भल्लातकी पुत्रिका च तद्वर्णसमयोगतः॥
मणेर्मरकतस्यैते लक्षणीया विजायतः॥ २०॥
क्षौमेणा वाससा मृष्टा दीप्तिं त्यजति पुत्रिका॥
लाघवेनैव काचस्य शक्या कर्तुं विभावना॥ २१॥
कस्यचिदनेकरूपैर्मरकतमनुगच्छतोऽपि गुणवर्णैः॥
भल्लातकस्यस्वनात्तु वैषम्यमुपैति वर्णस्य ॥ २२॥

An emerald coloured like a Putrika or a Bhallātaka, should be deemed as not belonging to the genuine type (vijati). The colour or the glow of a Putrika-coloured emerald, is perceptible affected by rubbing it with a piece of line, which is often suspected to be a bit of glass for its lightness of weight. The colour of an emerald possessed of a variety of shades and attributed, is affected by the contact of a wind, saturated with the essence of the Bhallātaka.

वज्राणि मुक्ताः सन्त्यये ये च केचिद्विद्वजातयः॥
तेषां नाप्रतिबद्धानां भा भवत्युद्ध्वगामिनी॥ २३॥

ऋजुत्वाच्चैव केषाञ्चिकथञ्चिपजायते॥

तिर्य्यागालोच्यमानानां सद्यश्चैव प्रणश्यति॥ २४॥

Diamonds, pearls, or any other gems belonging to the alien species, fail to shoot up rays in the upward direction when not set in an ornament. In certain cases the upward rays are perceptible, if the gems are cut straightwise or held longitudinally, which disappear as soon as they are held in a slanting position.

नानाचमनजप्येषु रक्षामन्त्रक्रियाविधौ॥

ददद्भिर्गोहिरण्यानि कुर्वद्भिः साधनानि॥ २५॥

दैवपि त्र्यातिथ्येषु गुरुसंपूजनेषु च॥

बाध्यमानेषु विविधैर्दोषजातेर्ध्वषोद्धवैः॥ २६॥

दौषैर्हीनं गुणैर्युक्तं काञ्चनप्रतियोजितम्॥

संग्रामे विचद्भिश्च धार्य्यं मरकतं बुधैः॥ २७॥

The wise and the intelligent, should wear an emerald set in gold. at the time of religious ablution, or of rinsing the mouth with water on the occasion of a religious sacrifice, or during

॥ इति श्रीगारुडे महपुराणे पूर्वखंडे प्रथमांशाख्ये आचारकांडे मरकतपरीक्षणं नामैकसप्ततितमोऽध्यायः॥ ७१॥

अध्यायः ७२ / Chapter 72

सूत उवाच

तत्रैव सिंहलवधूकरपल्लवाग्र-

व्यालूनबाललवलीकुसुमप्रवाले॥

देशे पपात दितिजस्य नितान्तकान्तं

प्रोत्फुल्लनीरजसमद्युति नेत्र युग्मम्॥ १॥

तत्प्रत्ययादुभयशोभनवीचिभासा

विस्तारिणी जलनिधेरुपकच्छभूमिः॥

प्रोद्भिन्नकेतकवनप्रतिबद्धलेख-

सान्देन्द्रनीलमणिरत्नवतीविभाति॥ २॥

Sūtā said :—The eyes of the lord of the demons (Vala) which resembled the full blown blue lilies in hue and shape, were severed from his dismembered organism and cast into a country where the beautiful damsels of Simhala cull the fragrant flowers from the stems of suppliant and and inviting creepers, in testimony where of the expanding foreshores of the ocean that washes the coasts of that favoured isle, edged with a slender border of

the performance of protective incantations, or at the time of making gifts of cows and gold, or during the performance of obsequious rites done unto the gods and one's departed manes, or for the cure of diseases, brought about by the deranged condition of the vital winds, or incidental to the effects of poison.

तुलया पद्मरागस्य यन्मूल्यमुपजायते॥

लभतेऽभ्यधिकं तस्माद्गुणैर्मरकतं युतम्॥ २८॥

Similarly an emerald devoid of all blemishes and set in gold, is possessed of the mystic virtue of bringing victory to its wearer, if engaged in a battle with his adversary.

तथा च पद्मरागाणां दोषैर्मूल्यं प्रहीयते॥

ततोऽस्याप्यधिका हानिर्दोषैर्मरकते भवेत्॥ २९॥

A pure emerald fetches a higher price than a ruby (Padmarāga) of equal weight, while a defective one should be valued at a lower price than a similarly defective Padma rāga of the same weight.

the Ketaka plants, glow as paved with one continuous bed of sapphire (Indra-Nīla).

तत्रासिताब्जहल भृद्वसनसि

भृंगशार्ङ्गायुधांगरकण्ठकषायपुष्पैः॥

शुष्करैश्च कुसुमैर्गिरिकर्णिकायास्त-

स्माद्भवन्ति मणयः सदृशावभासः॥ ३॥

These gems are coloured like the black (dark blue) flowers of the mountain Kārṇika which grow on those banks and around which swarms of black bees hum day and night, and which. flowers are endued with a sour taste through the contact of the throat-serum of the Chakravākas (birds) that greedily such their luscious sap and flap about their gladsome wings.

अन्ये प्रसन्नपयसः पयसां

निधातुरम्बुत्विषः शिखिगणप्रतिमास्तथान्ये॥

नीलीरसप्रर्नवबुद्धदभाश्च

केचित्केचित्तथा समदकोकिलकण्ठ भासः॥ ४॥

Several of these gems are coloured like the clear and transparent water of that tranquil sea, others are tinged like the breast-feathers of a peacock, others are possessed of a hue which resembles the colour of the bubbles that burst out on the surface of that dark blue sea, while the rest are coloured like the hue that comes upon the breast of a male cuckoo in spring.

एकप्रकारा विस्पष्टवर्णशोभावभासिनः॥

जायन्ते मणयस्तस्मिन्निन्द्रनीला महागुणाः॥ ५॥

मृत्पाषाणशिलारन्ध्रकर्करात्राससंयुताः॥

अभ्रिकापटलच्छायावर्णदोषैश्च दूषिताः॥ ६॥

An Indra-Nīla gem possessed of an uniform shade of colour throughout its body, and clear and effulgent in its lustre, should be deemed as a gem of a very high value. An Indra-Nīla possessed of a colour like that of an impregnated rain-cloud or any way scratched or splintered, or found encrusted with bits of stone, earth, or other ores or impurities, or looking sandy in its grain, should be regarded as possessed of dreadful features.

तत एव हि जायन्ते मणयस्तत्र भूरयः॥

शास्त्रसम्बोधितधियस्तान्प्रशंसन्ति सूरयः॥ ७॥

Learned men, wise in the wisdom of the Śāstras, are found in the praise of those excellent gems which are largely found in the foreshores of the sea of Simhala.

धार्यमाणस्य ये दृष्ट्वा पद्मरागमणेर्गुणाः॥

धारणादिन्द्रनीलस्य तानेवाप्नोति मानवः॥ ८॥

यथा च पद्मरागाणां जातकत्रितयं भवेत्॥

इन्द्र नीलेष्वपि तथा द्रष्टव्यमविशेषतः॥ ९॥

Men acquire the same merit in and derive the same benefit from, using an Indra-Nīla which they derive from wearing a gem of the Padmarāga species, and in the case of doubt, an Indra-Nīla should be subjected to the same tests as are laid down in the case of a Padmarāga.

परीक्षापत्यैवैश्च पद्मरागः परीक्ष्यते॥

त एव प्रत्यया दृष्ट्वा इन्द्रनीलमणेरपि॥ १०॥

The features which characterise the three alien species of the Padmarāga, apply mutatis

mutandis to the case of an Indra-Nīla, which should be carefully noticed at the time of purchase

यावन्तं च क्रमेदग्निं पद्मरागोपयोगतः॥

इन्द्रनीलमणिस्तस्मात्क्रमेत सुमहत्तरम्॥ ११॥

तथापि न परीक्षार्थं गुणानामभि (ति) वृद्धये॥

मणिरग्नौ समाधेयः कथञ्चिदपिकश्चन॥ १२॥

अग्निमात्रापरिज्ञाने दाहदोषैश्च दूषितः॥

सोऽनर्थाय भवेद्भर्तुः कारयितुस्तथा॥ १३॥

An Indra-Nīla would stand a greater amount of heat or fire than a Padmarāga of equal size and weight. But under no circumstance, a gem should be subjected to an ordeal of fire, inasmuch as a gem burnt for the purpose of being purged off of all impurities, or for a greater brilliancy, brings ill luck to the person who burns it, as well as to him on whose behalf such burning is performed.

काचोत्पलकखीरस्फटिकाद्या इह बुधैः सर्वदूर्याः॥

कथिता विजातय इमे सदृशा मणिनेन्द्रनीलेन॥ १४॥

Glass, marble, Vaidūryya (lapis-lazuli) and crystals, though made to be possessed of a colour like the Indra-Nīla, should be regarded as alien to the latter in species.

गुरुभावकठिनभावावेतेषां नित्यमेव विज्ञेयौ॥

काचाद्यथावदुत्तरविवर्द्धमानौ विशेषेण॥ १५॥

The weight and hardness of these gems which are found to grow in an increasing ratio from the glass upward, should be always tested.

इन्द्रनीलो यथा कश्चिद्विभर्त्ताप्रवर्णताम्॥

रक्षणीयौ तथा ताम्रौ करवीरोत्पलावुभौ॥ १६॥

An Indra-Nīla which shoots forth dark or faint rays of copper-coloured light from its inside, as well as the one shining with the blended colours of a Karavīra and a blue lotus, should be carefully preserved as a precious treasure.

यस्य मध्यगता भाति नीलस्येन्द्रायुधप्रभा॥

तमिन्द्रनीलमित्याहुर्महार्हं भुवि दुर्लभम्॥ १७॥

An Indra-Nīla which scintillates with the blended colours of a solar spectrum, should be looked upon as a rare find on earth.

यस्य वर्णस्य भूयत्वाक्षीरे शतगुणे स्थितः॥
नीलतां तत्रयेत्सर्वं महानीलः स उच्यते॥ १८॥
यत्पद्म रागस्य महागुणस्य
मूल्यं भवेन्माष समुन्मि तस्य॥
तदिन्द्रनीलस्य महागुणस्य सुवर्णं
संख्या तुलितस्य मूल्यम्॥ १९॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे इन्द्रनीलपरीक्षणं नाम द्विसप्ततितमोऽध्यायः॥ ७२॥

अध्यायः ७३ / Chapter 73

सूत उवाच

वैदूर्यपुष्परागाणां कर्केते भीष्मके वदे॥
परीक्षां ब्रह्मणा प्रोक्तां व्यासेन कथितां द्विजा॥ १॥

Sūta said :— O thou twice-born one, the mode of testing such gems as the Vaidūryya, the Padmarāga, the Karketana and the Bhīṣma-stone, were first described by the god Brahmā to the holy sage Vyāsa, who subsequently disclosed them to the world for the good of the human race.

कल्पान्तकालक्षुभिताम्बुराशे-
निर्ह्नाकल्पादितिजस्यनादात्
वैदूर्यमुत्पन्नमनेकवर्णं
शोभाभिरामद्युतिवर्णबीमजम्॥ २॥

The bosom of that primordial ocean was violently agitated by the thundering war-cry of that lord of the demons, whose swollen and frenzied waters began of madly lash the jagged faces of its rock-bound coasts; and behold, Vaidūryyas of varied colours and matchless brilliance, were showered down through the clefts of those water-river shores, turning them into beds of shining light.

अविदूरे विदूरस्य गिरेरुत्तुंगरोधसः ॥
कामभूमिकसीमानमनु तस्याकरोभवत्॥ ३॥

Accordingly the brown of the contiguous hill of Vidura was tans formed into a mine of Vaidūryya, which was originated by the war-cry of the demon Vala and is named after the rock in which it was first found to be imbedded.

तस्य नादसमुत्थत्वादाकार सुमहागुणः॥
अभूदुत्तरितो लोके लोकत्रयविभूषणमः॥ ४॥

An Indra-Nīla, inunersed in a quantity of milk weighing hundred times its own weight and tinging the latter with its native hue, is called the Mahā-Nīla. The price of a Māṣa weight of Padmarāga is same as that of the four Māṣa weights of Indra-Nīla.

तस्यैव दानवपतेर्निनदानुरूपाः

प्रावृट्पयोदवरदर्शितं चारुरूपाः॥
वैदूर्यरत्नमणयो विविधावभासस्तस्मात्
स्फुलिंगनिवहा इव संबभूवुः॥ ५॥

The thunder like roar of the demon, gave rise to the formation of packs of sable clouds, and Vaidūryyas of varied colours were formed under their influence, as so many effulgent shootings off from that promordial sky.

पद्मरागमुपादाय मणिवर्णां हि ये क्षितौ॥
सर्वास्तान्वर्णं शोभाभिर्वैदूर्यमनुगच्छति॥ ६॥
तेषां प्रधानं शिखिकण्ठनीलं
यद्वा भवेद्वेणुदलप्रकाशम्॥

चाषाग्रपक्षप्रतिमश्रियो ये न ते

प्रशस्ता मणिशास्त्रविद्धिः॥ ७॥

Colours which mark the several classes of the Padmarāga, as well form the distinctive features of the several species of the Vaidūryya, of which those that are tinged like the breast-feathers of a peacock, or coloured pale green like the leaves of a bamboo, are the best as regards price and quality. A Vaidūryya, possessed of a blended hue like that of the primary or the exterior feathers of the wings of a Cāṣa (bird) occupies the lowest place in the list as regards value and intrinsic virtues, and accordingly its use is forbidden by the gem experts.

गुणवान्वैदूर्यमणिर्योजयति स्वामिनं परंभा(भो)ग्यैः॥
दोषैर्युक्तो दोषेस्तस्माद्यत्नात्परीक्षेते॥ ८॥

A Vaidūryya, belonging to the commendable type, brings good luck to its wearer, whereas the use of one of the condemnable

species, is attended with dreadful consequences. Hence a Vaidūryya should be carefully observed and tested before wearing.

गिरिकाचशिशुपालौ काचस्फटिकाश्चधूमनिर्भिन्नाः॥

वैदूर्यमणरेति विजायतः सन्निभाः सन्ति॥ १०॥

Stones, known as the Girikāca, Śiśupāla, or glass crystals, appearing as clouded smoke, may be easily mistaken for a Vaidūryya, though they are alien to it in species.

लिख्याभावात्काचं लघुभावाच्छैशुपालकं विद्यात्॥

गिरिकाचसदीप्त्वात्स्फटिकं वर्णोज्ज्वलत्वेन॥ १०॥

They should be pronounced as bits of glass in the event of their proving incapable of cutting or scratching a Vaidūryya of tested genuineness, whereas a Śaiśopālakam stone, simulating the properties of a Vaidūryya, should be detected by its lightness. A crystal, mistaken for a gem of the species under discussion, should be detected by its greater brilliance.

यदिन्द्रनीलस्य महागुणस्य सुवर्णसंख्याकलितस्य मूल्यम्॥
तदेव वैदूर्यमणेः प्रदिष्टं पलद्वयोन्मापि तगौरवस्य॥ ११॥

The price of two pala weights of Vaidūryya, should be laid at the amount fixed for the value of a Suvama weight of Indra-Nilam.

जात्स्य सर्वेऽपि मणेस्तु

यादृग्विजातयः सन्ति समानवर्णाः॥

तथापि नानाकरणानुमेय

भोदप्रकारः परमः प्रदिष्टः॥ १२॥

सुखोपलक्ष्यश्च सदा विचार्यो

हृद्यं प्रभेदो विदुषा नरेण॥

स्नेहप्रभेदो लघुता मृदुत्वं

विजातिलिंगं खलु सार्वजन्यम्॥ १३॥

कुशलाकु शलैः प्रपूर्य्यमाणाः

प्रतिबद्धाः प्रतिसत्क्रियाप्रयोगैः॥

Gems apparently resembling a Vaidūryya in colour, but virtually belonging to the alien

species, should be compared in respect of gloss, softness, lighter weight, etc., with a Vaidūryya of tested genuineness. The price of a Vaidūryya, in common with the rest of the gems, varies according to its setting and purification and depends upon the fact of its being possessed of auspicious or inauspicious features.

गुणदोष समुद्भवं लभन्ते

मणयोऽर्थान्तरमूल्यमेव भिन्नाः॥ १४॥

क्रमशः समतीतवर्तमानाः

प्रतिबद्धा मणिबन्धकेन यत्नात्॥

यदि नाम भवन्ति दोषहीना

मणयः षड्गुणमाप्नुवन्ति मूल्यम्॥ १५॥

A gem losing nothing of its excellence in course of ages, and carefully set by a jeweller in a suitable metal, or found in a mine of Samateta or in a country near the sea coast, should be valued at a price six times greater than that of an ordinary gem belonging to the same species.

आकरान्समतीतानामुदधेस्तीरसन्निधौ॥

मूल्यमेतन्मणीनां तु न सर्वत्र महीतले॥ १६॥

The price enumerated above, should be deemed as obtaining in markets near the sea coast and in vicinity of the gem mines.

सुवर्णो मनुना यस्तु प्रोक्तः षोडशमाषकः॥

तस्य सप्ततिमो भागः संज्ञारूपं करिष्यति॥ १७॥

शाणश्चतुर्माषमानो माषकः पंचकृष्णलः॥

पलस्य दशमो भागो धरणः परिकीर्तितः॥ १८॥

इत्थं मणिविधिः प्रोक्तो रत्नानां मूल्यनिश्चये॥ १९॥

Sixteen Māṣakas are equivalent to a weight, technically known as the Suvarṇam in the parlance of the gem dealers, a seventh part whereof is called a Śāṇa. Four Kṛṣṇalas make a Māṣa or a Māṣaka. A tenth part of a Pala makes a Dharaṇa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैदूर्यपरीक्षणं

नाम त्रिसप्ततिमोऽध्यायः॥ ७३॥

अध्यायः ७४ / Chapter 74

सूत उवाच

पतिताया हिमाद्रौ तु त्वचस्तस्य सुरद्विषः॥

प्रादुर्भवन्ति ताभ्यस्तु पुष्प(ष्य)रागा महागुणाः॥ १॥

Sūts said:— Gems known as the Puṣpa rāgas (topaz) originated out of the perched skin of that dismembered body of Vala, which fell on the summits of the Himālaya and were thus naturally endued with high qualities.

आपीतपाण्डुरुचिरः पाषाणः पद्मरागसंज्ञस्तु॥

कौकण्टकनामा स्यात्स एव यदि लोहितापीतः॥ २॥

A topaz possessed of pale yellow colour, usually passes under the denomination of the Padmarāga, while the one tinged with the blending of a reddish and yellow hue, is called the Kourunda.

आलोहितस्तु पीतः स्वच्छः काषायकः स एवोक्तः॥

आनीलशुक्लवर्णः स्निग्धः सोमाल(न)कः सगुणः॥ ३॥

॥ इति श्रीगारुडे महापुराणु पूवखण्डे प्रथमांशाख्ये आचारकाण्डे पुष्परागपरीक्षणं नाम चतुःसप्ततितमोऽध्यायः॥ ७४॥

अध्यायः ७५ / Chapter 75

सूत उवाच

वायुर्नखान्दैत्यपतेर्गृहीत्वा

चिक्षेप सत्पद्मनवनेषु हृष्टः॥

ततः प्रसूतं पवनोपपन्नं

कर्केतनं पूज्यतमं पृथिव्याम्॥ १॥

Sūta said :— The nails of the deceased Vala, the paramount king of the demons, scattered by the wind in the lovely tufts of the lotus plants, were transformed into the seeds of the gems known as the Karketanam, the most prized of all gems in the world.

वर्णेन तद्गुधिरसोममधुप्रकाशमा-

ताम्रपीतदहनोज्ज्वलितं विभाति॥

नीलं पुनः खलु सितं परुषं विभिन्नं

व्याध्यादिदोषकरणेन च तद्विभाति॥ २॥

A Karketanam is usually found to be possessed of a hue like the colours of honey, blood, and the moon beam blended together, and shines with a peculiar dazzling effulgence

A topaz which is transparent and possessed of a reddish colour, is designated as the Kāṣāyaka, while the one, tinged with a cold shade of bluish white, is known by the denomination of Samānaka.

अत्युन्तलोहितो यः स एव खलु पद्मरागसंज्ञः स्यात्॥

अपि चेन्द्रनीलसंज्ञः स एव कथितः सुनीलः सन्॥ ४॥

A topaz coloured deep red or dark blue is known by the epithet of Padmarāga or Indra-Nīla.

मूल्यं वैदूर्यमणेरिव गदितं ह्यस्य रत्नसारविदा॥

धारणफलं च तद्वत्किं तु स्त्रीणां सुतप्रदो भवति॥ ५॥

The price of a topaz should be appraised at a rate as previously laid down by the gem experts in the case of a lapis-lazuli. The virtue of a topaz consists in removing the sterility of a woman, and in crowning her with the glory of maternity.

of a yellowish copper-tinged shade. A Karketanam which is blue or white Or lustreless, should be looked upon as of inferior quality, or affected with the inauspicious traits, or with any disease, peculiar to minerals.

स्निग्धा विशुद्धाः समराणिश्व

आपीतवर्णा गुरवो विचित्राः॥

त्रासव्रणव्यालविवर्जिताश्च

कर्केतनास्ते परमं पवित्राः॥ ३॥

Karketanas which are naturally coloured with an uniform shade of light yellow throughout their bodies, and are heavy, cool, glossy and devoid of all dreadful or inauspicious features as dullness of hue, cracks, fissures, etc., due to a deranged or defective (*lit.*, diseased) process of crystalization in the course of its growth, should be looked upon as extremely rare and the holiest of the holies.

पत्रेण कांचनमयेन तु वेष्टयित्वा

तप्तं यदा हुतवहे भवति प्रकाशम्॥

रोग प्रणाशनकरं कलिनाशनं

तदायुष्करं कुलकरं च सुखप्रदं च॥ ४॥

A Karketanam, set in article or an ornament of gold, and appearing as if glowing with the blaze of a living fire, acts as the greatest Stones of inferior light, shade, lustre, known panaces and should be regarded as endued with the mystic virtue of increasing the progeny and duration of life of its wearer, and of bringing propensities of his mind, which are the inseparable companions of the miscreant Kālī (the lord or creator of all moral evils).

एवंविधं बहुगुणं मणिमावहन्ति
कर्केतनं शुभमलङ्कृतये नरा ये॥
ते पूजिता बहुधना बहुबान्धवाश्च
नित्योज्ज्वलाः प्रमुदिता अपि ते भवन्ति॥ ५॥

Men who use such a Karketanam gem of high and wonderful virtues, whether for purposes of decoration, or otherwise, are sure to be the masters of untold wealth, and are glorified in the world, and enjoy universal fame

and perpetual felicity amidst the unsolicited affections of many a true, tested and devoted friends.

एकेऽपनह्य विकृताकुलनीलभासःप्रम्लानरागलुलिताः
कलुषा विरूपाः॥
तेजोऽतिदीप्ति कुलपुष्टिविहीनवर्णाः
कर्केतनस्य सदृशं वपुरुद्वहन्ति॥ ६॥

Stones of inferior light, shade, luster, weight and origin, may be found to simulate a karketana of the genuine species, which may be detected, at the first sight, by its high and inimitable excellence in respect of the foregoing points or attributes.

कर्केतनयदि परीक्षितवर्णरूपं
प्रत्यग्र भास्वरदिवाकरसुप्रकाशम्॥
तस्योत्तमस्य मणि शास्त्रविदां महिम्ना
तुल्यं तु मूल्यमुदितं तुलितस्य कार्यम्॥ ७॥

A Karketanam, clear and effulgent like the rays of the midday sun should be valued by a connoisseur at a poor and adequate price and according to its weight and native excellence.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कर्केतनपरीक्षणं नाम पञ्चसप्ततितमोऽध्यायः॥ ७५॥

अध्यायः ७६ / Chapter 76

सूत उवाच

हिमवत्युत्तरदेशे वीर्यं पतितं सुरद्विषस्तस्या॥
संप्राप्तमुत्तमानामाकरतां भीष्मरत्नानाम्॥ १॥

Sūta said : —The (seeds) semen of the lord of the demons which was contained in its natural receptacle at the time of his dissolution, was cast in a country situate to the north of the Himālayas, and was transformed into the mines of that excellent gem which is known as the stone of Bhīṣma.

शुक्लाः शंखाब्जनिभाः स्योनाकसन्निभा प्रभावन्तः॥
प्रभवन्ति ततस्तरुणा वज्रनिभा भीष्मपाषाणाः॥ २॥

A Bhīṣma stone is usually found to be of a white colour like that of a conch shell and resplendent like a ray of the unclouded sun, while the one of a comparatively later origin, is sometimes mistaken for a diamond.

हेमादिप्रतिबद्धाः शुद्धमपि श्रद्धया विधत्ते यः॥
भीष्ममणिं ग्रीवादिषु सुसम्पदं स सर्वदा लभते॥ ३॥
निरीक्ष्य पलायन्ते यं तमरण्यनिवासिनः समीपेऽपि॥
द्वीपिवृकशरभकुञ्जरसिंहव्याघ्रदयो हिंसाः॥ ४॥
तस्योत्कलतष्टतरोर्भवति भयं न चास्तीशमुपहसन्ति॥
भीष्ममणिगुणयुक्तो सम्यक्प्राप्तांगुलीकलत्रत्वः॥ ५॥

The man who devoutly wears a pure Bhīṣma stone, set in gold, about his neck, perpetually meets with the good in life. The wild and fierce beasts of the forest, such as wolves, leopards, Śarabhas (fabulous eight-footed beasts of the rhinoceros tribe) elephants, tigers and lions, shun the presence of a man who wears a Bhīṣma stone about his neck, and hurriedly fly away even if happened to be near his person. Such a man can easily satisfy any number of wives, and usually gets the upper hand in matters of sexual enjoyment.

पितृतर्पणे पितॄणं तृप्तिर्बहुवार्षिकी भवति॥
 शाम्यन्त्यद्भुतान्यापि सर्पाण्डजाखुवृश्चिकविषाणि॥
 सलिलाग्निवैरितस्करभयानि भीमानि नश्यन्ति॥ ६॥

Libations of water or psequious oblations offered to ones departed manes with a hand, adorned with a ring set with a Bhīṣma stones, give them a satisfaction which lasts for years to come, and poisons of such venomous creatures, as serpents, moles, scorpions or of any other oviparous animals, however strong and active, readily yield to its mystic potency. The wearer of such a stone enjoys a son of immunity from the dangers of a watery grave and acts of incendiarism, and thieves and robbers dare not intrude upon the precincts of his house.

शैलबलाहकाभं पुरुषं पीतप्रभं प्रभाहीनम्॥
 मलिनद्युति च विवर्णं दूरात्परिवर्जयेत्प्राज्ञः॥ ७॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैदूर्यपरीक्षणं नाम षट्सप्ततितमोऽध्यायः॥ ७६॥

अध्यायः ७७ / Chapter 77

सूत उवाच

पुण्येषु पर्वतवरेषु च निम्नगासु
 स्थानान्तरेषु च तथोत्तरेषु गत्वात्॥
 संस्था पिताः स्वन्खबाहुगतेः प्रकाशं
 संपूज्य दानवपतिं प्रथिते प्रदेशे॥ १॥

Sūta said :—The serpents, naving worshipped the nails of the deceased lord of the demons, carried them away in their mouths and deposited them on the summits of the holy mountains (Himālayas) and in the beds of rivers which flow through the hallowed confines of the countries beyond (situate to the north of) those mountains.

दशाणांवागदर(व) मेकलकालगादौ
 गुञ्जाञ्जन क्षौद्रमृणालवर्णाः॥
 गन्धर्ववह्निकदली सदृशाभासा

एते प्रशस्ताः पुलकाः प्रसूताः॥ २॥

Pulakas (a kind of gem) found in the beds of rivers flowing through such countries as Daśārṇa (the eastern part of modern Mālva), Agadha, Makalal (Modern Amara-kaṇṭaka, the source of the Narmadā) and in the provinces of Gāndhāra (modern Afghanistan) and

A wise man shall shun, from a distance. a Bhīṣma stone which is possessed of a blended colour (greenish blue) like the hues which respectively mark a rain cloud and the zoophytes (water plants,) or tinged with a dull, lifeless yellow, or faded and discoloured.

मूल्यं प्रकल्प्यमेषां विबुधवरैर्देशकालविज्ञानात्॥
 दूरे भूतानां बहु किञ्चिन्निकटप्रसूतानाम्॥ ८॥

The intelligent shall fix the price of a Bhīṣma stone with an eye to the nature of the season of the year and the place of its origin, one obtained in a remote country fetching a higher price than its kindred of local origin, or obtained in a country which is not distant from the place of its sale.

Valhika (Bactria or modern Balkh), and coloured like the seeds of the Guñjā (a kind of shrubs bearing redblack berries) honey and the stems of the lotus plants or earth-coloured, should be regarded as belonging to the most commendable type.

शंखाब्जभृङ्गार्क विचित्रभङ्गा
 सूत्रैरु(व्य) पेताः परमाः पवित्राः॥
 मङ्गल्ययुक्ता बहुभक्तिचित्रा
 वृद्धिप्रदास्ते पुलका भवन्ति॥ ३॥

Pulakas possessed of variegated colours like those of conch shells, lotus flowers, black bees, and Arka flowers and chequered with lines, should be deemed as the most auspicious and holiest of their species, and as granting increase of wealth and progeny to their wearers.

काका(क) श्वरासभसृगाल-
 वृकोग्ररूपैर्गुणैः समांसरुधिरार्द्रं मुखैरुपेताः॥
 मृत्युप्रदाश्च विदुषा परिवर्जनीया
 मूल्यं पलस्य कथितं च शतानि पञ्च॥ ४॥

Pulakas possessed of a hue like the colour of a crow or of an ass or of a jackal or of a wolf or carried away and deposited in a place by

vultures in their blood-stained beaks, bring-death to the person who collects or keeps them in his possession. Hence the intelligent should avoid a Pulaka of any of the aforesaid

characters. A Pulaka of the commendable type, weighing a Pala in weight, should be valued at five hundred silver coins.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पुलकपरीक्षणं नाम सप्तसप्ततितमोऽध्यायः ॥ ७७ ॥

अध्यायः ७८ / Chapter 78

सूत उवाच

हुतभुगूपमादाय दानवस्य यथेप्सितम्॥

नर्मदायां निचिक्षेप किञ्चिद्धीनादिभूमिषु॥ १॥

Sūta said :—The Fire God, having picked up the complexion of the lord of the demons, cast it into the waters of the Narmadā, a portion of which fell into the low-lying lands of the vicinity, occupied by the communities of vile caste.

तत्रेन्द्रगोपकलितं शुक्लवन्नवर्णं संस्थानतः

प्रकटपीलु समानमात्रम्॥

नाना प्रकारविहितं रुधिराक्षं (ख्य) रत्नमुद्गत्य

तस्य खलु सर्वसमानमेव॥ २॥

From the complexion so cast about, originated — the gem, known as the blood-stone, coloured — like the hue of the Indragopa

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे रुधिराक्षरत्नपरीक्षणं नामाष्टसप्ततितमोऽध्यायः ॥ ७८ ॥

अध्यायः ७९ / Chapter 79

सूत उवाच

कावेरविन्ध्ययवनचीननेपालभूमिषु ॥

लाङ्गली व्यकिरन्मेदो दानवस्य प्रयत्नतः॥ १॥

Sūta said :—The god Lāṅgali took up the fat of the deceased demon king, scattered it with his plough-share over the countries traversed by the river-Kaverī and the Vindhya mountain, as well as over the countries of Nepal and China and the tracts of land inhabited by the Yavanas.

आकाशशुद्धं तैलाख्यमुत्पन्नं स्फटिकं ततः॥

मृणालशङ्ख धवलं किञ्चिद्वर्णान्तरान्वितम्॥ २॥

insect blended with that of the mount of a parrot, and characterised by an uniform elevation and brightness of all its parts.

मध्येन्दुपाण्डुरमतीव विशुद्धवर्णं

तच्चेन्द्रनीलसदृशं पटलं तुले स्यात्॥

सैश्वर्यभृत्यजननं कथितं तदैव

पक्वञ्च तत्किल भवेत्सुवज्जवर्णम्॥ ३॥

Blood-stone of various colours have been obtained on different occasions, some of which are extremely clear and coloured pale red like the disc of the half moon. A blood stone should be subjected to the same test as a sapphire, and looked upon as possessing the mystic virtue of increasing the wealth and the number of servants of its wearer. A blood-stone fully matured, assumes the colour of a flash of lighting.

The scattered bits of fat were transformed into crystals which assume a white colour like that of conch-shell or of the fibres found inside the stems of a lotus plant.

न तत्तुल्यं हि रत्नानामथवा पापनाशनम्॥

संस्कृतं शिल्पिना सद्यो मूल्यं किञ्चिल्लभेत्ततः (दा) ॥ ३ ॥

No other gem can vie with the present one in respect of absolving the sin of a man. A crystal cut and polished by a skilful artisan, should fetch a higher price than one in its uncut or natural state.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे स्फटिकपरीक्षणं नामैकोनाशीतितमोऽध्यायः ॥ ७९ ॥

अध्यायः ८० / Chapter 80

सूत उवाच

आदाया शेषस्तस्यान्नं बलस्य केरलादिषु॥

चिक्षेप तत्र जायन्ते विद्रुमाः सुमहागुणाः॥ १॥

Sūta said :— The primordial hydra (Vāsuki) carried away the entrails of the lord of the demons and cast them into the countries of Kerala, etc., out of which the corals of high and excellent virtues were originated.

तत्र प्रधानं शशलोहिताभं गुञ्जाजपापुष्पनिभं प्रदिष्टम्॥

सुनीलकं देवकरोमकञ्च स्थानानि तेषु प्रभवंसुरागम्॥ २॥

Of these, those that are coloured like the blood of a hare or that of a Guñjā berry or of a China rose, should be deemed as the best of their kind, the countries of Romaka, Devaka and Sunilaka, being the places of their origin.

अन्यत्र जातं च न तत्प्रधानं मूल्यं

भवेच्छिल्पि विशेषयोगात्॥

प्रसन्नं कोमलं स्निग्धं

सुरागं विद्रुमं हि तत्॥ ३॥

धनधान्यकरं लोके विषार्तिभयनाशनम्॥

परीक्षा पुलकस्योक्ता रुधिराक्षस्य वै मणेः

स्फटिकस्य विद्रुमस्य रत्नज्ञानाय शौनकः॥ ४॥

Corals obtained from any other source are not so good as the aforesaid ones. The price of a coral depends upon its cutting. A coral which is coloured dark red and possessed of cool, pleasant and soft shade, should be deemed as belonging to the best species and as endued with the virtue of augmenting the riches and filling in the granaries of its wearer, as well as the best eliminator of poison and a safeguard against all dreaded evils. O Śaunaka, the corals and the crystals should be included within the category of gems and used in testing their genuineness.

॥ इति श्रीगारुडे महापुराण पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विद्रुमपरीक्षणं नामाशीतितमोऽध्यायः॥ ८०॥

॥ इति रत्नमुक्तादि परीक्षा समाप्ता॥

अध्यायः ८१ / Chapter 81

अथ तीर्थक्षेत्रमहात्म्यमारभ्यते

सूत उवाच

सर्वतीर्थानि वक्ष्यामि गङ्गा तीर्थात्तमोत्तमा॥

सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु दुर्लभा॥ १॥

गङ्गाद्वारे प्रयागे च गङ्गासागरसङ्गमे॥

प्रयागं परमं तीर्थं मृतानां भुक्तिमुक्तिदम्॥ २॥

सेवनात्कृतपिण्डानां पापजित्कामदं नृणाम्॥

वाराणसी परं तीर्थं विश्वशो यत्र केशवः॥ ३॥

Sūta said :—Now I shall describe the holy pools and sanctuaries of which the river Ganges pre-eminently stands as the most sacred, and which is easily accessible everywhere throughout its course, except in three places, such as Haridvāra, Prayāga and Sāgara (the Gangetic estuary) Prayāga is the best of all sanctuaries, inasmuch as a man quitting this life within the precincts of that sacred city, becomes

alliberated soul after death, and oblations offered therein for the absolution of the departed souls, fully serve their initiative purpose, and moreover because, men resorting to its, blessed sanctum for the fruition of any definite desire, are sure to witness its realisation. The city of Banaras is the foremost of all the sacred places in which the god Keśava is transformed into the shape of the god Viśveśa.

कुरुक्षेत्रं परं तीर्थं दानाद्यैर्भुक्तिमुक्तिदम्॥

प्रभासं परमं तीर्थं सोमनाथो हि तत्र च॥ ४॥

The field of Kurukṣetra is a great sanctuary where men by making gifts and doling out charities, become entitled to the privileges of an emancipated soul or to the enjoyment of creature comforts, as the case may be, in the life to come. The sacred pool at Prabhāsa, is a

great place of pilgrimage where the divine image of the god Somnath is installed.

द्वारका च पुरी रम्या भुक्तिमुक्तिप्रदायिका॥
प्राची सरस्वती पुण्या सप्तसारस्वतं परम्॥ ५॥

The fair city of Dvārakā is the holiest of the holy spots on earth and grants enjoyment of earthly cheers or salvation to those who resort to its sanctum. The eastern bank of the river Sarasvatī is holy and like wise is the country of the Sapta Sārasvatam.

केदारं सर्वपापघ्नं स(श)म्भलग्राम उत्तमः॥
नरनारायणं तीर्थं मुक्त्यै वदरिकाश्रमः॥ ६॥

The sanctuary at Kedāra has the merit of absolving a pilgrim from all sins, whereas the village of Sambhala is a good place of pilgrimage. The sanctuary of Nārāyaṇam is a great shrine, whereas a pilgrimage to the holy forest of Vadarikā, leads to the emancipation of self.

श्वेतद्वीपं पुरी माया नैमिषं पुष्करं परम्॥
अयोध्या चार्घ्यतीर्थं तु चित्रकूटं च गोमती॥ ७॥
वैनायकं महातीर्थं रामगिर्याश्रमं परम्॥
काञ्चीपुरी तुङ्गभद्रा श्रीशैलं सेतुबन्धनम्॥ ८॥
रामेश्वरं परं तीर्थं कार्तिकेयं तथोत्तमम्॥
भृगुतुङ्गं कामतीर्थं तीर्थं चारमकंटकम्॥ ९॥

Similarly, palces or pools or hills like Śvetadvīpa, Māyāpurī, Naimiṣa, Puṣkara, Ayodhyā, the Āryatīrtham, the Citrakūṭam, the Gomatī, the Vaināyaka, the hermitage of Rāmagirī, Kañcīpurī, the Tuṅga-Bhadrā, the Śrīśailam, Setubandh, Rameśvaram, the Kārtikeyam, the Bhṛgutūṅgam, the Cāmatīrtham, Kamaram and Katak, should be regarded as important, sacred pools, places or hills.

उज्जयिन्यां महाकालः कुब्जके श्रीधरो हरिः॥
कुब्जाग्रकं महातीर्थं कालसर्पिश्च कामदम्॥ १०॥

The god Mahākāla is the presiding deity of the sanctuary at the city of Ujjayanī, while the god Hari, installed in the shape of the imaged Śrī-dhara, is the guardian deity of Kubjaka. Likewise Kuvjābhrakam is a great place of pilgrimage, whereas a resort of Kālasarpī fulfills the desires of a pilgrim.

महाकेशी चे कावेरी चन्द्रभागा विपाशया॥
एकाग्रं च तथा तीर्थं ब्रह्मेशं देवकोटकम्॥ ११॥
मथुरा च पुरी रम्या शोणश्रैव महानदः॥
जम्बूसरो महातीर्थं तानि तीर्थानि विद्धि च॥ १२॥
सूर्यः शिवो गणो देवी हरिर्यत्र च तिष्ठति॥

The other renowned places of pilgrimage are the rivers Mahākeśī, the Kaverī, the Candrabhāgā, the Vipāśā the sacred forest of Ekamram, the Brahma-tīrtham, the Devakoṭkam, the beautiful city of Mathurā, the rivers Śoṇa, Mahānada and the Jambūsāra. Sacred is the spot where stands an image of the god Hari or of Hara or of Gaṇa or of the Sun-god.

एतेषु च यथान्येषु स्नानं दानं जपस्तपः॥ १३॥
पूजा श्राद्धं पिण्डदानं सर्वं भवति चाक्षयम्॥

Rites of religious ablutions, acts of worship, and charity. Śrāddha ceremonies, repetitions of Mantras, or offerings of oblations to one's departed manes, performed or done within the sanctum of any of the abovesaid pools or places, tend to bear immortal fruits.

शालग्रामं सर्वदं स्यात्तीर्थं पशुपतेः परम्॥ १४॥
कोकामुखं च वाराहं भा (भु)ण्डीरं स्वामिनांकम्॥
लो (मो) हृदण्डे महाविष्णुर्मन्दरे मधुसूदनः॥ १५॥

A pilgrimage to the sacred village of Śālagrāma, is rewarded with the fruition of all desires, while the sanctuary sacreds to the god Paśupati, should be deemed as the holiest of all holy places, like those known as the Kokamukha, the Varāha, the Bhandiram and the Svamitīrtham.

The Mahā (supreme) Viṣṇu manifestation of the god Hari, is the presiding deity of the sanctuary at Mohadaṇḍa, while the Madhusūdana manifestatin of the same deity is the tutelary god at the sanctuary at Mandara.

कामरूपं महातीर्थं कामाख्या (क्षा) यत्र तिष्ठति॥
पुण्ड्रवर्द्धनकं तीर्थं कार्तिकेयश्च यत्र च॥ १६॥

The sanctuary of Kāmarūpam where resides the goddess Kāmākhyā (Kāmakṣeyā), should be deemed as one of the most sacred spots on the globe, and likewise is the sanctuary at Puṇḍravardhanam where resides the god Kārtikeya.

विरजस्तु महातीर्थं तीर्थं श्रीपुरुषोत्तमम्॥
 महेन्द्रपर्वतस्तीर्थं कावेरी च नदी परा॥ १७॥
 गोदावरी महातीर्थं पयोष्णी वरदा नदी॥
 विन्ध्यः पापहरं तीर्थं नर्मदाभेद उत्तमः॥ १८॥

Extremely holy are the sanctuaries at Viraja and Puruṣottam and sacred are the hills and rivers which go by the denominations of the Mahendra, the Kaverī the Godāvarī, the Payoṣṇī, and the sin absolving Vindhya.

गोकर्णं परमं तीर्थं तीर्थं माहिष्मती पुरी॥
 कालञ्जरं महातीर्थं शुक्लतीर्थमनुत्तमम्॥ १९॥
 कृते शौचे मुक्तिदं च शार्ङ्गधारी तदन्तिके॥
 विरजं सर्वदं तीर्थं स्वर्णाक्षं तीर्थमुत्तमम्॥ २०॥

Similarly sacred are the hills and cities and pools which are known by the names of the Gokaraṇa, the city of Mahiṣmatipura, Kālāñjara and the sanctuary of the Śukra- Tīrtham, where acts of charity and obsequious offerings performed and made in the presence of the bow wielding (Śārṅga-dhara) manifestation of Viṣṇu, lead to the emancipation of ones self, and grants a religious merit equal to that of resorting to a million of other sanctuaries.

नन्दितीर्थं मुक्तिदं च कोटितार्थफलप्रदम्॥
 नासिक्यं च महातीर्थं गोवर्द्धनमतः परम्॥ २१॥
 कृष्णवेणी भीमरथी गण्डकी या त्विरावती॥
 तीर्थे बिन्दुसरः पुण्यं विष्णुपादोदकं परम्॥ २२॥

The sacred shrines at Nandī- Tīrtham, Nāsika, the Govardhana, the Kṛṣṇa, the Veṇī, the Bhīmaratha, the Gaṇḍakī, the Tvīṛāvatī, the Bindu-sara, as well as the washings of the feet of an image of Viṣṇu, should be deemed, as the sancto sanctum of all sanctuaries.

ब्रह्म ध्यानं परं तीर्थं तीर्थमिन्द्रियनिग्रहः॥
 दमस्तीर्थं तु परमं भावशुद्धिः परं तथा॥ २३॥

A meditation upon the infinite self of Bramha, is the holiest of all sanctuaries. A control or subjugation of the senses is a great sanctuary. Holy is the sanctuary of one's curbing the evil propensities of one's own mind, and holy is the sanctuary of the purity of thought.

ज्ञानहृदे ध्यानजले रागद्वेषमलापहे॥
 यः स्नाति मानस तीर्थे स याति परमां गतिम्॥ २४॥

The man who makes an ablution in the waters of divine meditation of the pool of pure knowledge, undefiled by the sediments of passion and envy, attains to the highest station of spiritual existence.

इदं तीर्थमिदं नेति ये नरा भेददर्शिनः॥
 तेषां विधीयते तीर्थगमनं तत्फलं च यत्॥ २५॥

Men who make any nice discrimination as regards the sacred or non-sacred character of a particular sanctuary, alone acquire the merit of making any pligrimage.

सर्वं ब्रह्मेति योऽवेति नातीर्थं तस्य किञ्चन॥
 एतेषु स्नानदानानि श्राद्धं पिण्डमथाक्षयम्॥ २६॥

The men who beholds the universe as but the manifestation of the one and the secondless Bramha, stands above the necessity of resorting to any so-called sacred place in the world. To him all places are alike, as being equally sanctified by the presence of that supreme entity.

सर्वा नद्यः सर्वशैलाः तीर्थे देवादसेवितम्॥
 श्रीरंगं च हरेस्तीर्थं तापी श्रेष्ठा महानदी॥ २७॥
 सप्तगोवरं तीर्थं तीर्थं कोणगिरिः परम्॥
 महालक्ष्मीयत्र देवी प्रणीता परमा नदी॥ २८॥
 सह्याद्रौ देवदेवेश एकवीरः सुरेश्वरी॥
 गंगाद्वारे कुशावर्तं विन्ध्यके नीलपर्वते॥ २९॥
 स्नात्वा कनखलो तीर्थे स भवेन् पुनर्भवे॥

All pools and rivers, all hills and mountains which are the favourite haunts of the gods, are hallowed shrines, and acts of religious ablutions and charities and the offerings of obsequious cakes to ones departed manes on the occasions of Śrāddha ceremonies, done and performed at any of these sacred places, bear immortal fruits.

The sanctuary at Śrīraṅga, sacred to the god Hari, the holy river Tāpī, the seven sanctuaries along the banks of the Godāvarī, the sacred hill of Koṇa the sanctuary of Mahā-Lakṣmī with the close flowing sacred streamlet of the Praṇītā, situate in the brown of the Sahyādrī (the

western Ghāṭs) and the shrines sacred to the deities Ekavīra and Sureśvarī, are renowned places of pilgrimage. A man by bathing in any of the sacred pools at the Gaṅga-Dvāra, Kuśavarta, Kaṅkhala, the Vindhya and the Nīla-Parvarta, never reverts to the miseries of human life.

सूत उवाच

एतान्यन्यानि तीर्थानि स्नानाद्यैः सर्वदानि हि॥ ३०॥

श्रुत्वाऽब्रवीद्धरेर्ब्रह्मा व्यासं दक्षादिसंयुतम्॥

Sūta said :— The god Brāhma first heard

of all these all-giving sanctuaries from the god Hari, and subsequently described their sacred characters to Vyāsa, Dakṣa and to the rest of the brotherhood of the sages.

एतान्युक्त्वा च तीर्थानिपुन स्तीर्थोत्तमोत्तमम्॥

गयाख्यं प्राह सर्वेषामक्षयं ब्रह्मलोकदम्॥ ३१॥

O Brāhmaṇa, a description of the origin and sanctity of the holy shrines at Gayā, a pilgrimage whereto ensures a perpetual residence in the region of Brāhmā, formed the sequel to that sacred topic.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सर्वतीर्थ महात्म्यं नामैकाशीतितमोऽध्यायः॥ ८१॥

अध्यायः ८२ / Chapter 82

श्रीगणेशाय नमः

अथ गयामाहृत्यं प्रारभ्यते

ब्रह्मोवाच

सारात्सारतरं व्यास गयामाहृत्य मुत्तमम्॥

प्रवक्ष्यामि समासेन भुक्तिमुक्तिप्रदं शृणु॥ १॥

Said the god Bahmā :—Hear me, O Vyāsa, briefly discourse on the sanctity to the holy city of Gayā, which is the holiest of the holies, and a patient hearing whereof entitles the listener to all the good things in this life and to salvation in the next.

गयासुरोऽभवत्पूर्वं वीर्यवान्परमः स च॥

तपस्त्यन्महाघोरं सर्वभूतोपतापनम्॥ २॥

Once on a time, there lived a mighty demon named Gaya, who agitated the whole universe with the energy of his own well-practised and austere penances.

तत्तपस्तापिता देवास्तद्वधार्थं हरिं गताः॥

शरणं हरिरूचे तान भवितव्यं शिवात्मभिः॥ ३॥

The gods scorched, as it were, with the fiery emanations of his austerities, deliberated his death in a synod duly convened, and resolved to seek the umbrage of the protecting arms of Viṣṇu to that end.

पात्येऽस्य महादेहो तथेत्यूचुः सुरा हरिम्॥

कदाचिच्छिवपूजार्थं क्षीराब्धेः कमलानि च॥ ४॥

आनीय कीकटे देशे शयनं चाकरोद्वली॥

विष्णुमायाविमूढोऽसौ गदया विष्णुना हतः॥ ५॥

The latter promised them protection and the impending fall of the mighty Gayāsura, and the Gods, encouraged by the words of that supreme divinity, repaired to their respective abodes.

Once upon a time, the mighty Gayāsura culled, several lotus flowers which decked the waters of the ocean of cream, the favourite haunt of Viṣṇu, with the object of offering them to the god Śiva in the course of a worship, and carried them away to the country of Kīkaṭa. Misguided by the illusive energy of Viṣṇu, the demon turned them to a sacrilegious purpose, by making a bed of them for his own use, and fell under the fatal stroke of the celestial mace of that divinity and departed his life in peace.

अतो गदाधरो विष्णुर्गयायां मुक्तिदः स्थितः॥

तस्य देहो लिङ्गरूपी स्थितः शुद्धे पितामहः॥ ६॥

जनार्दनश्च कालेशस्तथान्यः प्रपितामहः॥

विष्णुराहाथ मर्यादां पुण्यक्षेत्रं भविष्यति॥ ७॥

Since then, the mace-wielding Viṣṇu had been staying within the precincts of that sacred city (Gayā) and on the classified remains of that mighty demon, with the single object of granting salvation to those who might come

there on pilgrimage, and likewise the gods Bramhā and Kāleśa have been living ever since within their imaged embodiments, installed on the sanctified remains of that illustrious Gayā.

यज्ञं श्राद्धं पिण्डदानं स्नानादि कुरुते नरः॥

स स्वर्गं ब्रह्मलोकं च गच्छेन्न नरकं नरः॥ ८॥

"Now then," said the mace-beaming god "Behold, I shall make a sanctuary of this blessed city. The man who bathes in the hold pools which flow within its sacred confines, or makes any gift or performs the Śrāddha ceremonies in honour of his departed manes therein, shall ascend to the region of Bramha, and shall never be doomed to the sufferings of hell."

गयातीर्थं परं ज्ञात्वा यागं चक्रे पितामहः॥

ब्राह्मणान्पूजयामास ऋत्विगर्थमुपागतान्॥ ९॥

Then the god Bramhā, the grandfather of the celestials, having been informed of the sacredness of the city (Gayā) celebrated a religious sacrifice therein. The Brāhmaṇas who were invited on the occasion, were honoured with substantial tokens of devotion, and the priests, who officiated at the sacrifice, were rewarded with as much gold as they could carry.

महानदीं रसवहां सृष्ट्वा वाय्यादिकं तथा॥

भक्ष्यभोज्यफलादींश्च कामधेनुं तथासृजत्॥ १०॥

Streams of milk, curd, cream and thickened milk, were made to flow through the city, and reservoirs of cordials and luscious drinks were opened free to the public, not to speak of other sweet and costly viands were served to all who were present there.

पञ्चक्रोशं गयाक्षेत्रं गयाक्षेत्रं ब्राह्मणेभ्यो ददौ प्रभुः॥

धर्मयागेषु लोभात्तुं प्रतिगृह्य धनादिकम्॥ ११॥

The god Bramhā, by way of sacrificial remuneration, transferred to the Brāhmaṇas the proprietary right of the whole city to the circuit of about ten miles, but cursed them for their greed of gold which they did not take the trouble of hiding on the occasion.

स्थिता विप्रास्तदा शप्ता गयायां ब्राह्मणास्ततः॥

मा भूतैरपुरुषी विद्या मा भूतैरपुरुषं धनम्॥ १२॥

युष्माकं स्याद्वारिवहा नदी पाषाणपर्वतः॥

शप्यैस्तु प्रार्थितो ब्रह्मानुग्रहं कृतवान्प्रभुः॥ १३॥

Thus addressed them the offended god: — "Cursed be ye all. Futile will be the knowledge acquired by yourselves and your fathers, and the studies of your progenies in the Vedic lore will fail to bear any fruit. The wealth acquired by you and your fathers shall be miserably squandered, and penury shall fall to the portion of your children. Cursed be the soil of your city, cursed be the hills which defend its borders, cursed be the clouds which bring rain to your country, and cursed be the rivers which irrigate your fields."

लोकाः पुण्या गयायां हि श्राद्धिनो ब्रह्मलोकगाः॥

युष्मान्ये पूजयिष्यन्ति तैरहं पूजितः सदा॥ १४॥

The Brāhmaṇas, on their turn, fell on their knees and propitiated the enraged divinity, who, in a relenting mood, assured them that men coming on a pilgrimage to their sacred city, would purchase their satisfaction for good value, and that they would live on the bounties contributed by persons' performing Śrāddha ceremonies in honour of their departed manes at Gayā.

ब्रह्मज्ञानं गयाश्राद्धं गोगृहे मरणं तथा॥

वासः पुंसां कुरुक्षेत्रे मुक्तिरेषा चतुर्विधा॥ १५॥

The fourfold means of salvation consists of a knowledge of the Supreme Brahma, performance of Śrāddha ceremonies in honour of ones departed forefathers at Gayā, death in a cowshed, and residence within the confines of the holy field of Kuruṣetra.

समुद्राः सरितः सर्वा वापीकूपहृदास्तथा॥

सनातुकामा गयातीर्थं व्यास यान्ति न संशयः॥ १६॥

O Vyāsa, all the holy oceans and pools and rivers and wells attend upon the man who makes a religious ablution in any of the sacred pools at Gayā.

ब्रह्महत्या सुरापानं स्तेयं गुर्वगनागमः॥

पापं तत्संगजं सर्वं गयाश्राद्धाद्विनश्यति॥ १७॥

Sins incidental to the murder of a Brāhmaṇa, or to the drinking of wine, or due to one's

defiling the bed of a superior person, or incidental to the company of a person guilty of any of the aforesaid crimes, is absolved by performing a Śrāddha ceremony in honour of his soul at Gayā.

असंस्कृता मृता य च परशुचोरहताश्च ये॥

सर्पदष्टा गयाश्राद्धान्मुक्ताः स्वर्गं व्रजन्ति ते॥ १८॥

Persons who have departed this life without the rites of purification done unto their souls, or killed by thieves and ferocious wild beasts, as well as the souls of persons died of snake

bited, enter the region of paradise through the merit of a Śrāddha ceremony done unto them at Gayā.

गयायां पिण्डदानेन यत्फलं लभते नरः॥

न तच्छक्यं मया वक्तुं वर्षकोटिशतैरपि॥ १९॥

I cannot exhaust the merits and benefits which a man acquires and derives by offering an obsequious oblation at Gayā, if I go on relating them even for millions and millions of years.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामाहात्म्यं नाम द्व्यशीतितमोऽध्यायः॥ ८२॥

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ब्रह्मोवाच

कीकटेषु गया पुण्या पुण्यं राजगृहं वनम्॥

विषयश्चारणः पुण्यो नदीनां च पुनः पुना॥ १॥

Said the God Brahmā : —The city of Gayā is a sacred sanctuary in the country of Kīkaṭa and likewise is the forest of Rājagṛha (modern Rājgīr) in that part of the continent of India. Sacred is the place called the Viṣaya Carāṇa, and the rivers which drain the aforesaid tracts are the holiest of the holies.

मुण्डपृष्ठं तु पूर्वं स्मिन्पश्चिमे दक्षिणोत्तरे॥

साद्धक्रोशद्वयं मानं गयायां परिकीर्तितम्॥ २॥

पञ्चक्रोशं गयाक्षेत्रं क्रोशमेकं गयाशिरः॥

तत्र पिण्डप्रदानेन तृप्तिर्भवति शाश्वती॥ ३॥

The part of Gayā known Muṇḍa-Pṛṣṭha covers an area of a croṣa and a half (three English miles) measured from north to south and from east to west, the entire site of the sanctuary (Gayā) enclosing an area of ten square miles.

नागाज्जनार्दनाच्चैव कूपाच्चोत्तरमानसात्॥

एतद्गयाशिरः प्रोक्तं फल्गुतीर्थं तदुच्यते॥ ४॥

तत्रा पिण्डप्रदानेन पितृणां परमा गतिः॥

The part of the sanctuary known as the Gaya-Śirah (lit., the head of Gayā) measures a croṣa (two English miles) in length, and oblations offered to one's departed manes within its limit, secure them an elevated status in the next world.

गयागमनमात्रेण पितृणामनृणो भवेत्॥ ५॥

गयायां पितरूपेण देवदेवो जनार्दनः॥

तं दृष्ट्वा पुण्डरीकाक्षं मुच्यते वै ऋणत्रयात्॥ ६॥

A man, by simply making a pilgrimage to Gayā, stands absolved from all debts due by him to his forefathers. The god Janārdana stands as the embodied image of the Pitṛs at Gayā, and a simple glance at that lotus-eyed deity is enough to discharge the threefold obligation which he has incurred in the capacity of a son, a created being, and a disciple to a particular sage or Ṛṣi.

रथमार्गं गयातीर्थे दृष्ट्वा रुद्रपदादिके॥

कालेश्वरं च केदारं पितृणामनृणो भवेत्॥ ७॥

Similarly, by witnessing the images of the gods Rudra, Kāleśvara and Kedāra at Gayā, a man is supposed to pay off the debts he owes to his fathers.

दृष्ट्वा पितामहं देवं सर्वपापः प्रमुच्यते॥

लोकं त्वनामयं याति दृष्ट्वा च प्रपितामहम्॥ ८॥

By seeing the image of the celestial grandfather at Gayā, a man is absolved from all sins, whereas by repairing to the presence of the divine image of the great grandfather at Gayā, a man is sure to enter the sinless region after death.

तथा गदाधरं देवं माधवं पुरुषोत्तमम्॥

तं प्रणम्य प्रयत्नेन न भूयो जायते नरः॥ ९॥

The man who approaches in a humble and contrite spirit the divine image of the mace-bearing deity and devoutly lays himself prostrate before that best of all male subjects in the universe, in freed from the cycles of necessary existence and never reverts to the pangs of mortality after death.

मौनादित्यं महात्मानं कनकार्कं विशेषतः॥

दृष्ट्वा मौनेन विप्रर्षे पितृणामनुणो भवेत्॥ १०॥

O thou sage among the twice-born ones, the man who visits the shrines of the god Mounāditya and Kanakārka in a spirit of devotion, is purged of all sins and is discharged from all obligations to his fathers.

ब्रह्माणं पूजयित्वा च ब्रह्मलोकमवाप्नुयात्॥

गायत्रीं प्रातरुत्थाय यस्तु पश्यति मानवः॥ ११॥

By worshipping the god Brahmā at Gayā, the worshipper is sure to ascend, after death, to the region presided over by that divinity.

सन्ध्यां कृत्वा प्रयत्नेन सर्ववेदफलं लभेत्॥

सावित्रीं चैव मध्याह्ने दृष्ट्वा यज्ञफलं लभेत्॥ १२॥

The may, who having performed his daily right of Sandhyā (recitation of certain Vedic hymns and verses by a Brāhmaṇa at the three divisions of a day) repairs to the divine presence of the imaged Gāyatrī at Gayā, acquired the merit of reciting the entire Vedas through the grace of that benign goddess. Similarly by resorting, in the noon, to the shrine of the goddess Sāvitrī, a pilgrim acquires the merit of celebrating a religious sacrifice.

सरस्वतीं च सायाह्ने दृष्ट्वा दानफलं लभेत्॥

नगस्थमीश्वरं दृष्ट्वा पितृणामनुणो भवेत्॥ १३॥

A visit to the shrine of the goddess Sarasvatī in the evening, adds to the credit of the votary the merit of making an unsolicited gift.

धर्मारण्यं धर्ममीशं दृष्ट्वा स्यादृणनाशनम्॥

देवं गृध्रेश्वरं दृष्ट्वा को न मुच्यते बन्धनात्॥ १४॥

A visit to the image of the divine sage Auguṣṭa, or to the forest of Dharma graced by the presence of that imaged god of virtue, and situate within the holy confines of that sacred city, absolves a man from all debts to his fathers.

Where is the man, where is that degraded, abject, and hardened sinner who does not feel himself emancipated from the trammels of life in the presence of the divine image of Gṛdhreśvara?

धेनुं दृष्ट्वा धेनुवने ब्रह्मलोकं नयेत्पितृन्॥

प्रभा सेशं प्रभासे च दृष्ट्वा याति परां गतिम्॥ १५॥

The man who sees the cow goddess in the sylvan abode of that divinity, is sure to lead his departed manes to the region of Brahma. The man who pays a visit to the shrine of the god Prabhāśeṣa at Gayā, acquires an elevated status in after life.

कोटीश्वरं चाश्वमेधं दृष्ट्वा स्यादृणनाशनम्॥

स्वर्गद्वारेश्वरं दृष्ट्वा मुच्यते भवबन्धनात्॥ १६॥

By viewing the image of god Koṭśvara, or by resorting to the sanctuary of Aśvamedha, a man is freed from all indebtedness to his forefathers. By seeing the divine image of the god who commands the gates of heaven, a man is liberated from the trammels of existence.

रामेश्वरं गदालोलं दृष्ट्वा स्वर्गमवाप्नुयात्॥

ब्रह्मेश्वरं तथा दृष्ट्वा मुच्यते ब्रह्महत्याया॥ १७॥

The man who visits the shrine of Rāmeśvara or that of the mace-playing God at Gayā, ascends to the region of the immortal gods. Similarly by paying a visit to the shrine of Brahmeśa, a man is absolved from the sin which he had committed by killing a Brāhmaṇa.

मुण्डपृष्ठे महाचण्डीं दृष्ट्वा कामानवाप्नुयात्॥

फल्ग्वीशं फल्गुचण्डीं च गौरीं दृष्ट्वा च मङ्गलाम्॥ ८॥

गोमकं गोपतिं देवं पितृणामनुणो भवेत्॥

By resorting to the shrine of the goddess Mahācāṇḍī at Muṇḍa-Prṣṭha, man is enabled to witness the realisation of all his heart-felt desires. By paying a visit to the shrine of the god Phalguviṣa (the god of the river Phalgu) or by seeing the images of the goddesses Phalgu Caṇḍī and Gaurī or of such gods as Gomaka and Gopatī, a man is supposed to fully discharge his debts to his fathers.

अङ्गारेशं च सिद्धेशं गयादित्यं गजं तथा॥ १९॥

मार्कण्डेयेश्वरं दृष्ट्वा पितृणामनुणो भवेत्॥

फल्गुतीर्थे नरः स्नात्वा दृष्ट्वा दवं गदाधरम्॥ २०॥

A similar benefit is derived from paying a visit to the shrines of Aṅgareśa, Siddheśa, Gayāditā, Gaja and Mārkaṇḍeśvara. Does not an ablution in the holy pool of the Phalgu and a visit to the shrine of the god Gadadhara signify the acme of one's good fortune?

एतेन किं न पर्याप्तं नृणां सुकृतकारिणाम्॥

ब्रह्मलोकं प्रयान्तीह पुरुषा एकविंशतिः॥ २१॥

What more can the pious and the devout expect for the recompense of their good deeds in life? The merit of these acts leads the souls of ones departed anests, removed even up to the twenty first degree in the ascending line, to the region of Brahmā.

पृथिव्यां यानि तीर्थानि ये समुद्राः सरांसि च॥

फलुतीर्थं गमिष्यन्ति वारमेकं दिनेदिनेः॥ २२॥

All the holy streams, lakes and mountains which sanctify our mortal globe, resort to the waters of the river Phalgu, once a day.

पृथिव्यां च गया पुण्या गयायां च गयाशिरः॥

श्रेष्ठं तथा फलुतीर्थं तन्मुखं च सुरस्य हि॥ २३॥

Gayā is the most sacred spot in the world. The quarter known as the Gayaśirās, is the sancto sanctum of that hallowed sanctuary, and the river Phalgu is the holiest of the holies as well, since it forms the mouth of the immortal gods.

उदीचि कनकानद्यो नाभितीर्थं तु मध्यतः॥

पुण्यं ब्रह्मसदस्तीर्थं स्नानात्स्यादब्रह्मलोकदम् ॥ २४॥

The holy pool known as the Nābhi-tīrtham lies to the north of the river Kanaka, and occupies a middle place between that river and the holy well of Brahma-Sada an ablution wherein leads the bather to the region of Brahma after death.

कूपे पिण्डादिकं कृत्वा पितृणामनृणो भवेम्॥

तथाक्षयवटे श्राद्धी ब्रह्मलोकं नयेत्पितृन्॥ २५॥

The man who offers oblations or obsequious cakes to his departed manes on the rim of that sacred well and casts them in its holy waters, is freed from all moral indebtedness to his forefathers. Similarly a Śrāddha ceremony performed by a man at the shrine of the

immortal Vaṭa tree, leads the souls of his departed forefathers to the region of Brahmā.

हंसतीर्थे नरः स्नात्वा सर्वपापैः प्रमुच्यते॥

कोटितीर्थं गयालोले वैतरण्यां च गोमके॥ २६॥

ब्रह्मलोकं नयेच्छ्राद्धी पुरुषानेकविंशतिम्॥

The man who bathes in the holy pool, known as the Haṁsa-tīrtham, is absolved from all sins. A Śrāddha ceremony performed by a man at any of the following sacred spots or shrines, such as. the Koṭi-Tīrtham, the Gayaloka, the Vaitarīnī, and the Gomaka, leads the souls of his ancestors, removed even to the twenty-first degree in the ascending line to the region of Brahmā.

ब्रह्मतीर्थे रामतीर्थे आग्नेये सोमतीर्थके॥ २७॥

श्राद्धी रामहृदे ब्रह्मलोकं पितृकुल नयेत्॥

The man who performs a Śrāddha ceremony of his deceased ancestors at the Brahma-tīrtham, or Rāma-tīrtham, or Agnitīrtham, or Soma-tīrtham or at the banks of the Rāma-hrada, ensures the residence of his departed manes in the region of Brahmā.

उत्तरे मानसे श्राद्धी न भूयो जायते नरः॥ २८॥

दक्षिणे मानसे श्राद्धी ब्रह्मलोकं पितृव्रजेत्॥

स्वर्गद्वारे नरः श्राद्धी ब्रह्मलोकं नयेत्पितृन्॥

भीष्मतर्पणकृतस्य कूटे तारयते पितृन्॥

गृध्रेश्वरे तथा श्राद्धो पितृणामनृणो भवेत्॥ २९॥

By performing a Śrāddha ceremony at the banks of the Northern Mānasā, a man is liberated from the trammels of re-birth, while a similar ceremony performed at the banks of its name sake in the south leads his departed manes to the region of Brahmā. A ceremony of Bhīṣma-Tarpaṇam, performed at the sanctuary known as the Kūṭa, brings salvation to the performer, while a man can fully discharge his debts to his fathers by performing a similar ceremony at the shrine of Gṛdhreśvara (the lord of cormorants).

श्राद्धी च धेनुकारण्ये ब्रह्मलोकं पितृनयेत्॥

तिलधेनुप्रदः स्नात्वा दृष्ट्वा धेनुं न संशयः॥ ३०॥

The man who pays a visit to the goddess Dhenuka (cow-goddess) in the forest named

after her, and performs a Śrāddha ceremony in honour of his departed manes after having made a gift of the type, technically known as the Tila Dhenu (cow of sesamum) ensures their residence in the region of Brahmā.

ऐन्द्रे वा नरतीर्थे च वासवे वैष्णवे तथा॥

महानद्यां कृतश्राद्धो ब्रह्मलोकं नयेत्पितॄन्॥ ३१॥

A similar ceremony performed at any of the following sacred places such as the Aindra-Tīrtham, the Nara-Tīrtham, the Vāsava-Tīrtham, the Vaiṣṇava-Tīrtham, or on the banks of the river Mahānadī, is attended with the same result.

गायत्रे चैव सावित्रे तीर्थे सारस्वते तथा॥

स्नानमसन्ध्यातर्पणकृच्छ्राद्धी चैकोत्तरं शतम्॥ ३२॥

पितॄणां तु कुलं ब्रह्मलोकं नयति मानवः॥

The man who bathes, or performs the rites of his daily Sandhyā worship and offers libations of water to the gods and his departed manes, and performs a Śrāddha ceremony for the welfare of their soul, in or about any, of the following sacred shrines such as the Sāvitrī, the Gāyatrī, the Sarasvatī, etc., succours the souls of a hundred and one generations of his fathers and cognates and ensures their residence in the region of Brahmā.

ब्रह्मयोनिविर्गच्छेत्प्रयतः पितृमानसः॥ ३३॥

तर्पयित्वा पितृदेवान् विशेषो निसङ्कटे॥

तर्पणे काकजङ्घयां पितॄणां तृप्तिरक्षया॥ ३४॥

By passing through the hill crevice or the natural tunnel known as the Brahma-Yonī, with his mind absorbed in the contemplation of his forefathers, a man is exempted for good from the trouble of passing through the uterine canal of any woman in the shape of a child. Libations or water, offered by a man to his departed manes at the shrine of Kākajaṅghā, give them infinite and perpetual satisfaction.

धर्मारण्ये मतंगस्य वाप्यां श्राद्धादिवं व्रजेत्॥

धर्मयूपे च कूपे च पितॄणामनृणो भवेत्॥ ३५॥

The man who performs a Śrāddha ceremony at the well of Mataṅga in the holy forest of Dharmāranya, ascends to heaven after death. A similar ceremony performed at the well of

virtue or at the shrine of the stake of virtue (Dharma Yūpa) absolves a man from all obligations to the souls of his forefathers.

प्रमाणं देवताः सन्तु लोकपालाश्च साक्षिणः॥

मयागत्य मतंगेऽस्मिन्पितॄणां निष्कृतिः कृता॥ ३६॥

The gods should be invoked to bear testimony to the fact as follows : Witness, O ye gods, and the guardian angels of the different regions or abodes, that I have come to the well of Mataṅga in this holy forest and have brought about the liberation of my departed manes.

रामतीर्थे नराः स्नात्वा श्राद्धं कृत्वा प्रभावके॥

शिलायां प्रेतभावात्सुर्मुक्ताः पितृगणाः किल॥ ३७॥

The man who performs his ablution in the holy pool of Rāma-Sāra and celebrates a Śrāddha ceremony in honour of his departed manes, at the sacred shrine of Prabhāsaka, witnesses their liberation from astral existence on the summits of the hills of the ghosts (Preta Śilā) if they had been doomed to the tortures of such a life through the effects of their misdeeds in this mortal globe.

श्राद्धकृच्च स्वपुष्टायां त्रिःसप्तकुलमुद्धरेत्॥

श्राद्धकुन्मुण्डपृष्ठादौ ब्रह्मलोकं नयेत्पितॄन्॥ ३८॥

The man who performs a Śrāddha ceremony at the sacred shrine of Svapuṣṭa or at the sacred hill of Muṇḍapṛṣṭha leads his departed manes to the region of Brahmā.

गयायां न हि तत्स्थानं यत्र तीर्थं न विद्यते॥

पञ्चक्रोशे गयाक्षेत्रे यत्र तत्र तु पिण्डदः॥ ३९॥

There is not a single spot within the boundaries of the city of Gayā which is not a sancturay in itself. An oblation offered any where within the precincts of that sacred city, bears immortal fruit and carries the departed manes of the person making the offering to the eternal region of Brahmā.

अक्षयं फलमाप्नोति ब्रह्मलोकं नयेत्पितॄन्॥

जनाईनस्य हस्ते तु पिण्डे दद्यात्स्वकं नरः॥ ४०॥

The man who offers an obsequious cake for the benefit of his own soul into the hands of the god Janārdhana, by reciting the prayer which runs as.

एष पिण्डो मया दत्तस्तव हस्ते जनार्दन॥

परलोकं गते मोक्षमक्षय्यमुपतिष्ठताम्॥ ४१॥

"I have offered this obsequious oblation, O Janārdhana, in thy eternal hands. May this oblation last me for eternal time and make me an emancipated self in the world to come' is sure to ascend to the region of Brahmā in the company of all his departed manes.

ब्रह्मलोकमवाप्नोति पितृभिः सह निश्चितम्॥

गयायां धर्मपृष्ठे च सरसि ब्रह्मणस्तथा॥ ४२॥

गयाशीर्षेऽक्षयवटे पितृणां दत्तमक्षयम्॥

धर्मारण्यं धर्मपृष्ठं धेनुकारण्यमेव च॥ ४३॥

An oblation offered to the soul of one's ancestors either at the sanctuaries of Dharma Prṣṭha, Akṣayavata or Gayā Śiras or on the banks of the sacred pool of Brahma (Brahma-Sāras) bears immortal fruit. The man who performs a Śrāddha ceremony of his forefathers after having visited the holy forests of Dharmāraṇyam, Dhenukāraṇyam and the sacred hill of Dharmaprṣṭham, is sure to succout the souls of his cognates to the twentieth decree of consanguinity.

दृष्टवैतानि पितृश्चार्यवंश्यान्विशतिमुद्धरेत्॥

ब्रह्मारण्यं महानद्याः पश्चिमो भाग उच्यते॥ ४४॥

पूर्वो ब्रह्मसदो भागो नागाद्विर्भरताश्रमः॥

भरतस्याश्रमे श्राद्धी मतंगस्य पदे भवेत्॥ ४५॥

That quarter of the sacred city which lies to the west of the river Māyā, is called the forest of Brahma, the hermitage of Bharata, while the hill of Nagadrī and Brahma Sada occupy the eastern portion thereof. A Śrāddha ceremony should be performed at the foot of the god Mātanga in the hermitage of Bharata.

गयाशीर्षादक्षिणतो महानद्याश्च पश्चिमो

तत्समुत्तं चम्पकवनं तत्र पाण्डुशिलास्ति हि॥ ४६॥

The hill known as the Pāṇḍuśilā is situated in the forest known as the Campaka Vanam, lying to the south of the Gaya Śiras and to the west of the river Mahānadī.

श्राद्धी तत्र तृतीयायां निश्चिरायाश्च मण्डले॥

महाहृदे च कौशिक्यामक्षयं फलमाप्नुयात्॥ ४७॥

A Śrāddha ceremony performed under the auspices of the third phase of the moon and within the boundaries of the sacred pools on Niścira of the great lake or the Kouśikī, bears immortal fruit.

वैतरण्याश्चोत्तरतस्तृतीयाख्यो जलाशयः॥

पदानि तत्र क्रौञ्चस्य श्राद्धी स्वर्गं नयेत्पितृन्॥ ४८॥

क्रौञ्चपादादुत्तरतो निश्चिराख्यो जलाशयः॥

The hill known as the Krouñcapada lies close to the laka of Tṛtīya which is situated to the north of the river Vaitariṇī, and there, by performing a Śrāddha ceremony of his departed manes, a man is sure to carry them up to the eternal heaven. The lake called the Niścira lies to the north of the hill known as the Krouñcapada.

सकृद्यत्राभिगमनं सकृत्पिण्डप्रपातनम्॥ ४९॥

दुर्लभं किं पुनर्नित्यमस्मिन्नेव व्यवस्थितिः॥

महानद्यामुपस्पृश्य तर्पयेत्पितृदेवताः॥ ५०॥

अक्षन्याप्राप्नुयात्लोकान्कुलं चापि समुद्धरेत्॥

सावित्रेपठ्यते सन्ध्या कृता स्याद्द्वादशाब्दिकी॥ ५१॥

The man who contemplates that a visit to Gayā is not a matter of every day probability, and that it does not fall to the lot of every one to offer obsequious cakes at Gayā to one's departed manes than once in life, shall do well to touch the holy waters of the river Mahānadī and to offer libations of the same to his departed manes, whereby they would be enabled to ascend to the regions of eternity accompanied by the souls of all the departed cognates of the offerer. The man, who recites at the shrine of the goddess Savitrī, the Vedic hymns and verses composing the rite of his daily Sandhyā, is sure to acquire the merit of such continuous recitation for the period of twelve consecutive years.

शुक्लकृष्णावुभौ पक्षौ गयायां यो वसेन्नरः॥

पुनात्यासप्तमं चैव कुलं नास्त्यत्र संशयः॥ ५२॥

The man who resides for two fortnights, both light and dark, within the sacred walls of Gayā, sanctifies the seven generations of his own family and children.

गयायां मुण्डपृष्ठं च अरविन्दं च पर्वतम्॥
तृतीयं क्रौञ्चपादं च दृष्ट्वा पापैः प्रमुच्यते॥ ५३॥

By visiting the sacred hills of Muṇḍapṛṣṭha, Aravinda and Krouñcapada which rise up from the hallowed plains of that sacred city a man is absolved from all sins and of whatsoever nature.

मकरे वर्तमाने च ग्रहणे चन्द्रसूर्ययोः॥
दुर्लभं त्रिषु लोकेषु गयायां पिण्डतानम्॥ ५४॥

An offering of an obsequious cake to one's departed manes at Gayā, under the auspices of the continuance of the sun in the sign of the cancer or under that of a solar or a lunar eclipse, should be regarded as a piece of exceptionally rare good fortune. Rare is the man in the three habitable worlds who is fortunate enough to cast obsequious cakes in honour of his departed manes at Gayā under the auspices of the sun's continuance at the sign of the cancer, or under that of a solar or a lunar eclipse.

महाहृदे च कौशिक्यां मूलक्षेत्रे विशेषतः॥
गुहायां गृध्रकूटस्य श्राद्धं दत्तं सप्त महाफलम्॥ ५५॥

A Śrāddha ceremony performed at any of the seven following sites in Gayā, such as the great lake, the Kousikī, the Mūlakṣetra and the rock-hewn cave of the mount Gṛdhṛakūṭa, etc., ensures an elevated status in the plain of astral existence to the soul for whose benefit the ceremony is celebrated.

यत्र माहेश्वरी धारा श्राद्धी तत्रानृणो भवेत्॥
पुण्यां विशालामासाद्य नदीं त्रैलोक्य विश्रुताम्॥ ५६॥
अग्निष्टोममवाप्नोति श्राद्धी प्रायादिवं नरः॥
श्राद्धी मासपदे स्नात्वा वाजपेयफलं लभेत्॥ ५७॥

The man who performs a Śrāddha ceremony at the place where flows the mighty stream of Maheśvarī is supposed, to discharge all debts to his ancestors. The man who performs a Śrāddha ceremony on the banks of the world renowned stream of the sacred Viśālā, acquires the merit of celebrating an Agniṣṭoma sacrifice and is translated to heaven after death. Similarly a Śrāddha ceremony celebrated at the sacred shrine of Māṣapada, as well as a rite of ceremonial ablution performed therein, ranks

equal in merit with the celebration of a Vājapeya sacrifice.

रविपादे पिण्डदानात्पतितोद्धारणं भवेत्॥
गयास्थो यो ददात्यन्नं पितरस्तेन पुत्रिणः॥ ५८॥

An obsequious cake offered at the shrine of the Ravipāda, lifts up a fallen and benighted soul from the bottom of perdition. The Pitr̥s (departed manes of a person) acknowledge the sonship of a child and own him alone as their true offspring who resorts to the sacred precincts of Gayā for the sole purpose of benefiting them spiritually and offers them boiled rice by way of funeral oblation.

काक्षन्ते पितरः पुत्रान्नरकाद्भयभीरवः॥
गयां यास्यति यः कश्चित्सोऽस्मान्सन्तरायिष्यति॥ ५९॥

The Pitr̥s, afraid of the torments of hell, pray for the birth of a male child in their surviving family on earth, so that he might make a pilgrimage to Gayā, and succour their distressed souls from the gloom of the nether worlds.

गयाप्राप्तं सुतं दृष्ट्वा पितृणामुत्सवो भवेत्॥
पद्भ्यामपि जलं स्पृष्ट्वा अस्मभ्यं किलं दास्यति॥ ६०॥

Verily do they rejoice over the advent of a son in Gayā, thinking that the water accumulated in the ruts of the streets of that sacred city and tossed off by his legs, might some day lead to the emancipation of their selves.

आत्मजो वा तथान्यो वा गयाकूपे यदा तदा॥
यन्नाम्ना पातयेत्पिण्डं तं नयेद्ब्रह्म शाश्वतम्॥ ६१॥

An obsequious cake offered to a departed spirit at Gayā by his son in flesh or by any other person, lifts him up to the region of the eternal Brahṁā.

पुण्डरीकं विष्णुलोकं प्राप्नुयात्कोटितीर्थगः॥
या सा वैतरणी नाम त्रिषु लोकेषु विश्रुता॥ ६२॥
सावतीर्णा गयाक्षेत्रे पितृणां तारणाय हि॥

A similar pilgrimage to the sacred pool of Koṭī-tīrtham leads a man to the region of Viṣṇu. The river, which is renowned in the three worlds by the name of Vaitariṇī, is descended from the region of the immortal gods and leaves

the shores of the sacred Gayā, absolving the souls of all departed beings.

श्राद्धः पिण्डदस्तत्र गोप्रदानं करोति यः॥ ६३॥
 एकविंशतिवश्यान्स तारयेन्नात्र संशयः॥
 यदि पुत्रो गयां गच्छेत्कदाचित्कालपर्यये॥ ६४॥
 तानेव भोजयेद्विप्राब्रह्मणा ये प्रकल्पिताः॥
 तेषां ब्रह्मसदः स्थानं सोमपानं तथैव च॥ ६५॥
 ब्रह्मप्रकल्पितं स्थानं विप्रा ब्रह्मप्रकल्पिताः॥
 पूजितैः पूजिताः सर्वे पितृभिः सह देवताः॥ ६६॥

The man who performs a Śrāddha ceremony, or offers an obsequious cake to, or makes the gift of a cow for the benefit of, his departed manes on the banks of that sacred stream, succours the souls of twenty-one generations of his ancestors. A son, visiting the sacred sanctuary at Gayā in course of time, and for the spiritual benefit of his own departed fore fathers, shall give a sumptuous repast to the local Brāhmaṇas, as directed by the grandfather of the celestials. By worshipping his departed manes, a man acquires the merit of worshipping all the gods.

तर्पयेत्तु गयाविप्राहव्यकव्यैर्विधानतः॥
 स्थानं देहपरित्यागे गयायां तु विधयीते॥ ६७॥

The Brāhmaṇas, on such an occasion, should be fed and propitiated according to the rules of a Havya Kavya ceremony.

यः करोति वृषोत्सर्गे गयाक्षेत्रे ह्यनुत्तमे॥
 अग्निष्टोमशतं पुण्यं लभाते नात्र संशयः॥ ६८॥

Gayā is the best place for the religiously disposed to quit their mortal frames. The man who performs a Vṛṣotsarga ceremony at Gayā, the best of all sanctuaries, is sure to acquire the merit of a hundred Agniṣṭoma sacrifices.

आत्मनोऽपि महाबुद्धिर्गयायां तु तिलैर्विना॥
 पिण्डनिर्वापणं कुक्ष्यसादन्येषामपि मानवः॥ ६९॥

An intelligent man shall prospectively offer obsequious cakes to his own soul at Gayā, as well as to those of others without the customary admixture of sesamum with them.

यावन्तो ज्ञातव्यः पित्र्या बान्धवाः सुहृदस्तथा॥
 तेभ्यो व्यास गयाभूमौ पिण्डो देवो विधानतः॥ ७०॥

O Vyāsa, such cakes should be duly offered at Gayā to the souls of one's all departed cognates, agnates and ancestors in the direct line of succession, as well as to their friends and relations.

रामतीर्थे नरः स्नात्वा गोशतस्याप्नुयात्फलम्॥
 मतंगवाप्यां स्नात्वा च गोसहस्रफलं लभेत्॥ ७१॥

By performing a ceremonial ablution in the sacred pool of Rāma-Tīrtham, a man acquires the merit of making a gift of a hundred cows at a time. A similar ablution in the lake of Mataṅga, is sure to enhance that merit ten-fold.

निश्चिरासंगमे स्नात्वा ब्रह्मलोकं नयेत्पितृन्॥
 वसिष्ठस्याश्रमे स्नात्वा वाजपेयं च विन्दति॥ ७२॥

The man who bathes at the confluence of the sacred Niścira, leads his departed manes to the region of Brahmā. By bathing at the hermitage of Vasiṣṭha, the bather acquires the merit of performing a Vājpeya sacrifice.

महाकौश्यां समावासदशमेधफलं लभेत्॥
 पितामहस्य सरसः प्रसृता लोकपावनी॥ ७३॥
 समीपे त्वग्निधारेति विश्रुता कपिला हि सा॥
 अग्निष्टोमफलं श्राद्धी स्नात्वात्र कृतकृत्यः॥ ७४॥

A residence near the sacred stream of Kouśika ensures the merit of performing a HorseSacrifice. The hollowed fountain of Agnidhara rises from the lake sacred to the grandfather of the gods, and is usually known as the Kapila. The man who performs a Śrāddha ceremony at or near this sacred stream, acquires the merit of performing an Agniṣṭoma sacrifice.

श्राद्धी कुमारघासरायामश्वमेधफलं लभेत्॥
 कुमारमभिगम्याथ नत्वा मुक्तिमवाप्नुयात्॥ ७५॥
 सोमकुण्डे नरः स्नात्वा सोमलोकं च गच्छति॥
 संवर्त्तस्य नरो वाप्यां सुभगः स्यात्तु पिण्डदः॥ ७६॥
 धौतपापो नरो याति प्रेतकुण्डे च पिण्डदः॥
 देवनद्यां लेलिहाने मथने जानुगर्त्तके॥ ७७॥
 एवमादिषु तीर्थेषु पिण्डदस्तारयेत्पितृन्॥
 नत्वा देवान्वसिष्ठेशप्रभृतीन्पुणसंक्षयम्॥ ७८॥

By performing a similar ceremony near the fountain, sacred to the god Komāra, a man is sure to acquire the merit of performing a Horse

Sacrifice, whereas a visit to his divine image at the adjoining shrine, leads to the emancipation of one's self. An ablution in the sacred fount of the moon god, ensures one's residence in the

region of that divinity after death. The man who offers an obsequious cake to his manes on the banks of the pool sacred to that god leads them to the region of Brahmā.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामहात्म्यं नाम त्र्याशीतितमोऽध्यायः॥ ८३॥

अध्यायः ८४ / Chapter 84

ब्रह्मोवाच

उद्यतस्तु गयां गन्तुं श्राद्धं कृत्वा विधानतः॥
विधाय कार्पटीवेषं ग्रामस्यापि प्रदक्षिणम्॥ १॥
ततो ग्रामान्तरं गत्वा श्राद्धशेषस्य भोजनम्॥
कृत्वा प्रदक्षिणं गच्छेत्प्रतिग्रहविवर्जितः॥ २॥

Brahmā said :—The man who is about to start on a pilgrimage to Gayā, shall only perform a Śrāddha ceremony before setting out on his journey, circumbulate his native village in the garment of an anchorite, take up his residence in an adjoining village, live on the residue of obsequious cakes offered to his manes in the course of that Śrāddha ceremony, and shall then go on his way, refraining from taking alms and charities on the road.

गृहाच्चलितमात्रस्य गयायां गमनं प्रति॥
स्वर्गारोहणसोपानं पितॄणां तु पदेपदे॥ ३॥

The departed ancestors of a man commence to ascend each step of stairs to heaven at his each foot-fall on the way to that sacred city.

मुण्डनं चोपवासश्च सर्वतीर्थेष्वयं विधिः॥
वर्जयित्वा कुरुक्षेत्रं विशालां विरजां गयाम्॥ ४॥

The rules of fasting and shaving the head hold good in the case of all sacred pools and shrines, except Kuruṣṣetra, Viśāla, Virajā, and Gayā.

दिवा च सर्वदा रात्रौ गयायां श्राद्धकृद्भवेत्॥
वाराणस्यां कृतं श्राद्धं तीर्थे शोणनदे तथा॥ ५॥
पुनःपुनामहानद्यां श्राद्धी स्वर्गं पितृन्वयेत्॥

A Śrāddha ceremony at Gayā, does not wait for any particular part of the day for its performance, which may be gone through at any time in the day or night. By performing a Śrāddha ceremony at Banaras, or at the banks of the Śoṇa, or the Mahānadi, a man is sure to

ensure a felicitous residence to his manes in heaven.

उत्तरं मानसं गत्वा सिद्धिं प्राप्नोत्यनुत्तमाम्॥ ६॥
तस्मिन्निवर्तयेच्छ्राद्धं स्नानं चैव निवर्तयेत्॥
कामान्स लभते दिव्यानमोक्षापायं च सर्वशः॥ ७॥

A pilgrimage to the sacred pool of Uttara Mānasa at Gayā, grants the greatest success to the pilgrim in respect of his penances and penitential obsemmces in general. By performing a Śrāddha ceremony at the ietter sanctuary, a man is sure to witness the fruition of all his desires and becomes an emancipated self after death.

दक्षिण मानसं गत्वा मौनी पिण्डादि कारयेत्॥
ऋणत्रयापाकरणं लभेदक्षिणमानसे॥ ८॥
सिद्धानां प्रीतिजननेः पापानां च भयंकरैः॥
लेलिहानैर्महाघोरैश्चैतैः पन्नगोत्तमैः॥ ९॥

A man by observing a vow of silensce and by offering an obsequious cake to his manes at the shore of the sacred pool of Dakṣiṇa Mānasa at Gayā, stands absolved from the threefold obligations of human life.

नाम्ना कनखलं तीर्थे त्रिषु लोकेषु विश्रुतम्॥
उदीच्यां मुण्डपृष्ठस्य देवर्षिगणसेवितम्॥ १०॥

The sacred pool of Kaṅkhalam lies to the north of the shrine of Muṇḍapṛṣṭha at Gayā, and is the favourite hunt of the gods and the spirits of the immortal sages. The Siddhas delight to wade along the banks of this sacred fount; and serpents of dreadful appearance, guard its shores with their protruding tongues, inspiring terror into the hearts of the wicked and the unrighteous. An ablution in the waters of this sacred pool paves ones way to heaven, and a Śrāddha ceremony performed at its shores is sure to bear immortal fruits.

तत्र स्नात्वा दिवं याति श्राद्धं दत्तमथाक्षयम्॥
 सूर्यं नत्वा त्विदं कुर्यात्कृतपिण्डादिसत्क्रियः॥ ११॥
 कव्यवाहस्तथा सोमो यमश्चैवाव्यमा तथा॥
 अग्निष्वात्ता बर्हिषदः सोमपाः पितृदेवताः॥ १२॥

The pilgrim having duly made obeisance to the sun god and having offered obsequious cakes to his manes, should recite the following prayer : "Come, O ye highsouled Agniṣvāta and Vahirṣadas, come O ye my heavenly manes whose drink is the juice of the ambrosial Soma, come and take me under your protection during my sojourn in this sacred city. I have offered obsequious cakes to the souls of my forefathers and to the spirits of those who had once been the members of my family on earth. I have come to Gayā for that express purpose.

आगच्छन्तु महाभागा युष्माभी रक्षितास्त्वह॥
 मदीयाः पितरो ये च कुले जाताः सनाभयः॥ १३॥
 तेषां पिण्डप्रदाथानार्थमगतोऽस्मि गयामिमाम्॥
 कृतपिण्डः फल्गुतीर्थे पश्यैदेवं पितामहम्॥ १४॥

Then having cast obsequious oblations to his manes as above indicated, he should resort to the sacred pool of the Phalgu and subsequently see the divine image of the celestial grandfather and that of the club-welding deity, whereby he would be able to discharge all obligations, incidental to his birth.

गदाधरं ततः पश्येत्पितृणामनृणो भवेत्॥
 फल्गुतीर्थे नरः स्नात्वा दृष्ट्वा देवं गदाधरम्॥ १५॥
 आत्मानं तारयेत्सद्यो दश पूर्वान्दशापरान्॥
 प्रथमेहि प्रोक्तो द्वितीयदिवसे ब्रजेत्॥ १६॥

An ablutions in the waters of the sacred Phalgu, as well as a visit to the divine image of the mace-bearing god, leads to the emancipation of a man after death and liberates the souls of his deceased cognates, even removed ten degrees from him both in the ascending and descending lines of succession.

धर्मारण्यं मतंगस्य वाप्या पिण्डादिकृद्भवेत्॥
 धर्मारण्यं समासाद्य साजपेयकलं लभेत्॥ १७॥
 राजसूयाश्वमेधाभ्यां फलं स्याद्ब्रह्मतीर्थके॥
 श्राद्धं पिण्डोदकं कार्यं मध्ये वै यूपकूपयोः॥ १८॥

I have described the doings of a pilgrim in his first day at Gayā. On the second day, he should visit the holy forest of Dharmāranyam and offer obsequious cakes to his manes on the hallowed banks of the lake sacred to the god Matāṅga. A visit to the sacred forest of Dharmāranyam ranks equal in merit with the performance of a Vājapeya sacrifice. A pilgrimage to the sacred pool of the Brahma tīrthakam equals in merit with the performance of a Vājapeya or that of a horse-sacrifice. A Śrāddha ceremony should be performed and oblations and libations of water should be offered to one's manes at any spot lying between the Yūpa and the sacred well aforesaid (Brahma-tīrtham).

कूपोदकेन तत्कार्यं पितृणां दत्तमक्षयम्॥
 तृतीयेऽहि ब्रह्मसदो गत्वा स्नात्वाथ तर्पणाम्॥ १९॥
 कृत्वा श्राद्धादिकं पिण्डं मध्ये वै यूपकूपयोः॥

The duty of the third day consists in paying a visit to the Brahmasada and in offering obsequious cakes and libations of water to one's departed manes, and in performing a Śrāddha ceremony in their honour at a place midway between the Yūpa and the sacred well.

गोप्रचारसमीपस्था आब्रह्म ब्रह्मकल्पिताः॥ २०॥
 तेषां सेवनमात्रेण पितरो मोक्षगामिनः॥
 यूपं प्रदक्षिणीकृत्य वाजपेयफलं लभेत्॥ २१॥

All beings, from the minutest animal culum to the creator of the universe, perpetually grace with their presence the holy pasturage known as the Gopracāra, and a propitiation of those immortal spirits by a man, leads to the emancipation of his departed manes. By circumbulating the sacred Yūpa, a man is sure to acquire the same merit as that of performing a Vājapeya sacrifice.

फल्गुतीर्थे चतुर्थेऽहि स्नात्वा देवादितर्पणम्॥
 कृत्वा श्राद्धं गयाशीर्षे कुर्याद्द्रुपदादिषु॥ २२॥

On the fourth day, having bathed in the sacred waters of the Phalgu, and his departed manes, and performed a Śrāddha ceremony in their honour at the sanctuary of Gayā-Śirṣa, O Vyāsa, the pilgrim should offer cakes at the

mouth and over the three foot-prints of the deity, as well as in the five sacred fired (Pañcāgni).

पिण्डान्देहिमुखे व्यासे पंचांगौ च पदत्रये॥
सूर्येन्दुकार्तिकेयेषु कृतं श्राद्धं तथाक्षयम्॥ २३॥
श्राद्धं तु नवदेवत्वं कुर्यादद्वादशदैवतम्॥
अन्वष्टकासु वृद्धौ च गयायां मृतवासरे॥ २४॥

A Śrāddha ceremony performed at Gayā-Sirṣa under the auspicious aspects of the sun and the moon in the month of Kārtikeya, bears immortal fruits. A Śrāddha ceremony usually embraces the worship of nine different deities which should be made to include (Dvādaśa-daivatam) three more, while performed within the sacred precincts of Gayā. A Śrāddha ceremony in honour of one's deceased mother, should be separately performed on the occasion of an Anvaṣṭaka, or Vṛddhi, or on the date of her death, as well as in Gayā, while on all other occasions, the ceremony should be performed jointly with that of his father.

अत्र मातुः पृथक् श्राद्धमन्यत्र पतिना सह॥
स्नात्वा दशाश्वमेधे तु दृष्ट्वा देवं पितामहम्॥ २५॥
रुद्रपादं नरः स्पृष्ट्वा न चेहावर्तते पुनः॥
त्रिविंशत्पूर्णां पृथिवीं दत्त्वा यत्फलमाप्नुयात्॥ २६॥

The man, who having bathed at the Daśāśvamedha, sees the image of the celestial grandfather and touches the foot of the god Rudra, is exempted from reverting to life and its miseries. By performing a Śrāddha ceremony at Gayā-sirṣa, a man acquires the same merit which one gets by making a gift of the whole earth, covered over with threefold layers of gold.

स तत्फलमवाप्नोति कृत्वा श्राद्धं गयाशिरे॥
शमीपत्रप्रमाणेन पिण्डं दद्याद्गयाशिरे॥ २७॥

The obsequious cakes, to be offered at the sanctuary of Gayā-sirṣa, should be made to measure the leaves of a Śamī tree in size, the occult energy of which may be unquestionably looked up to as the deliverer of the manes of the performer.

पितरो यान्ति देवत्वं नात्र कार्या विचारणा॥
मुण्डपृष्ठे पदं न्यस्तं महादेवेन धीमता॥ २८॥

The god Mahādeva rested his foot on the sanctuary at Muṇḍa-prṣṭha and according to a man may achieve penitential success at the place with the least effort of exertion.

अल्पेन तपसा तत्र महापुण्यमवाप्नुयात्॥
गयाशीर्षे तु यः पिण्डान्नाम्ना येषां तु निर्वपेत्॥ २९॥

Spirits in whose names obsequious cakes are offered at Gayā-sirṣa, rise to heaven if doomed to the tortures of hell, or become emancipated selves, if already happened to be in the former place.

नरकस्था दिवं यान्ति स्वर्गस्था मोक्षमाप्नुयुः॥
पञ्चमेऽह्नि गदालोले स्नात्वा वटतले ततः॥ ३०॥

On the fifth day of his stay at Gayā, the pilgrim should perform a religious ablution at the sanctuary of Gadālola and offer obsequious cakes to his departed manes at the root of the sacred Vāṭa tree, whereby he would succour the souls of his deceased ancestors from the gloom of the nether regions.

पिण्डान्दद्यात्पितृणां च सकलं तारयेत्कुलम्॥
वटमूलं समासाद्य शाकेनोष्णोदकेन वा॥ ३१॥
एकस्मिन् भोजिते विप्रे कोटिर्भवति भोजिताः॥
कृते श्राद्धेऽक्षयवटे दृष्ट्वा च प्रपितामहम्॥ ३२॥
अक्षयसाल्लभते लोकानकुलानामुद्धरेच्छतम्॥

Even by feeding a single Brāhmaṇa with boiled rice and prepared potherbs at the sacred Vāṭa tree, a man would acquire the merit of treating a million of Brāhmaṇas to a sumptuous repast. By performing a Śrāddha ceremony at the root of the immortal Vāṭa tree and by seeing the divine image of the celestial grandfather, a man is sure to ascend to the region of the immortals and the deliver a hundred generations of his departed manes from the shades of Hades.

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्॥ ३३॥
यजेत वाश्वमेधेन नीलं वा वृषमुत्पूजेत्॥
प्रेतः कश्चित्समुद्दिश्यं वणिजं कञ्चिदब्रवीत्॥ ३४॥

A father usually desires the births of many sons of his own loins, so that some of them might resort to Gayā, or perform a Vṛṣot-sarga Śrāddha ceremony, or undertake a horse

sacrifice for the welfare of his spiritual self after death.

Once on a time, a ghost met a certain merchant in the way and addressed him as follows :

मम नाम्ना गयाशीर्षे पिण्डनिर्वपणं कुरु॥

प्रेतभावाद्विमुक्तः स्यसांस्वर्गदो दातुरेव च॥ ३५॥

“Cast some obsequious cakes in my name at the sanctuary of Gaya-śirṣa, since both the offerer and the receiver of such cakes are liberated from the confines of the nether regions and are admitted into the abodes of the gods. ”

श्रुत्वा वणिगयाशीर्षे प्रेतराजाय पिण्डकम्॥

प्रददावनुजैः सार्द्धं स्वपितृभ्यस्ततो ददौ॥ ३६॥

The merchant did as he was requested to do by the departed spirit, and subsequently offered obsequious cakes to his own forefathers jointly with his younger brothers, who were immediately released from the mansion of death

सर्वे मुक्ता विशालोऽपि सपुत्रोऽभूच्च पिण्डदः॥

विशालायां विशालोऽभूद्राजपुत्रोऽब्रवीद्विद्वजान्॥ ३७॥

कथं पुत्रादयः स्युर्मै विप्राश्चोचुर्विशालकम्॥

गयायां पिण्डदानेन तव सर्वं भविष्यति॥ ३८॥

The merchant in his turn was blessed with the birth of a male child named Viśāla. His wife Viśāla bore him that son. Viśāla, who was childless up to that time, asked the Brāhmaṇas, how he could beget children, and the Brāhmaṇas replied that a pilgrimage to Gayā, would remove all impediments in the way of having offsprings of his own.

विशालोऽथ गयाशीर्षे पिण्डोऽभूच्च पुत्रवान्॥

दृष्ट्वाकाशे सितं रक्तं कृष्णं पुरुषमब्रवीत्॥ ३९॥

Viśāla went to Gayā and offered obsequious cakes to his departed fathers at the sanctuary of Gaya-śirṣa. Whereupon a son was born to him. One day Viśāla saw three shadowy images, white, red, and black reflected in the sky just before his eyes.

के यूयं तेषु चैवैकः सितः प्रोचे विशालकम्॥

अहं सितस्ते जनक इन्द्रलोकं गतः शश्वर्म् ॥ ४०॥

He questioned them as to their identity and

whereabouts, whereupon the white one replied.

मम पुत्र पिता रक्तो ब्रह्महा पापकृत्परम्॥

अयं पितामहः कृष्ण ऋषयोऽनेन घातिताः॥ ४१॥

“I am thy father, O Viśāla and am at present residing in the region of Indra through the merit of my good deeds in life. O son, the red spectre thou findest is my father who killed a Brāhmaṇa in his human existence and was a man of the blackest iniquity on earth. The black one is my grandfather who had taken by forcible hands the life of many a holy sages in their hermitage.

अवीचिं नरकं प्राप्तौ मुक्तौ जातौ चपिण्डदा॥

युक्तीकृतास्ततः सर्वे व्रजामः स्वर्गमुत्तमम्॥ ४२॥

They are now doomed to the torments of that particular quarter of the seat of hell, whose dire monotony is not broken by the rising of a single wave and which hides within its lethian and unfathomable depth an eternity of impious misery and wailing. Release them, O thou the offerer of our obsequious cakes, from the dismal confines of that infernal world and send them happy and emancipated to the region of the immortal gods.”

कृतकृत्ये विशालोऽपि राज्यं कृत्वा दिवं ययौ॥

येऽस्मत्कुले तु पितरो लुप्तपिण्डोदकक्रियाः॥ ४३॥

ये चाप्यकृतचूडास्तु ये च गर्भाद्विनिस्सृताः॥

येषां दाहो च क्रियांच येऽग्निदग्धास्तथापरे॥ ४४॥

Now Viśāla did what he was requested to do by his father and assented heaven fater a prosperous sovereignty on earth. May our departed manes who have been deprived of their obsequious cakes and libations of water, as well as the spirits of those who had been born in our family and died immediately after having been delivered of the womb, or without the rite of Cūḍākaṛaṇa done unto them, together with the souls of those whose earthly remains had not been cremated in the funeral pile, or whose earthly bodies had been consigned to the unconsecrated fire, be propitiated with the obsequious cake now offered by me, on the ground.

भूमौ दत्तेन तृप्यन्तु यान्तु परां गतिम्॥
 पिता पितामहश्चैव तथैव गर्भाद्विनिस्सृताः॥
 येषां दाहो न क्रियाच येऽग्निदग्धास्तथापरे॥ ४४॥
 भूमौ दत्तेन तृप्यन्तु तृप्ता यान्तु परां गतिम्॥
 पिता पितामहश्चैव तथैव प्रपितामहः॥ ४५॥
 माता पितामही चैव तथैव प्रपितामही॥
 तथा मातामहश्चैव प्रमातामह एव च॥ ४६॥
 वृद्धप्रमातामहश्च तथा मातामही परम्॥
 प्रमातामही तथा वृद्धप्रमातामहीति वै॥ ४७॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामाहात्म्यं नाम चतुरशीतितमोऽध्यायः॥ ८४॥

अध्यायः ८५ / Chapter 85

ब्रह्मोवाच

स्नात्वा प्रेतशिलादौ तु वरुणास्थामृतेन च॥
 पिण्डं दद्यादिमैर्मन्त्रैरावाह्य च पितृन्मरान्॥ १॥
 अस्मत्कुले मृता ये च गतिर्येषां न विद्यते॥
 आवाहयिष्येतांस्त्वान् दर्भपृष्ठे तिलोदकैः॥ २॥

Brahmā said :—Then having performed a ceremonial ablution with the Varuṇāstra Mantra, the pilgrim should offer obsequious cakes to his departed manes at the sanctuary of the hill of spirits (Pretaśilā) and invoke them as follows :—“On the blades of Kuśā grass extended in my front, and with this libation of water containing sesamum, I invoke the presence of the souls of those who had been born in my family and subsequently died without any means of succor from the shades of the internal religion.

पितृवंशे मृता ये च मातृवंशे च ये मृताः॥
 तेषामुद्धरणार्थाय इमे पिण्डे ददाम्यहम्॥ ३॥

I offer these obsequious cakes for the liberation of those spirits who had once born in flesh in the family of my father or mother.

मातामहकुले ये च गतिर्येषां न विद्यते॥
 तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ ४॥

I offer this obsequious cake to those spirits, who had once taken their birth in the family of my maternal grandfather and who are divested of all means of liberation from their infernal confies.

अन्येषां चैव पिण्डोऽयमक्षय्यमुपतिष्ठताम् ॥ ४८॥

This funeral oblation offered to the souls of my father, grandfather, great grandfather, mother, paternal grandmother, paternal great grandmother, or to those of my maternal grandfather, maternal great grandfather, maternal great great grandfather, maternal grandmother, maternal great grandmother, or maternal great great grandmother, or to the spirits of any other departed person or relation, furnish them with eternal satisfaction.”

अजातदन्ता ये केचिद्ये च गर्भे प्रपीडिताः॥

तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ ५॥

I offer this obsequious cakes for the release of those of my relations who had died in their mothers womb, or had found an untimely grave even without cutting a single tooth.

बन्धुवर्गाश्च ये केचिन्नमगोत्रविवर्जितः॥

स्वगोत्रे परगोत्रे वा गतिर्येषां न विद्यते॥

तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ ६॥

I have offered this obsequious cake for the succour of those of my friends, whether born in my family or otherwise, and even whose names and spiritual clanship have escaped from my memory.

उद्धन्यनमृता ये च विषशस्त्रहताश्च ये॥

आत्मोपघातिनो ये च तेभ्यः पिण्डं ददाम्यहम्॥ ७॥

I offer this cake to the souls of those who have committed suicide or met a violent death either by water, poison, blow, or strangulation.

अग्निदाहे मृता ये च सिंहव्याघ्रहताश्च ये॥

दंष्ट्रिभिः शृंगिभिर्वापि तेषां पिण्डं ददाम्यहम्॥ ८॥

I offer this obsequious cake to the spirits of those who had been burnt to death, or devoured by lions and tigers, or killed by homed cattle, or expired under the bites of fanged or sharp-toothed beasts.

अग्निदग्धाश्च ये केचिन्नाग्निदगस्तथापरे॥

विद्युच्चौरहता ये च तेभ्यः पिण्डं ददाम्यहम्॥ ९॥

I offer this obsequious cake to the spirits of those whose earthly remains had been cremated in unconsecrated tire, or had not been consigned to the flames of any tire at all, as well as to the souls of those who had been killed by thieves or lightning.

रौरवे चान्धातामित्रे कालसूत्रे च ये गताः॥
तेषामुद्धरणार्थाय इमे पिण्डं ददाम्यहम्॥ १०॥

I offer this obsequious cake for the liberation of those spirits who had been kept confined within the dark walls of the hells known as the Rourava and the Kālasūtra.

असिपत्रवने घोरे कुम्भीपाके च ये गताः॥
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ ११॥

I offer this obsequious cake for the liberation of those spirits who are at present doomed to the tortures of those divisions of hell, which are known as the Kumbhīpāka (hell of whirling eddies) of Asipatra Vanam (Forest of sword blades).

अन्येषां यातना स्थानां प्रेतलोकनिवासिनाम्॥
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ १२॥

I offer this obsequious cake for the liberation of those spirits who are tormented in other quarters of hell.

पशुयोनिं गता ये च पक्षिकीटसरीसृपाः॥
अथवा वृक्षयोनिं स्थास्तेभ्यः पिण्डं ददाम्यहम्॥ १३॥

I offer this obsequious cake for the emancipation of those spirits who had reincarnated as serpents, birds, or other lower animals, or had been consigned to the voiceless agonies of vegetable life.

असंख्ययातनासंस्था ये नीता यमशासनैः॥
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ १४॥

I offer this obsequious cake for the liberation of those spirits who under the ordination of the god of death in hell.

जात्यन्तरसहस्रेषु भ्रमन्ति स्वेन कर्मणा॥
मानुष्यं दुर्लभं येषां तेभ्यः पिण्डं ददाम्यहम्॥ १५॥

I offer this obsequious cake for the elevation of those spirits in the astral plane who, for their countless misdeeds in successive rebirths, and

through the workings of the propulsions of ignoble passions turned into dynamics of fate, are perpetually getting down in the graduated scale of life, and to whom a working upward to the plane of human existence has become a thing of rarest impossibility.

ये बान्धवाऽबान्धवा वा येऽन्यजन्मनि बांधवाः॥
ते सर्वे तृप्तिमायान्तु पिण्डदानेन सर्वदा॥ १६॥

May the souls of those who were friends to me in this life, or had been my friends in any other existence, or of those who are not related to me in that capacity and are utterly friendless for the present, be propitiated and liberated by this obsequious cake which I have offered at the present sanctuary in Gayā.

ये केचित्प्रेतरूपेण वर्तन्ते पितरो मम॥
ते सर्वे तृप्तिमायान्तु पिण्डदानेन सर्वदा॥ १७॥

May the souls of any of my forefathers, who might be staying at present in the shape of astral beings, derive perpetual satisfaction from the obsequious cake which I have offered.

ये मे पितृकुले जाताः कुले मातुस्तथैव च॥
गुरुश्वश्रुबन्धूनां ये चान्ये बांधवा मृताः॥ १८॥

ये मे कुले लुप्तपिण्डाः पुत्रदारविवर्जिताः॥
क्रियालो पहता ये च जात्यन्याः पङ्गवस्तथा॥ १९॥

विरूपा आमगर्भाश्च ज्ञाताज्ञाताः कुले मम॥
तेषां पिण्डं मया दत्तमक्षय्यमुपतिष्ठाम्॥ २०॥

I have offered obsequious cakes for the satisfaction of all those spirits who had once taken their birth in the family of my father or mother, or who were related to my preceptors, or father-in-law or any other relations in life, or who had died without having any issue of their own, and accordingly stand, at present, divested of their specific shares of funeral cakes and libations of water, or who had been born deaf, dumb, blind, cripple or idiotic in life, whether they are any way related to me or not, or who had died in the womb without ever seeing the light of god, (whether do I know them or not), and may they derive eternal felicity from this cake which I have offered to them.

साक्षिणः सन्तु मे देवा ब्रह्मेशानादयस्तथा॥

मय गयां समासाद्य पितृणां निष्कृतिः कृता॥ २१॥

May the gods and Brahmā and Īśāna, etc., in panicular, bear testimony to the fact that I have come to Gayā, and effected the liberation of my fathers from the confines of the nether world.

आगतोऽहं गयां देव ! पितृकार्ये गदाधर॥

तस्मै साक्षी भवत्वद्य अनुणोऽहमृणन्त्यात्॥ २२॥

Witness, O thou mace-bearing god, that "I have arrived at Gayā, done all the needful rites for the emancipation of my departed manes, and stand fully absolved from the three-debt

of human existence." and these places should be deemed as equally

महानदी ब्रह्मसरोऽक्षयो वटः

प्रभासमुद्यन्तमहो? गयाशिरः॥

सरस्वतीधर्मकधुनेपृष्ठा एते

कुरु क्षेत्रगता गयायाम्॥ २३॥

The sanctity of the sacred field of Kuruṣetra appertains to the Mahānadi, to the Bramhaśada, to the Prabhāsa, to the Gayaśirā, to the Sarasvatī, to the Akṣayaṇa, to the Dharmaranyam and to the Dhenukapṛṣṭha at Gayā and these places should be deemed as equally sanctified as the memorable battle-field of the Kauravas.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामाहात्म्यं नाम पञ्चाशीतितमोऽध्यायः॥ ८५॥

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ब्रह्मोवाच

येयं प्रेतशिला ख्याता गयायां सा त्रिधा स्थिता॥

प्रभासे प्रेतकुण्डे गयासुरशिरस्यपि॥ १॥

Brahmā said :—The well renowned hill of Pretaśilā lies detached in three places at Gayā, viz., at the sanctuaries of Prabhāsa, Pretakuṇḍa and the Gayaśirā.

धर्मेण धारिता भूतैः सर्वदेवमयी शिला॥

प्रेतत्वं ये गता नृणां मित्राद्या बान्धवादयः॥ २॥

The hill rests on the shoulders of the god of virtue, and is supported by the aforesaid deity only for the elevation of the whole world.

तेषामुद्धरणार्थाय यतः प्रेतशिला शुभा॥

अतोऽत्र मुनयो भूपा राजपत्यादयः सदा॥ ३॥

It is so called from the fact of its emancipating the departed spirits of one's parents, friends and relations in life, and thus fulfilling the initiative purpose of its own creation.

तस्यां शिलायां श्रद्धादिकर्तारो ब्रह्मलोकगाः॥

गयासुरस्य यन्मुण्डं तस्य पृष्ठे शिला यतः॥ ४॥

The spirits of sages and potentates and canonised queens of old, peretually grace with their presence the summits of the blissful Pretaśilā, and hence a Śrāddha ceremony

performed at the foot of this sacred hill, leads its performer to the region of Bramhā, after death.

मुण्डपृष्ठो गिरिस्तस्मात्सर्वदेवमयो ह्ययम्॥

मुण्डपृष्ठस्य पादेषु यतो ब्रह्मसरोमुखाः॥ ५॥

अरविन्दवनं तेषु तेन चैवापलक्षितः॥

अरविन्दो गिरिर्नाम क्रौञ्चपादाङ्कितो यतः॥ ६॥

The hill known as the Muṇḍapṛṣṭha is so called from the fact of its standing on the exact spot where fell the head of the demon Gayā at the time of his demise, and forms a sort of natural pantheon, visited by all the gods in the universe. The strip of forest which stretches along the foot of the hill of Muṇḍapṛṣṭha and is washed by the head waters of the sacred Brahmasāra (the lake of Bramhā) is called the forest of Aravindam (Aravinda Vanam). Partly hidden by the forest, the hill of Aravinda rears its lofty head and is seen looming at a distance. The hill is also known as the Krauñca-pāda from the fact of its being impressed with the marks of a Krauñca's (a bird of the heron species) feet.

तस्माद्गिरिः क्रौञ्चपादः पितृणां ब्रह्मलोकदः॥

गदाधरादयोः देवा आद्या आदौ व्यवस्थिताः॥ ७॥

शिलारूपेण चाव्यक्तास्तस्माद्देवमयी शिला॥

गया शिरश्छादयित्वा गुरुत्वादित्यथा शिला॥ ८॥

The spirit of the original deities, such as the mace-bearing god, etc., hovered over and lay inherent in that sacred hill, and hence it should be regarded as an elevation permeated with the respective essences of the aforesaid gods. The hill, pregnant with the spirit of the club-wielding god, had originally buried under its weight the head of the demon Gayā, but the divine spirit became patent and manifest in course of time, and the hill is to be looked upon as identical with his divine self.

कालान्तरेण व्यक्तश्च स्थित आदिगदाधरः॥

महारुद्रादिदेवैस्तु आनादिनिधनो हरिः॥ ९॥

धर्म संरक्षणार्थाय अधर्मादिविनिष्टये॥

दैत्यराक्षसनाथो मत्स्यः पूर्वं यथाभवत्॥ १०॥

कूर्मो वराहो नृहरिर्वामनो राम ऊर्जितः॥

यथा दाशरथी रामः कृष्णो बुद्धोऽथ कल्क्यपि॥ ११॥

For the preservation of order and religion in the world, and for the suppression of evil and wrongdoers, the birth and deathless Hari had incarnated in the shape of the divine fish, tortoise, boar, Nṛsimha (Man lion), Vāmana (Dwarf), Rāma (Paraśu Rāma), Rāma (the son of Daśaratha), Kṛṣṇa, Buddha and Kalki, in the company of his celestial cohorts, the Rudras etc.

तथा व्यक्तोऽव्यक्तरूपी आसीदादिर्गदाधरः॥

आदिरादौ पूजितोऽत्र देवैर्ब्रह्मादिभिर्यतः॥ १२॥

पाद्याद्यैर्गन्धपुष्पाद्यैरत आदिगदाधरः॥

In like manner, the club wielding god, who was invisible and disembodied in the beginning, became patent and took shape at Gayā. And since he was worshipped at the outset (Ādī) by such gods, ad Bramhā, etc., with offerings of flowers, perfumes, etc., he is called the original (Ādī) club-wielding deity.

गदाधरं सुरैः सार्द्धमाद्यं गत्वा ददातिः॥ १३॥

अर्घ्यं पात्रं च पाद्यं च गन्धपुष्पं च धूपकम्॥

दीपं नैवेद्यमुत्कष्टं माल्यानि विविधानि च॥ १४॥

वस्त्राणि मुकुटं घण्टा चामरं प्रेक्षणीयकम्॥

अलङ्कारादिकं पिण्डमन्नादानादिकं तथा॥ १५॥

तेषां तावद्धन धान्यमायुरारोग्यसम्पदः॥

पुत्रादिसन्ततिश्रेयोविद्यार्थं काम ईप्सितः॥ १६॥

Accordingly the pilgrim him just after his arrival at Gayā (Ādyam) with such offerings as Arghas, water for absolving his feet, perfumes, flowers, lamps, burning sticks of incense, garlands, sweets and edibles, garments, bells, mirrors, chowries, ornaments, boiled rice, obsequious cakes, etc., is blest with all the good things which wish can name is life, becomes the possessor of untold wealth and well-filled granaries, is enabled to live up to a ripe old age, honoured and revered as a man of knowledge and wisdom, and becomes the happy progenitor of a prosperous and fruitful race.

भाय्यां स्वर्गादिसवाश्च राज्यकम्॥

कुलीनः सत्त्वसम्पन्नो रणे मर्दितशात्रवः॥ १७॥

वधबन्धविनिमुक्तश्चान्ते मोक्षमवाप्नुयात्॥

श्राद्धपिण्डादिकर्तारः पितृर्भिर्ब्रह्मलोकगाः॥ १८॥

Blest in the love of a true and devoted wife he is privileged to taste of an advance draught of heaven, where he is sure to be glorified after the close of his mortal career. From heaven he will reincarnate as the undisputed monarch of the whole earth, victorious in wars against his adversaries, courageous and noble in his thoughts and dealings, and so on through successive rebirths until the final liberation or emancipation of his Self will be worked out. The man who performs a Śrāddha ceremony at the present shrine, ascends to the region of Bramhā with his departed manes, after death.

जगन्नार्थं येऽर्चयन्ति सुभद्रां बल भद्रकम्॥

ज्ञानं प्राप्य श्रियं पुत्रान्नजन्ति पुरुषोत्तम॥ १९॥

The man who worships at Gayā the divine image of Valabhadra, and that of his sister Subhadra, acquires wealth and wisdom in life, and goes to the region of Puruṣottama after death, leaving a large number of sons to mourn his loss.

पुरुषोत्तमराजस्य सूर्यस्य च गणस्य च॥

पुरस्तत्र पिण्डादि पितृणां ब्रह्मलोफदः॥ २०॥

By casting obsequious cakes to his departed

manes in the front of the divine images of Gaṇa, Puruṣottama and the sun god, a man is sure to lead their spirits to the region of Bramhā.

नत्वा कपर्दिविघ्नेशं सर्वविघ्नैः प्रमुच्यते॥

कार्तिकेयं पूजयित्वा ब्रह्मलोकमवाप्नुयात्॥ २१॥

By devoutly making an obeisance to the god Kāpārdī Vighneśa a man is sure to mount over all obstacles in life. The man who worships the god Kārtikeya, is sure to be translated to the region of Bramhā.

द्वादशादित्यमभ्यर्च्य सर्वरोगैः प्रमुच्यते॥

वैश्वानरं समभ्यर्च्य उत्तमां दीप्तिमाप्नुयात्॥ २२॥

A worship of the twelve Āditayas, duly performed, is sure to prove curative in cases of all bodily distempers. A worship of the god of fire, imparts a healthful glow to the complexion of the worshipper.

रेवन्तं पूजयित्वाश्वाश्वानाप्नोत्यनुत्तमान्॥

अभ्यर्च्येन्दुं महैश्वर्यं गौरीं सौभाग्यमाप्नुयात्॥ २३॥

By worshipping the god Revanta a man becomes the possessor of a splendid stud of horses. The moon-god, duly propitiated, grants the boon of unbounded wealth to the worshipper. A worship of the goddess Gaurī confers affluence upon her votary.

विद्यां सरस्वतीं प्रार्थ्य लक्ष्मीं संपूज्य च श्रियम्॥

गरुडं च समभ्यर्च्य विज्वन्दात्प्रमुच्यते॥ २४॥

A worship of the goddess Sarasvatī brings on wisdom to her suppliant, whereas the goddess Lakṣmī in creases the pecuniary resources of the man who duly supplicates her favour.

क्षेत्रपालं समभ्यर्च्य ग्रहवृन्दैः प्रमुच्यते॥

मुण्डपृष्ठं समभ्यर्च्य सर्वकाममवाप्नुयात्॥ २५॥

By worshipping the lord of the celestial birds (Garuḍa) one is sure to get over all impediments in the way to success, while the god Kṣetrapāla, duly propitiated, relents to nullify the evil influences cast by the malignant planets. The man who worships the sancturay of the Muṇḍapṛṣṭha hill, lives to witness the realisation of all his desires.

नागाष्टकं समभ्यर्च्य नागदष्टो विमुच्यते॥

ब्रह्माणं पूजयित्वा च ब्रह्मलोकमवाप्नुयात्॥ २६॥

A man bitten by a serpent, is made sound and whole by worshipping the Nāgāṣṭakam. The man who worships the god Brahmā, is translated to the region of Brahmā after death.

बलभद्रं समभ्यर्च्य बलारोग्यवाप्नुयात्॥

सुभद्रां पूजयित्वा तु सौभाग्यं परमाप्नुयात्॥ २७॥

A worship of the god Valabhadra imparts health and strength to the votary, whereas a propitiation of the goddess Subhadrā brings good fortune in its train.

सर्वान्कामानवाप्नोति संपूज्य पुरुषोत्तमम्॥

नारायणं तु संपूज्य नराणामधिपो भवेत्॥ २८॥

By worshipping the god Puruṣottama the best wishes of a man are sure to be realised. The man who worships the god Nārāyaṇa is sure to extend his sway over the entire earth, and to become the undisputed monarch of the whole human race.

स्पर्ष्ट्वा नत्वा नारसिंहं संग्रामे विजयी भवेत्॥

वराहं पूजयित्वा तु भूमिराज्यमवाप्नुयात्॥ २९॥

By touching, and making obeisance to, the image of the Nṛsimha (man-lion) manifestation of Viṣṇu, one is sure to win victory in battle. The man who worships the image of the boar manifestation of Viṣṇu at Gayā, is sure to be crowned as a king and to acquire proprietary rights in lands.

मालाविद्याधरौ स्पर्ष्ट्वा विद्याधरपदं लभेत्॥

सर्वान्कामानवाप्नोति संपूज्यादिगदाधरम्॥ ३०॥

By touching the image of Vidyādhari, one is sure to acquire the status of a Vidyādhara (celestial musician). By worshipping the image of the original club-wielding deity, a man is enabled to witness the realisation of all his desires.

सोमनाथां समभ्यर्च्य शिवलोकमवाप्नुयात्॥

रुद्रेश्वरं नमस्कृत्य रुद्रलोके महीयते॥ ३१॥

A worship of the god Somanātha leads his votary to the region of Śiva. By making obeisance to the god Rudreśvara, a man is sure to be glorified in the region presided over by the Rudras.

रामेश्वरं नरो नत्वा रामवत्सुप्रियो भवेत्॥

ब्रह्मेश्वरं नरः स्तत्वा ब्रह्मलोकाय कल्प्यते॥ ३२॥

The man who makes an obeisance to the image of Rāmeśvara, becomes endeared to the people like the illustrious prince (Rāma) after whom the god is named. The man, who hymnises the god Brahmeśvara, should be regarded as already a fit inmate for the region presided over by that divinity.

कालेश्वरं समभ्यर्च्य नरः कालञ्जयो भवेत्॥
केदारं पूजयित्वा तु शिवलोके महीयते॥ ३३॥
सिद्धेश्वरं च संपूज्य सिद्धो ब्रह्मपुरं व्रजेत्॥

By worshipping the god Kāleśvara, a man becomes invincible to decay. A worshipper of the Kedāra manifestation of Śiva, is glorified in the region sacred to that divinity. The man who worships the god Siddheśvara, is sure to achieve penitential success and is belauded in the region of Brahmā.

आद्यै रुद्रादिभिः सार्द्धं दृष्ट्वा ह्यादिगदाधरम्॥ ३४॥
कुलानां शतमुद्धृत्य नयेद्ब्रह्मपुरं नरः॥

The man, who sees and touches the image of the original club-wielding deity at Gayā (Ādi Gadādhara) succours the souls of a hundred generations of his departed manes and is translated to the region of Brahmā.

धर्मार्थां प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात्॥ ३५॥
कामान्संप्राप्नुयात्कामी मोक्षार्थी मोक्षमाप्नुयात्॥
राज्यार्थी राज्यमाप्नोति शान्त्यर्थी शान्तिमाप्नुयात्॥ ३६॥
सर्वार्थी सर्वमाप्नोति संपूज्यादिगदाधरम्॥

By worshipping the same deity, a seeker of sovereignty is sure to acquire a kingdom, a suppliant for peace would enjoy divine tranquillity in his soul, a worker for the liberation of his self would undoubtedly see his

labours crowned with success, a lover of virtue would be strengthened in his love, and a solicitor of creature comforts would have enough of good things in life. In short there is not a single blessing which the human wish can name, which is not promised to a votary of the club-wielding divinity.

पुत्रान्युत्रार्थिनी स्त्री च सौभाग्यं च तदर्थिनी॥ ३७॥
वंशार्थिनी च वंशान्वै प्राप्यार्च्यादिगदाधरम्॥

Similarly a female votary of the god would be blest with the pleasures of maternity, or would be rewarded with the undying love of her husband as her supplication might be.

श्राद्धेन पिण्डदानेन अन्नदानेन वारिदः॥ ३८॥
ब्रह्मलोकमवाप्नोति संपूज्यादिगदाधरम्॥
पृथिव्यां सर्वतीर्थेभ्यो यथा श्रेष्ठा गया पुरी॥ ३९॥

The man who having worshipped the image of the club-wielding deity, makes a gift of water, or of boiled rice or of obsequious cakes at Gayā, is sure to ascend to the region of Brahmā after death. Gayā is the most sacred of all the sanctuaries on earth, and the club-wielding god, transformed into stone at Gayā, is the foremost of all the deities that deign to visit our mortal globe.

तथा शिलादिरूपश्च श्रेष्ठश्चैव गदाधरः॥
तस्मिन्दृष्टे शिला दृष्टा यतः सर्वं गदाधरः॥ ४०॥

He who has seen the club-wielding god (maintainer of order and equity in the universe symbolised by his club or mace, has also seen his stone manifestation at Gayā, since He is the Universal Spirit who is all and runs through all.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामहात्म्यं नाम षडशीतितमोऽध्यायः॥ ८६॥

॥ इति गयामहात्म्यं समाप्तम्॥

अध्यायः ८७ / Chapter 87

हरिरुवाच

चतुर्दश मनूवक्ष्ये तत्सुतांश्च सुकादिकान्॥
मनुः स्वायम्भुवः पूर्वमग्निघ्राद्याश्च तत्सुताः॥ १॥
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः॥
वसिष्ठश्च महातेजा ऋषयः सप्तकीर्तिताः॥ २॥

Said the God Hari :—I shall enumerate the names of the different law-givers of the world (Manu) who flourished in the different cycles of time, as well as their sons and progenies such as Śuka, etc., Sayambhuva was the name of the first law-giver of the world. He had seven sons

named Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, and Vasoṣṭh, who formed the brotherhood of the seven holy sages known as the Saptarṣis.

जयाख्याश्चामिताख्याश्च शुक्रा यामास्तथैव च॥

गणा द्वादशकाश्चेति चत्वारः सोमपायिनः॥ ३॥

विश्वभुग्वामदेवेन्द्रो बाष्कलिस्तदरिहंभूत॥

स हतो विष्णुना दैत्यश्चक्रेण सुमहात्मना॥ ४॥

Twelve Gaṇas (regents or tutelary gods of the different quarters of the sky and of the physical phenomena as well) of that cycle of time, were named Jaya, Amita, Śukra, Yama, the four drinkers of the expressed juice of the Soma-plant, Viśvabhuk, and Vāmadeva. The latter was elected the lord of the celestials at the time. The Demon Vāṣkali invaded the kingdom of the then lord of the gods and the god Viṣṇu killed him with his own discus.

मनुः स्वरोचिषश्चाथ तत्पुत्रो मण्डलेश्वरः॥

चित्रको विनतश्चैव कर्णान्तो विद्युतो रविः॥ ५॥

बृहदगुणो नभश्चैव महाबलपरक्रामः॥

After him Svarociṣa became the Manu or the law-giver of the world. His sons were named Maṇḍaleśvara, Caitraka, Vinātā, Karṇānta, Vidyata, Ravi, Vṛhatguṇa, and Nābha.

ऊर्जस्तम्बस्तथा प्राण ऋषभो निश्चलः (र)स्तथा॥ ६॥

दत्तो (म्भो) लिश्चार्वरीवांश्च ऋषयः सप्त कीर्तिताः॥

तुषिता द्वादश प्रोक्तास्तथा पारावताश्च ये॥ ७॥

The seven holy sages who sanctified that particular age with their holy lives, were called Urja, Stambha, Prāṇa, Ṛṣbha, Niścala, Dambholī and Arvarīva. The race of Paravatas then habited this terrestrial globe. The guardian deities of heaven were twelve in number.

इन्द्रो विपश्चिद्देवानां तद्रिपुः पुरुकृत्सरः॥

जघान हस्तिरूपेण भगवान्मधुसूदनः॥ ८॥

Vipaścīt reigned as the lord of the celestials in that age and the demon Purukṛtsara was his antagonist. The god Hari assumed the shape of an elephant and killed that dreadful demoniac adversary of the contemporary Indra, and restored the moral order of the universe.

औत्तमस्य मनोः पुत्रा आजश्च परशुस्तथा॥

विनीतश्च सुकेतुश्च सुमित्रः सुबलः शुचिः॥ ९॥

देवो देवावृधो रुद्र ! महोत्साहोजितस्तथा॥

रथौजा ऊर्ध्वाबाहुश्च शरणश्चानघो मुनिः॥ १०॥

सुतपाः शंकुरित्येते ऋषयः सप्त कीर्तिताः॥

वशवर्त्तिस्वधामानः शिवाः सत्याः प्रतर्दनाः॥ ११॥

The names of the sons of Uttama, the third Manu or law giver of the world, were Aja, Paruṣu, Vinīta, Suketu, Sumitrā, Suvala, Śuchi, Deva, Devavṛdha, Rudra, Mahatsaha, and Ajita. The seven sages who flourished in that age, were named Rathouja, Urdhva-vāhu, Śāraṇa, Anagha, Muni, Sutapa and Śaṅku. The sons of Uttama numbered twelve in all. The races of celestials who habited the region of heaven, were five in all and named as the Vaṣavartis, the Svadharmanas, the Śivas, the Satyas and the Pratardanas.

पञ्च देवगणाः प्रोक्ताः सर्वे द्वादशकास्तु ते॥

इन्द्रः स्वशान्तिस्तच्छुक्रः प्रलम्बो नाम दानवः॥ १२॥

मत्स्यरूपी हरिर्विष्णुस्तं जघान च दानवम्॥

तामसस्य मनोः पुत्रा जानुहङ्गोऽथ निर्भयः॥ १३॥

Svaśāntī reigned over them all as their Indra or overlord. The demon Pralamba was the antagonist of the Indra of the age and the God Hari in his Fish Incarnation had to kill that enemy of the gods.

नवख्यातिर्नयश्चैव प्रियभृत्यसो विविक्षिपः॥

दृढेषुधिः प्रस्तलाक्षः कृतबन्धुः कृतस्तथा॥ १४॥

The sons of Tāmasa, the fourth Manu, were named Jānu, Jaṅghā, Nirbhaya, Nava, Khyāti, Naya, Priya-bhṛtya, Vivikṣita, Havu-Skandhī and Prostalākṣa.

ज्योतिर्धामा पृथुः (धृष्ट)

काव्यश्चैत्रश्चेताग्निहेमकाः (कौ)॥

मुनयः कीर्तिताः सप्त सुरागाः सुधियस्तथा॥ १५॥

The seven holy sages who flourished in that age, were named Jyotidharma, Dhṛṣṭa-Kāvya, Caitra, Agni and Hemaka. The twenty five clans of celestials who peopled the region of paradises in that age, were named as the Surāgās, the Sudhiyasa etc.

हरयो देवतामां च चत्वारः पञ्च (सप्त) विंशकाः॥
गणा इन्द्रः शिविस्तस्य शत्रुभीमरथाः स्मृताः॥ १६॥
हरिणा कूर्मरूपेण हतो भीमरथोऽसुरः॥

There were four sun gods in those days and Śivi reigned as their Indra. The demon Bhīmaratha disputed the suzerainty of heaven with the latter and was subsequently killed by Hari in his tortoise incarnation.

रैवतस्य मनोः पुत्रो महाप्राणाश्च साधकः॥ १७॥
वन (ल) बन्धुनिरमित्रः प्रत्यङ्गः परहा शुचिः॥
दुष्टव्रतः केतु शृंग ऋषयस्तस्य वण्यते॥ १८॥
वेदश्रीर्वेदबाहुश्च ऊर्ध्वबाहुस्तथैव च॥
हिरण्यरोमा पर्जन्यः सत्यनेत्रः (नामा) स्वधाम च॥ १९॥

The sons of Raivata Manu were named as Mahāprāṇa, Sādhaka, Vanavandhu, Nīramitra, Pratyāṅga, Paraha, Śuci, Dṛḍhavrata, and Ketuśṛṅga. The seven holy ages who flourished in that age, were named Deva Śrī, Veda Ūrdhvabāhu, Hiraṇyāroma, Parjanaya, Satyanāma and Svadharma.

अभूतरजसश्चैव तथा देवाश्चमेधसः॥
वैकुण्ठ (ण्डा) श्चामृत (ता) श्चैव
चत्वारो देवतागणाः॥ २०॥

The four celestial clans which peopled heaven in that age, were named Abhūta Rāsa, Devaśvamedhas, Vaikuṇṭha and Amṛtas.

गणे चतुर्दश सुरा विभुरिन्द्रः प्रतापवान्॥
शान्तः शत्रुहृतो दैत्यो हंसरूपेण विष्णुना॥ २१॥

The regents of the sky were fourteen in number, and Vibhu was the Indra or paramount sovereign of them all. The demon Śānta was the antagonist of the contemporary lord of heaven. The god Viṣṇu assumed the shape of a swan and destroyed that molester of celestial peace.

चाक्षुषस्य मनोः पुत्रा ऊरुः पूरुर्महाबलः॥
शतद्युम्नस्तपस्वी च सत्यबाहुः (व्यो) कृतिस्तथा॥ २२॥
अग्निष्णुरतिरात्रश्च सुद्युम्नश्च तथा नरः॥
हविष्मानुत्तमः श्रीमान्स्व (सु) धामाविरजस्तथा॥ २३॥
अभिमानः सहिष्णुश्च मधुश्रीऋषयः स्मृतः॥

The sons of Cākṣuṣa Manu were named Ūru, Puru, Mahābala, Śatadyumna, Tapasvī,

Stayavāhu, and Kṛti. The names of the holy sages who practised penances in that age, were Agniṣṇu, Atirātra, Sudyumna, Nara, Haviṣmāna, Sutanu, Śrīmāna, Sadharmna, Viraja, Abhimana, Sahiṣṇu, and Madhu-Śrī.

आर्याः प्रभूता भाव्याश्च लेखाश्च पृथुकास्तथा॥ २४॥
अष्टकस्य गणाः पञ्च प्रोक्ता दिवौकसाम्॥
इन्द्रो मनोजवः शत्रुर्महाकालो महाभजः॥ २५॥
अश्वरूपेण स हतो हरिणा लोकधारिणा॥

The five clans of the celestials were named the Āryyās, the Prabhūtās, the Bhāvyās, the Lekhas, and the Pṛthukas, and Manojava ruled as their Indra. The demon Mahākāla was the enemy of the contemporary king of heaven who, was killed by the god Hari who had to assume the shape of a horse for the purpose.

मनोर्वैवस्वतस्येते पुत्रा विष्णुपरायणाः॥ २६॥
इक्ष्वाकुरथ नाभागो धृष्टः शर्यातिरेव च॥
नरिष्यन्तस्तथा पांसुर्नभो नेदिष्ठ एव च॥ २७॥
करुषश्च पृषधश्च सुद्युम्नश्च मनोः सुताः॥
अत्रिर्विसिष्ठो भगवाञ्जमदग्निश्च कश्यपः॥ २८॥
गौतमश्च भरद्वाजो विश्वामित्रोऽथ सप्तमः॥

The sons of Vaivasvata Munu were named Ikṣvāku, Nābhāga, Dhṛṣṭi, Śaryāti, Laviṣyanta, Paṁśunābha, Naviṣṭa, Karuṣa, Pṛsadhra and Sudyumna. The seven sages who sanctified the age with their piety, were named Atri, the god like Vaśiṣṭha, Jamadagni, Kāśyapa, Goutama, Bhāradvāja and Viśvāmitra.

तथा होकोनपञ्चाशन्मरुतः परिकीर्त्तिताः॥ २९॥
आदित्या वसवः साध्या गणा द्वादशकास्त्रयः॥

The wind gods (Marut) numbered forty-nine in all, and the celestial hierarchy which numbered fifteen in all, was divided into Adityas, Vasus, Sadhyās, Rudras, etc.

एकादश तथा रुद्रा वसवोऽष्टौ प्रकीर्त्तिताः॥ ३०॥
द्वावश्विनौ विनिर्दिष्टौ विश्वेदेवास्तथा दश॥
दशैवांगिरसो देवा नव देवगणास्तथा॥ ३१॥

There were eleven Rudras, Eight Vasus, two Aśvins, ten Viśvedevas, then Aṅgirasas and nine divne Gaṇas in those days and Tejasvī was the Indra of them all.

तेजस्वी नाम वै शक्रो हिरण्याक्षो रिपुः स्मृतः॥

हतो वराहरूपेण हिरण्याख्योऽथ विष्णुना॥ ३२॥

The demon Hiranyākṣa was the sworn enemy of the them lord of the celestials and met his doom at the hand of the god Viṣṇu, incarnated as the primordial boar.

वक्ष्ये मनोर्भविष्यस्य सावर्ण्याख्यस्य वै सुतान्॥

विजयश्चार्वावीरश्च निर्मोहः सत्यवाक्कृती॥ ३३॥

वरिष्ठश्च गरिष्ठश्च वाचः संगतिरेव च॥

Now I shall enumerate the names of the sons of Savaṛṇī, the future Manu of the world. Their names would be Vijaya, Arvavīra, Nirdeha, Satyavāk, Kṛti, Variṣṭa, Gariṣṭa, Vacas and Sugatī.

अश्वत्थामा कृपो व्यासो गालवो दीप्तिमानथ॥ ३४॥

ऋष्य शृंगस्तथा राम ऋषयः सप्तं कीर्त्तिताः॥

The seven ages, who would grace the age with their advents, would be named Aśvathāmā, Kṛpa, Vyāsa, Gālava, Diptimāna, Ṛṣaśṛṅga and Rāma.

सुतपा अमृताभाश्च मुख्यश्चापि तथा सुराः॥ ३५॥

तेषां गणस्तु देवानामेकैकोविशंकः स्मृतः॥

विरोचनसुतस्तेषां बलिरिन्द्रो भविष्यति॥ ३६॥

The gods such as Sutapas Amṛtabhas, and Mukhya, etc., would people the ethereal plains of heaven, and Bali, the son of Virocana would reign over them all as their Indra.

दत्त्वेमां याचमानाय विष्णवे यः पदत्रयम्॥

ऋद्धिमिन्द्रपदं हित्वा ततः सिद्धिमवाप्स्यति॥ ३७॥

The god Viṣṇu, incarnate as Dwarf, would beg of him only three foot-measures of land. Bali would gladly grant him his behest, but would be deprived of his kingdom of the three worlds just at the time of ratifying his agreement, when the dwarf manifestation of god would expand into his Infinite the eternal self to the consternation of all the on-lookers. Subsequently Bali would make over his sovereignty to the god and happily descend into the shades of the nether world.

वारुणेर्दक्षसावर्णेर्नवमस्य सुताञ्जुण॥

धृतिकेतुर्दीप्तिकेतुः पञ्चस्तो निरामयः॥

पृथुश्रवा बृहदुद्युम्न ऋचीको बृहतो गुणः॥ ३८॥

मेधातिथिर्द्युतिञ्चैव सवसो वसुरेव च॥

ज्योतिष्मान्द्रव्यकव्यौ च ऋषयो विभूरीश्वरः॥ ३९॥

परो मरीचिर्गर्भश्च स्व(सु)धर्माणश्च ते त्रयः॥

देशशत्रुः कालकाक्षस्तद्धन्ता पद्मनाभकः॥ ४०॥

Now hear me enumerate the names of the sons of Dakṣa Savaṛṇī, the ninth Manu or the law-giver of the world, their names would be Dhṛtiketu, Diptiketetu, Pañcāhastā, Nirikṛti, Pṛthuśrava, Vṛhatdumnya, Ṛcika, Vṛhata and Gaṇa. The demon Kālākākṣa would be the enemy of the then lord of the celestials and would be destroyed by the Padmanābha manifestation of Viṣṇu.

(भविष्यन्ति तदा देवा एकैको द्वादशो गणः॥

तेषामिन्द्रोमहावीर्यो भविष्यत्यद्भुतोऽहर्)॥

धर्मपुत्रस्य पुत्रास्तु दश मस्य मनोः शृणु॥

सुक्षेत्रश्चोत्तमोजाश्च भूरिश्रेण्यश्च वीर्यवान्॥ ४१॥

शतानीको निरमित्रो वृषसेनो जयद्रथः॥

भूमिद्युम्नः सुवर्चाश्च शान्तिरिन्द्रः प्रतापवान्॥ ४२॥

The names of the twelve sons of Dharmaputra, the tenth Manu, would be Sukṣetra Uttamouja, Bhūriśreṇya, Vīryavānā, Śatanīka, Niramṛta, Vṛṣa-sena, Jayadratha, Bhūrīdyumna, Suvarca, Śāntirindra and Pratāpavana.

अयो(पो)मूर्तिर्हविष्मांश्च सुकृतिश्चाव्ययस्तथा॥

नाभागोऽप्रतिमौजाश्च सौरभ ऋषयस्तथा॥ ४३॥

The names of the seven holy sages who would sanctify that age with their holy lives, would be Āyomūrti, Haviṣman, Sukṛti, Avyaya, Labhaga, Apratima and Sourabha.

प्राणाख्याः शतसंख्यास्तु देवतानां गणस्तदा॥

तेषामिन्द्रश्च भविता शान्तिर्नाम महाबलः॥

बलिः शत्रुस्तं हरिश्च गदया घातयिष्यति॥ ४४॥

The inmates of heaven would be divided into a hundred clanships at that cycle of time and would be called the Prāṇa, etc. The demon Bali would dispute the suzerainty of heaven with the then lord of the celestials, and the god Hari would slay him with one stroke of his mighty mace weapon.

रुद्र पुत्रस्य ते पुत्रान्वक्ष्याम्येकादशस्य तु॥

सर्वत्रगः सुशमां च देवानीकः पुरुर्गुरुः॥ ४५॥

क्षेत्रवर्णो दृढेपुश्च आर्द्रकः पुत्रकस्तथा॥
हविष्मांश्च हविष्य वरुणो विश्वविस्तरौ॥ ४६॥
विष्णुश्चैवाग्नितेजाश्च ऋषयः सप्त कीर्त्तिताः॥

Now hear me enumerate the names of the sons of Rudraputra, the eleventh Manu. They would be called Sarvatraga, Suśarmā, Devanīka, Pururguru, Kṣetravarṇa, Dṛdheṣu, Ādraka and Patraka. Haviṣmān, Haviṣya, Varuṇa, Viśva, Vistara, Viṣṇu and Agniteja, would be the names of the seven holy sages who would flourish in that age.

विहंगमाः कामगमा निर्माणरुचयस्तथा॥ ४७॥
एकैकस्त्रिंशकस्तेषां गणश्चेन्द्रश्च वै वृषः॥
दशग्रीवो रिपुस्तस्य श्रीरूपी घातयिष्यति॥ ४८॥

The inmates of heaven would be divided into different clanships, such as the Vihaṅgamas (sky-courers), Kāmāgamas (going any where they like), Nirmāṇas and the Rucis Members of the celestial family of Ruci would rule over each of the other clans of heaven, and Vṛṣa would be the overlord of them all. The demon Daśagrīva (ten-necked one) would contest the sovereignty of heaven with the then lord of the celestials and would ultimately fall at the hands of the Śrīrūpa manifestation of Viṣṇu.

मनोस्तु दक्षपुत्रस्य द्वादशस्यसात्वजाञ्जृणु॥
देवानु पदेवश्च देवश्रेष्ठ विदूरथः॥ ४९॥
मित्रवान्मित्रदेवश्च मित्रबिन्दुश्च वीर्यवान्॥
मित्रवाहः प्रवाहाश्च दक्षपुत्रमनोः सुताः॥ ५०॥

Hear me enumerate the names of the sons of Dakṣaputra, the twelfth Manu of the world. They would be named as Devas, Anūpadeva, Devaśreṣṭha, Viduratha Mitravāna, Mitradeva, Mitravindu, Viryavān, Mitravāhu and Pravāha.

तपस्वी सुतपाश्चैव तपोमूर्त्तिसतपोरतिः॥
तपोधृतिर्द्युतिश्चान्यः सप्तमश्च तपोधनाः॥ ५१॥

Tapasvī, Sutapa, Taporati, Tapodhṛti, Dyuti and another, would be the names of the seven holy sages whose glorious advent would sanctify that particular cycle of time.

स्वधर्माणः सुतपसो हरितो रोहितास्तथा॥
सुरारयो गणाश्चैते प्रत्येकं दशको गणः॥ ५२॥

ऋतधामा च भद्रे (तत्रे)न्द्रस्तारको नाम तद्विषु॥
हरिर्नृपुंसकं भूत्वा घातयिष्यति शङ्करा॥ ५३॥

The gods would be divided into different clans such as the Svadharmans, Sutapasas, Hārītas, Rohitas, etc., and R̥tadhāmā or Bhadra would be their Indra or overlord. The demon Taraka would invade the territories of the then lord of the celestials. O Saṅkara, the god Hari, incarnate as a eunuch, would destroy that fell perace-breaker of the universe.

त्रयोदशस्य रौच्यस्य मनोः पुत्रान्निबोध मे॥
चित्रसेनो विचित्रश्च तपोधर्मरतोद्युतिः॥ ५४॥
सुनेत्रः क्षेत्रवृत्तिश्च सुनयो धर्मपो दृढः॥

Now hear me enumerate the names of the sons of the thirteenth Manu of the world. They would be named as Citrasena, Vicitra, Tapas. Dharmarata, Dhṛti, Kṣetravṛtti, Dharmapa, and Dṛḍha.

धृतिमानव्ययश्चैव निशारूपो निरुत्सुकः॥ ५५॥
निर्मोहस्तत्त्वदर्शी च ऋषयः सप्त कीर्त्तिताः॥
स्व (सु) रोमाणः स्व (सु) धर्माणः
स्व (सु) कर्माणास्तथामराः॥ ५६॥

O thou possessed of hand some eyes, the seven holy sages who would grace the world with their advent in that age, would be called Dhṛtimāna, Avyāya, Niṣārūpa, Nirutsaka, Nirmāṇa, and Tattvadarśī.

त्रयस्त्रिंशद्विभेदास्ते देवानां तत्र वै गणाः॥
इन्द्रो दिवस्पतिः शत्रुस्त्विष्टिभो नाम दानवः॥ ५७॥
मायूरेण च रूपेण घातयिष्यति माधवः॥

The celestials would be divided into thirty-three different clanships, such as the Svaromānas, the Svadharmanas, the Svakarmanas, etc. and the god Divaspati would be the overlord of them all. The demon Tṛṣṭhubha would dispute with him the suzerainty of heaven, and the god Mādhava would kill him in the shape of a peacock.

चतुर्दशस्य भौत्यस्य शृणु पुत्रान्मनोर्मम॥ ५८॥
ऊरुर्गभीरो धृष्टश्च तरस्वी ग्रा (ग्र) ह एव च॥
अभिमानी प्रवीरश्च जिष्णुः संक्रन्दनस्तथा॥
तेजस्वी दुर्लभश्चैव भौत्यस्यैते मनोः सुताः॥ ५९॥

Now hear me enumerate the names of the sons of Bhoutya, the fourteenth Manu of the world. They would be named as Uru, Gabhīra, Dhṛṣṭa, Tarasvī, Graha, Abhimānī, Pravīra, Viṣṇu, Sankrandana, Tejasvī and Durlabha.

अग्नीध्रश्चाग्निबाहुश्च मागधश्च तथा शुचिः॥

अजितो मुक्तशुक्रौ च ऋषयः सप्त कीर्तिताः॥ ६०॥

The seven holy sages who would flourish in that age, would be named Agnidhira, Agni-viihu, Māgadha, Śuci, Ajita, Mukta and Śukra.

चाक्षुषाः कर्मनिष्ठाश्च पवित्रा भ्राजिनस्तथा॥

वचोवृद्धा देवगणाः पञ्च प्रोत्तकास्तु सप्तकाः॥ ६१॥

शुचिरिन्द्रो महादैत्यो रिपुहन्ता हरिः स्वयम्॥

The gods would be divided into five clanships, each consisting of seven sub-groups, or families, such as the Cākṣiṣa, the Karma-niṣṭhas, the Pavitras, the Bhrajinās, and the Vacavṛthas, and the god Śuci, would be then Indra or paramount ruler.

The demon Mahā-daitya would inimically

intrude upon the rights of the then lord of the celestials, and the god Hari would slay him with his own hands.

एकेदेवश्चतुर्धा तु व्यासरूपेण विष्णुना॥ ६२॥

कृतस्ततः पुराणानि विद्याश्चाष्टदशैव तु॥

The god Viṣṇu, incarnate in the shape of the holy Vyāsa, would divide the one and the entire Veda, into four different parts, and subsequently compose the Purāṇas and the eighteen different branches of learning.

अङ्गानि चतुरो वेदा मीमांसा न्यायविस्तरः॥ ६३॥

पुराणं धर्मशास्त्रं च आयुर्वेदार्थशास्त्रकम्॥

धनुर्वेदश्च गान्धर्वो विद्या ह्यष्टदशैव ताः॥ ६४॥

The Vedas with their four kindred branches of study, the schools of philosophy known as the Mīmāṃsā, etc., the Purāṇas, the Dharmā-Śāstra, the Āyur-Vedas (science of medicine) the Arthaśāstrakam, the Dhanur-Veda (science of archery) the Gandharva-Vidyās (music and fine arts), etc., form the eighteen different branches of learning.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे मनुतद्वंशानिरूपणं नाम सप्त्याशीतितमोऽध्यायः॥ ८७॥

अध्यायः ८८ / Chapter 88

सूत उवाच

हरिर्मन्वन्तराण्याह ब्रह्मादिभ्यो हराय च॥

मार्कण्डेयः पितृस्तोत्रं क्रौञ्चिकं ग्राह तच्छृणु॥ १॥

Sūta said: The God Hari related all about the different ages or cycles of time to the gods Hara, Brahmā, etc. Now hear me narrate the Hymn known as the Pitṛ-Stotram which the holy Mārkaṇḍeya heard of yore from the lips of Krouñcaki.

मार्कण्डेय उवाच

रुचिः प्रजापतिः पूर्वं निर्ममो निरहंकृतिः॥

अत्रस्तोऽमितमायी च चचार पृथिवीमिमाम्॥ २॥

Mārkaṇḍeya said :—Once in days of yore, the patriarch Ruci, who was shorn of all vanity and attachment to world and its concerns, started out on a journey, free and friendless, with a view to see the different countries of the world.

अनग्निमनिकेतं तमेकाहारमनाश्रमम्॥

विमुक्तसंगं तं दृष्ट्वा प्रोचुः स्वपितरो मुनिम्॥ ३॥

The departed Manes of the patriarch viewed him from their abodes, trudging the land houseless and alone, and passing his nights in bleak and unsheltered wildernesses without fire or friends to share in the perils of his journey. To him did they address as follows:—

पितर ऊचुः

वत्स कस्मात्त्वया पुण्यो न कृतो दार संग्रहः॥

स्वर्गपवर्हि से त्रुत्वाद्भ्यस्तेनानिशं नमिषं विना॥ ४॥

"O son, why hast thou foregone the pleasures of blessed matrimony, and why dost thou roam about cheerless and disconsolate without being bound in holy wedlock with an eligible bride?

गृही समस्तदेवानां पितृणां च तथार्हणम्॥

ऋषीणामर्थिनां चैव कुर्वल्लोकानवाप्नुयात्॥ ५॥

By duly propitiating the gods and one's departed Manes, and by attending to the wants of the needy and the holy sages, a householder, O son, becomes entitled to an elevated station after death.

स्वाहोच्चारणतो देवान्स्वधोच्चारणतः पितॄन्॥

विभज्यन्नादानेन भृत्याद्यानतिथीनपि॥ ६॥

By uttering the Svāhā Mantras (casting libations of clarified butter in fire) a householder is enabled to appease the gods, and a repetition of the Svadhā Mantra leads to the propitiation of his departed Manes. Practice of free and hearty hospitality endears him to his guests, while servants and dependants eating his bread, look upon him as the mainstay of their lives.

सत्त्वं दैवादृणादबन्धमिमस्मदृणादपि॥

अवाप्तोऽसि मनुष्यर्षे भूतेभ्यश्च दिनेदिने॥ ७॥

अनत्याद्य सुतान्देवानसन्तर्प्य पितॄंस्तथा॥

अकृत्वा च कथं माण्ड्यं स्वर्गतिं प्राप्नुमिच्छसि॥ ८॥

O thou holy one among mortals, from day to day, thus thou hast been incurring more and more debts to the gods. Thy obligations to us, thy departed Manes, are getting heavier, and thy debts to the beings at large, as an inmate of the created universe, stand undischarged even up to the present moment. Where is the chance of thy working up to a better life, O my son, if you fail to marry and propagate children and to take to the life of an anchorite afterwards, as laid down in the books of the Śāstra.

क्लेशबोधैककं पुत्र अन्यायेन भवेत्तव॥

मृतस्य नरकं त्यक्त्वा क्लेश एवान्यजन्मनि॥ ९॥

Thy present conduct, therefore, brings thee nothing but misery and dooms thee to the pangs of successive re-births even after the cessation of the torments of that particular hell to which the souls of the "sonless are consigned".

रुचिरुवाच

परिग्रहोऽतिदुःखाय पापायाधोगतेस्तथा ॥

भवत्यतो मया पूर्वं न कृतो दारसंग्रहः॥ १०॥

To which Ruci thus replied:—Marriage is

the parent of sin and misery, O fathers, and serves only to lower a man in the world to come.

आत्मनः संशयोपायः क्रियते क्षणमन्त्रणात्॥

स्वमुक्तिहेतुर्न भवत्यसावपि परिग्रहात्॥ ११॥

This thought alone has therefore desisted me from being united with a wife. In a moment, it makes a man doubtful of his own spiritual life and therefore serves as a stumbling block in the way of his own salvation. Thinking of this I have hitherto refrained from marrying a wife.

प्रक्षाल्यतेऽनुदिवसं य आत्मा निष्परिग्रहः॥

मम त्वपङ्कदिग्योऽपि विद्याम्भोभिर्वरं हि तत्॥ १२॥

It is better that an unwedded person, though fondly attached to life and its cares, should wash his soul daily with the water of pure knowledge than that he would marry and forget all about his spiritual self, and become of the earth and earthly.

अनेकभसंभूतकर्मपङ्काङ्कितो बुधैः॥

आत्मा तत्त्वज्ञानतोयैः प्रक्षाल्यो नियतेन्द्रियैः॥ १३॥

It is imperatively obligatory on a man. to subjugate his senses, and to constantly cleanse his soul of the mire, which his multifarious acts and promiscuous contact with a large concourse of created beings deposit upon it."

पितर ऊचुः

युक्तं प्रक्षालनं कर्तुमात्मनोऽपि यतेन्द्रियैः॥

किं तु नोपायमार्गोऽयं यतस्त्वं पुत्र वर्त्तसे॥ १४॥

To which the spirits of his fathers thus replied :—O son, certainly it is incumbent on all of us to wash our souls of all impurities by subduing our senses, still the way thou treadest, O darling, is not the proper road to salvation.

पञ्चयज्ञैस्तपोदानैरशुभं नुदतस्तव॥

फलाभिसन्धिरहितैः पूर्वकम शुभाशुभैः॥ १५॥

एवं न बन्धो भवति कुर्वतः कारणात्मकम्॥

न च बन्धाय तत्कर्म भवत्यनतिसन्निभम्॥ १६॥

The effects of good or evil deeds done by thee in a previous existence, would not fetter thy soul in the event of thy performing the five daily sacrifices peculiar to a householder

(Pāñcayajña) and practising pemincesand charities without any regard to their ulterior effects, and simply as a passive and involuntary instrument for the discharge of thy duties and for the absolution of thy daily sins.

पूर्वकर्म कृतं भोगैः क्षीयते ह्यनिशन्तथा॥

सुखदुःखात्मकैर्वत्स पुण्या पुण्यात्मकं नृणाम्॥ १७॥

The effects of good or bad deeds done by a person in a prior existence, are constantly worn away by his actual experiences of pleasure or pain in this life.

एवं प्रक्षाल्यते प्राज्ञैरात्मा बन्धाच्च रक्ष्यते॥

रक्ष्यश्च स्वविवेकैर्न पापपङ्केन दह्यते॥ १८॥

Wise men thus absolve their soul and protect it from being any way fettered with the bonds of Nescience. The soul thus guarded, can never be soiled with the mire of sin. "

रुचिरुवाच

अविद्या पच्यते वेदे कर्ममार्गात्पितामहा॥

तत्कथं कर्मणो मार्गे भवन्तो योजयन्ति माम्॥ १९॥

Ruci said :—"Acts have been condemned in the Vedas by the celestial Brāhmaṇa as the direct resultants of Nescience, and wherefore, O fathers,—do you knowingly direct me to the path of action?"

पितर ऊचुः

अविद्या सर्वमेवैतत्कर्मणैतन्मृषा वचः॥

किं तु विद्यापरिप्राप्तौ हेतुः कर्म न संशयः॥ २०॥

To which the spirits of his fathers thus replied :—"All is illusion in the universe and this universe itself is an illusion, O darling, and it is wrong to say that Nescience proceeds from action alone.

विहिताकरणानर्थो न सद्भिः क्रियते तु यः॥

संयमो मुक्तये योऽन्यः प्रत्युताधोगतिप्रदः॥ २१॥

On the contrary action primarily leads to the expansion or true knowledge and this brooks no contradiction. The good and the honest shun the evil incidental to the omission of a good act, and this self-imposed restraint leads to salvation.

प्रक्षालयामीति भवान्यदेतन्मन्यते वरम्॥

विहिताकरणोद्भूतैः पापैस्त्वमपि दह्यसे॥ २२॥

A restraint of a contrary nature tends to degenerate a soul. Thou hast considered it better to cherish pure thoughts in a pure soul, but it avails thee nothing, my son, so long as any charge of neglect or omission of duty may be laid at thy door.

अविद्याप्युपकाराय विषवज्जायते नृणाम्॥

अनुष्ठानाभ्युपायेन बन्धयोग्यापि नो हि सा॥ २३॥

Nescience, like an active poison., has its utility in the universe, which, being judiciously employed, rather serves to unfold the spirit than to tighten its shackles.

तस्माद्वत्स कुरुष्व त्वं विधिवद्धारसंग्रहम्॥

आजन्म विफलन्तेऽस्तु असम्प्राप्यान्यलौकिकम्॥ २४॥

Therefore do thou lawfully take a wife, O son. Otherwise in the absence of any provision for the future world, thy whole life would prove a miserable failure."

रुचिरुवाच

वृद्धोऽहं साम्प्रतं को मे पितरः सम्प्रदास्यति॥

भार्यान्तथा दरिद्रस्य दुष्करो दारसंग्रहः॥ २५॥

Ruci said :—"I have grown old, O fathers, and who shall marry his daughter to an old man? Moreover marriage is a luxury which the poor can hardly afford to indulge in."

पितर ऊचुः

अस्माकं पतनं वत्सः भवतश्चाप्यधोगतिः॥

नूनं भावि भवित्री च नाभिनन्दसि नो वचः॥ २६॥

The Manes said :—"Our descent into the lower regions as well as the degradation of thy own Self, it certain, O son, if thou dost not profit by our advice."

इत्युक्त्वा पितरस्तस्य पश्यतो मुनिसत्तम॥

बभूवुः सहसाऽदृश्या दीपा वातहता इव॥ २७॥

Saying this the spirits of his (Ruci's) fathers vanished in the air like a lamp light suddenly blown out by the wind.

मुनिः क्रौंचुकये प्राह मार्कण्डेयो महातपाः॥

रुचिवृत्तान्तमखिलं पितृसंवादलक्षणम्॥ २८॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कर्मज्ञानमा० नामाष्टाशीतितमोऽध्यायः॥ ८८॥

अध्यायः ८९ / Chapter 89

सूत उवाच

पृष्ठः क्रौंचुकिनोवाच मार्कण्डेयः पुनश्च तम्॥

स तेन पितृवाक्येन भृशमुद्विग्नमानसः॥ १॥

Sūta said :—Having again requested by Krouñcaki the holy sage Mārkaṇḍeya resumed the thread of the narrative and related as follows :—“The holy sage of Brāhmaṇic extraction being this agitated by the words of his departed Manes, roamed over the whole earth in quest of a bride.

कन्याभिलाषी विप्रर्षिः परिबभ्राम मेदिनीम्॥

कन्यामलभमानोऽसौ पितृवाक्येन दीपितः॥

चिन्तामवाप महतीमती वोद्विग्नमानसः॥ २॥

But a bride he could not secure anywhere. The words of his father's spirits were burning like living fire in his heart. So he easily fell in that mood in which a man often holds colloquy with himself and began to discourse as follows:

किं करोमि क्व गच्छामि कथं मे दारसंग्रहः॥

क्षिप्रं भवेन्मत्पितृणां ममाभ्युदयकारकः॥ ३॥

“Where can I secure a suitable bride for myself and thus ensure an elevated station to my fathers and to my own self in the next world?”

इति चिन्तयस्तस्य मतिर्जाता महात्मनः॥

तपसाराधयाम्येनं ब्राह्मणं कमलोद्भवम्॥ ४॥

Then having indulged in a similar strain of thought for a considerable time the high-souled one resolved to realise his end by practising penance, and accordingly began to propitiate the lotus-originated Brahmā with his austerities.

ततो वर्षशतं दिव्यं तपस्तेपे महामनाः॥

तत्र स्थितश्चिरं कालं वनेषु नियमस्थितः॥

आराधनाय स तदा परं नियममास्थितः॥ ५॥

For a hundred years thereafter, the magnanimous sage practised austere penance in that

The holy sage Mārkaṇḍeya of mighty penance, narrated the entire discourse between Ruci and his departed Manes to Krouñcaki.

forest, and meditated upon the self of his tutelary deity in perfect mastery over senses.

ततः प्रदर्शयामास ब्रह्म लोकपितामहः॥

उवाचाथ प्रसन्नोऽस्मीत्युच्यताम भिवाञ्छितम्॥ ६॥

Then Brahmā, the progenitor of the different worlds with their inmates, manifested himself in his presence and asked him to name his wished-for, boon as he had been highly pleased with his penances.

ततोऽसौ प्रणिपत्याह ब्रह्माणं जगतो गतिम्॥

पितृणां वचनात्तेन यत्कर्तुमभिवाञ्छितम्॥ ७॥

The holy sage laid himself prostrate at the feet of that appeased divinity and told the progenitor of the universe his intended course of action according to the directions of his departed Manes.

ब्रह्मोवाच

प्रजापतिस्त्वं भविता स्रष्टव्या भवता प्रजाः॥

सृष्ट्व प्रजाः सुतान्विप्रं समुत्पाद्य क्रियास्तथा॥ ८॥

कृत्वा कृताधिकारस्त्वं ततः सिद्धिमवाप्स्यसि॥

स त्वं यथोक्तिं पितृभिः ऋक्ष दारपरिग्रहम्॥ ९॥

Brahmā said :—“You shall be honoured as a patriarch in the world. You shall be the progenitor of a mighty race of offsprings, O Brāhmaṇa, it shall be your portion in this life to celebrate many a religious sacrifice and to rule the country in all the glory of a patriarchal sovereign, and then your penitential labours will be crowned with success. Be united with a handsome damsel in holy wedlock as your Manes had enjoined you to be.

कामं चेममभिध्याय क्रियतां पितृपूजनम्॥

त एव तुष्टः पितरः प्रदास्यन्ति तवेप्सितम्॥

पत्नीं सुतांश्च सन्तुष्टः किं न दद्युः पितामहाः॥ १०॥

Worship and propitiate the spirits of your departed forefathers, and marry in fulfilment of their pleasant command. Your fathers, perfectly appeased, would grant you the fruition of all your desires. What is it that is not in the gift of one's departed Manes? Fathers, duly propitiated, bless their descendants with wives and children."

मार्कण्डेय उवाच

इत्थृषिर्वचनं श्रुत्वा ब्रह्मणोऽव्यक्तजन्मनः॥
नद्या विविक्ते पुलिने चकार पितृतर्पणम्॥ ११॥
तुष्टव च पितृन्विप्रः स्तवैरभिरथादृतः॥
एकाग्रप्रयतो भूत्वा भक्तिनम्रात्मकन्धरः॥ १२॥

Markaṇḍeya said :—Having heard these words of the divine Brahmā, the eldest offspring of the Phenomenal Evolution, the holy sage offered libations of water to his departed Manes at the open and spacious foreshore of a river, and with his head bent down in devotion, and in a spirit, earnest, humble and contrite, he propitiated them with a hymn which runs as follows :

रुचिरुवाच

नमस्येऽहं पितृन् भक्त्या ये वसन्त्यधिदेवतम्॥
देवैरपि हि तर्प्यन्ते ये श्राद्धेषु स्वधोत्तरैः॥ १३॥

Ruci said:—With deep and unbounded devotion I make obeisance to the spirits of my fathers who sit beside the gods, and whom even the heaven-borns worship and propitiate with the Svadhā-ending Mantras in the course of a Śrāddha ceremony.

नमस्येऽहं पितृन् स्वर्गे ये तर्प्यन्ते महर्षिभिः॥
श्राद्धैर्मनोमयैर्भक्त्या भुक्तिमुक्तिमभीप्सुभिः॥ १४॥

I make obeisance to the Pitṛs, whom even the great sages who are seekers after both salvation and earthly enjoyment, adore in heaven and propitiate with rites of purely mental Śrāddha worship.

नमस्येऽहं पितृन्स्वर्गे सिद्धाः सन्तर्पयन्ति यान्॥
श्राद्धेषु दिव्यैः सकलैरुपहारैरनुत्तमैः॥ १५॥

I make obeisance to the Pitṛs, whom the Siddhas propitiate in heaven with offerings of

celestial produce in the course of a Śrāddha ceremony.

नमस्येऽहं पितृन् भक्त्या येऽर्च्यन्ते गुह्यकैर्दिवि॥
तन्मयत्वेन वाञ्छद्भिः ऋद्धिमात्यन्तिकीं पराम्॥ १६॥

I make obeisance to the Pitṛs, whom the Guhyakas worship in heaven with their whole soul merged in the contemplation of the former with a view to acquire infinite beatitude and unparalleled and most exalted divine-privileges.

नमस्येऽहं पितृन्मर्त्यैरर्च्यन्ते भुवि ये सदा॥
श्राद्धेषु श्रद्धयाभीष्टलोकपुष्टिप्रदायिनः॥ १७॥

I make obeisance to the Pitṛs, who are worshipped in this mortal globe with the offerings of a Śrāddha ceremony and who, when properly propitiated, bless its performer with a long line of sons and grandsons.

नमस्येऽहं पितृन्विप्रैरर्च्यन्ते भुवि ये सदा॥
वाञ्छिताभीष्टलाभाय प्राजापत्यप्रदायिनः॥ १८॥

I make obeisance to the Pitṛs, who are worshipped even by the twice-born ones in this world with a view to obtain their wished-for boons and who confer on their votaries the glories of an illustrious patriarch.

नमस्येऽहं पितृभ्ये वै तर्प्यन्तेऽरण्यवासिभिः॥
वन्यैः श्राद्धैर्यताहारैस्तपोनिर्धूतकल्मषैः॥ १९॥

I make obeisance to the Pitṛs, who are worshipped by the forest dwellers of regulated diet, with fruits and flowers—the simple, though godly, offerings of the forest tress, sanctified with the occult energy of their well-practised Yoga.

नमस्येऽहं पितृन्विप्रैर्नैष्ठिकैर्धर्मचारिभिः॥
ये संयतात्मभिर्नित्यं सन्तर्प्यन्ते समाधिभिः॥ २०॥

I make obeisance to the Pitṛs, who are worshipped and propitiated with the sacred energy of their Samādhi Yoga by Brāhmaṇas exercising a perfect control over their senses, and the propulsions of whose minds have become one with the principles of virtue.

नमस्येऽहं पितृञ्छाद्भ्य राजन्यास्तर्पयन्ति यान्॥
कव्यैरशोषै धिबल्लोकद्वयफलप्रदान् ॥ २१॥

I make obeisance to the Pitṛs, who are worshipped by crowned heads and potentates with various victuals of costly manuncture and who when duly propitiated, bless their votaries with blessings which take effect both in this world and the next.

नमस्येऽहं पितृन्वैश्वैरर्च्यन्ते भुवि ये सदा॥

स्वकर्माभिरतैर्त्रित्यं पुष्पधूपान्नवारिभिः॥ २२॥

I make obeisance to the Pitṛs whom the Vāiśyas (members of the trading caste) who are always mindful of their own work, worship with flowers, incense-sticks, boiled rice and water.

नमस्येऽहं पितृञ्छाब्दे शूद्रैरपि च भक्तितः॥

सन्तर्प्यते जगत्कृत्स्नं नाम्ना ख्याताः सुकालिनः॥ २३॥

I make obeisance to the Pitṛs, who are worshipped even by the Śūdras and are known as the Sukālinas.

नमस्येऽहं पितृञ्छाब्दे पाताले ये महासुरैः॥

सन्तर्प्यन्ते सुधाहारास्त्यक्तदम्भमदैः सदा॥ २४॥

I make obeisance to the Pitṛs whom the great demons worship in the nether worlds, foregoing the pleasures of wine, bestial food, boisterousness and animalism.

नमस्येऽहं पितृञ्छाब्दैरर्च्यन्ते ये रसातले॥

भोगैरशेषैर्विधिवन्नागैः कामानभीप्सुभिः॥ २५॥

I make obeisance to the Pitṛs whom the various serpents worship in the nether world with a variety of costly oblations for the fruition of their heart-felt objects.

नमस्येऽहं पितृञ्छाब्दैः सर्पैः सन्तर्पितान्सदा॥

तत्रैव विधिवन्मन्त्रभोगसम्पत्समन्वितैः॥ २६॥

पितृन्मस्ये निवसन्ति साक्षाद्ये

देवलोकेऽथ महीतले वा॥

तथान्तरिक्षे च सुरारिपूज्यास्ते

वै प्रतीच्छन्तु मयोपनीतम्॥ २७॥

I make obeisance to the Pitṛs whom the snakes worship with the gift of their incantations, etc. I make obeisance to the Pitṛs who dwell in my presence, or on earth, or in the welkin, and to those who ramble in the glorious fields of heaven, adored by the lord of the

celestials. May they deign to accept the offerings which I have made at this place.

पितृन्मस्ये परमार्थभूता

येवै विमाने निवसन्त्यमूर्ताः॥

यजन्ति यानस्तमलैर्मनो

भिर्योगीश्वराः क्लेशविमुक्तिहेतूः॥ २८॥

I make obeisance to the Pitṛs, who live in heaven as embodied beings, and who form the highest object of thought and contemplation, and whose satisfaction is the summum bonum of human existence and whom the adepts in Yoga worship in a pure and unspotted heart for exemption from pain and miseries of successive re-births.

पितृन्मस्ये दिवि ये च मूर्ताः

स्वधाभुजः काम्यफलाभिसन्धौ॥

प्रदानशक्ताः सकलेप्तिमतानां

विमुक्तिदा येऽनभिसंहितेषु॥ २९॥

I make obeisance to the Pitṛs who dwell as embodied beings in heaven, living upon the libations of clarified butter cast in the course Śrāddha the accompaniment of the Svadhā Mantras, and who are capable of granting all wished-for boons to their votaries; crown with success all ceremonial rites undertaken for the fruition of any definite object; and are the liberators from all undesirable situations.

तृप्यन्तु तेऽस्मिन्पितरः समस्ता

इच्छावतां ये प्रदिशन्ति कामान्॥

सुरत्वमिन्द्रत्वमितोऽधिकं वा

गजाश्वरत्नानि महागृहाणि॥ ३०॥

May my fathers in heaven be propitiated in the present Śrāddha ceremony. May my Pitṛs, who grant all sorts-of boons to persons soliciting them, and in whose gifts are the sovereignty of heaven, horses, elephants, cars, gem-studded dwellings and other paraphernalia of riches, be pleased with the present Śrāddha ceremony celebrated for their satisfaction.

सोमस्य ये रश्मिषु येऽर्कबिम्बे

शुक्ले विमाने च सदा वसन्ति॥

तृप्यन्तु तेऽस्मिन्पितरोऽन्नतो

यैर्गन्धादिना पुष्टिमितो व्रजन्तु॥ ३१॥

May the spirits of my departed forefathers, who float in the moon-beam and ride on the white rays of solar light, be pleased with the present ceremony, and may they thrive on the offerings of flowers, perfumes, etc., offered in the course hereof.

येषां हुतेऽग्नौ हविषा च

तृप्तिर्ये भुञ्जते विप्रशरीरसंस्थाः॥

ये पिण्डदानेन मुदं प्रयान्ति

तृप्यन्तु तेऽस्मिन्पितरोऽन्नतोयैः॥ ३२॥

May the souls of my departed ancestors, who take delight in a well-kindled sacrificial fire blazing with the libations of clarified butter, and who, by temporarily residing in the bodies of the Brāhmaṇas invited on the occasion, partake of what is offered to them in the course of a Śrāddha ceremony, be pleased with the offerings of boiled rice and libations of water offered to them in the present ceremony.

ये खड्गमांसेन सुरैरभीष्टैः

कृष्णैस्तिलैर्दिव्य मनोहरैश्च॥

कालेन शाकेन महर्षिवर्यैः

संप्रीणितस्ते मुदमत्र यान्तु॥ ३३॥

May the Pitṛs whom the gods worship with the flesh of a rhinoceros and the offerings of black sesamum of celestial origin, and whom the holy sages propitiate with dishes of cooked and prepared pot-herbs, known as the Kāla Śāka, be pleased with the present ceremony undertaken for their propitiation.

काव्यान्यशेषाणि च यान्य

भीष्टान्यतीव तेषां मम पूजितानाम्॥

तेषाञ्च सान्निध्यमिहास्तु पुष्प

गन्धाम्बुभोज्येषु मया कृतेषु॥ ३४॥

In the present ceremony I invoke the presence of the revered souls of my departed ancestors, who are extremely fond of obsequious cakes, in order they might receive the offerings of boiled rice, and perfumes, and libations of water to be offered to them at its close.

दिनेदिने ये प्रतिगृह्णतेऽर्चा

मासान्तपूज्या भुवि येऽष्टकासु॥

ये वत्सरान्तेऽभ्युदये च पूज्याः

प्रयान्तु ते मे पितरोऽत्र तुष्टिम्॥ ३५॥

May my departed Manes, who receive our loving homage every day and are worshipped every month on the occasion of an Aṣṭaka ceremony and at the close of each year under the auspices of a Vṛddhi Śrāddha, be pleased with the present ceremony.

पूज्या द्विजानां कुमुदेन्दुभासो

ये क्षत्रियाणां ज्वलनार्कवर्णाः॥

तथाविशां ये कनकावदाता

नीलीप्रभाः शूद्रजनस्य ये च॥ ३६॥

तेऽस्मिन्समस्ता मम

पुष्पगन्धधूपाम्बुभोज्या दिनिवेदनेन॥

तथाग्निहोमेन च यान्ति तृप्तिं सदा

पितृभ्यः प्रणतोऽस्मि तेभ्यः॥ ३७॥

May the departed Manes of the Brāhmaṇas, who shine with the cool and mellow lustre of the moon-beam, and the departed Manes of the Kṣatriyas, who shine With the dazzling effulgence of the noon-day sun, and the departed Manes of the Vaiśyas whose complexions are as the colour of molten gold, and the departed Manes of the Śūdras whose complexions are deep blue, combinedly grace the present ceremony with their august presence, and be pleased with the offerings of flowers, perfumes, and edibles, etc., and the sweet exhalations of clarified butter cast in the sacrificial fire. Perpetually do I make obeisance to the Pitṛs.

ये देवपूर्वाण्यभितृप्तिहेतोर-

श्नन्ति कव्यानि शुभाहृतानि॥

तृप्ताश्च ये भूतिसृजो

भवन्तितृप्यन्तु तेऽस्मिन्प्रणतोऽस्मि तेभ्यः॥ ३८॥

May the Pitṛs, who partake of the obsequious cakes just after they had been eaten by the gods, and who, when duly appeased, confer prosperity upon their votaries, be pleased with the present ceremony. I make obeisance to them.

रक्षांसि भूतान्यसुरास्तथोग्रा-

त्रिणाशयन्तु त्वशिवं प्रजानाम्॥

आद्याः सुराणाममेरुशेषूज्यास्तृप्यन्तु
तेऽस्मिन्प्रणतोऽस्मितेभ्यः॥३९॥

May the Pitṛs, the mighty members of the celestial hierarchy, imd revered by the gods, destroy the demons, and the monsters and the evil spirits and all other baneful visitations in the universe. I make obeisance to the Pitṛs.

अग्निष्वात्ता बर्हिषद आन्यपाः सोमपास्तथा॥
व्रजन्तु तृप्तिं श्राद्धेऽस्मिन्पितरस्तर्पिता मया॥ ४०॥

May the different clans of the Pitṛs, such as the Agniṣvāttās, the Varṣadas, the drinkers of clarified butter, and the drinkers of the expressed juice of the Soma-plant, be propitiated in the present Śrāddha ceremony.

अग्निष्वात्ताः पितृगणाः प्राचीं रक्षन्तु मे दिशम्॥
तथा बर्हिषदः पान्तु याम्यां मे पितरः सदा॥

प्रतीचीमान्यपास्तद्वदुदीचीमपि सोमपाः॥ ४१॥

I have propitiated the souls of my departed forefathers May the members of the Agni-Svatta clan of the Pitṛs, guard my person in the east. May the members of the Varṣada clan of that celestial order, protect me in the south. May the drinkers of sacrificial clarified butter protect me in the west, and the drinkers of the expressed juice of the Divine Soma plant, defend me in the east.

रक्षो भूतपिशाचेभ्यस्तथैवासुरदोषतः ॥
सर्वतः पितरो रक्षां कुर्वन्तु मम नित्यशः॥ ४२॥

May the Pitṛs perpetually guard me against the malign influences of ghosts, demons, monsters, and Piśācas.

विश्वो विश्वभुगाराध्यो धन्यः शुभाननः॥
भूतिदो भूतिकृद् भूतिः पितृणां ये गणा नव॥ ४३॥

The nine clans of Pitṛs are named as the Viśvas, the Viśvabhugs, the Aradhyas, the Dharmas, the Dhanyas, the Śubhānanas, the Bhūtīdās, the Bhūtikṛds, and the Bhūtis.

कल्याणः कल्यदः कर्ता कल्यः कल्यतराश्रयः॥
कल्यताहेतुरनघः षडिमे ते गणाः स्मृताः॥ ४४॥

The six other clans of the same celestial order, are known as the Kalyāṇas, the Kalyādās, the Kartas, the Kalyatarāśrayas, and the Kālyatahetu.

वरो वरेण्यो वरदस्तुष्टिदः पुष्टिदस्तथा॥
विश्वपाता तथा धाता सप्तैते च गणाः स्मृताः॥ ४५॥

The seven other clans of the same divine order, are called the Varas, the Varenṇyas, the Varadas, the Tuṣṭidās, the Puṣṭidās, the Viśvapātas, and the Dhātās.

महान्महात्मा महितो महिमावान्महाबलः॥
गणाः पञ्च तथैवैते पितृणां पापनाशनाः॥ ४६॥

The five clans of the same order, are named as the Mahān, the Matmās, the Mahitas, the Mahimāvanas and the Mahābalas.

सुखदो धनदश्चान्यो धर्मदोऽन्यश्च भूतिदः॥
पितृणां कथ्यते चैव तथा गणसचतुष्टम्॥ ४७॥
एकत्रिंशत्पितृगणा यैर्व्याप्तमखिलं जगत्॥
त एवाल पितृगणास्तुष्यन्तु च मदाहितात्॥ ४८॥

The four remaining clans of the same order, are called the Sukhadās, the Dharmādās, and the Bhūtīdās, thus making thirty-one clanships in all, who guard the different approaches of the heaven, and are distributed all over the universe for the good of its inmates. May all of them be pleased with the present ceremony, duly inaugurated for their propitiation.

मार्कण्डेय उवाच

एवं तु स्तुवतस्तस्य तेजसो राशिरुच्छ्रितः॥
प्रादुर्बभूव सहसा गगनव्याप्तिकारकः॥ ४९॥

Mārkaṇḍeya said :—While Ruci was thus devoutly hymnising his departed Manes, a vast column of light suddenly shot across the heaven, and, behold, the universe stood entranced, wrapped in that mystic glow.

तद्द्रष्ट्वा सुमहत्तेजः समाच्छाद्य स्थितं जगत्॥
जानुभ्यामवनीं गत्वा रुचिः स्तोत्रमिदं जगौ॥ ५०॥

Ruci looked up and beheld that glorious phenomenon in mute wonder, and began to recite the following hymn on bent down knees.

रुचिरुवाच

अर्चितानाममूर्तानां पितृणां दीप्ततेजसाम्॥
नमस्यामि सदा तेषां ध्यानिनां दिव्यचक्षुषाम्॥ ५१॥

Ruci said :—Ever do I make obeisance to the Pitṛs, who are resplendent and disembodied

spirits, endued with the faculty of spiritual vision, and always absorbed in the contemplation of the supreme Bramha.

इन्द्रादीनां च नेतारो दक्षमारीचयोस्तथा॥

सप्तर्षीणां तथान्येषां तान्नमस्यामि कामदान्॥ ५२॥

I make obeisance to the Pitṛs, who are the leaders of such celestial potentates as Indra, etc., and direct such holy sages as Dakṣa, Marīci, etc., who constitute the holy fraternity of the seven sages, in the path of truth and light, and who confer all boons upon their suppliants.

मन्वादीनां च नेतारः सूर्याचन्द्रमसोस्तथा॥

तान्नमस्याम्यहं सर्वाण्यितृनप्युदधावपि॥ ५३॥

I make obeisance to the Pitṛs who are the leaders of such mighty law-givers as Manu, etc., and who direct the sun and the moon in their path of heavenly duty.

नक्षत्राणां ग्रहाणां च वाय्वग्न्योर्नभसस्तथा॥

द्यावापृथिव्योश्च तथा नमस्यामि कृताञ्जलिः॥ ५४॥

प्रजापतेः कश्यपाय सोमाय वरुणाय च॥

योगेश्वरेभ्यश्च सदा नमस्यामि कृताञ्जलिः॥ ५५॥

नमो गणेभ्यः सप्तभ्यस्तथा लोकेषु सप्तसु॥

स्वायम्भुवे नमस्यामि ब्रह्मणे योगचक्षुषे॥ ५६॥

I make obeisance to the Pitṛs, who contro the movements of the wind, guide the stars and planets in their orbits and sojourns, uphold the welkin, make the fire bum with its natural hel and glare, and fill in the earth and heaven and the space lying between them. With blended palms, I make obeisance to Prajāpati, to Kaśyapa to Soma, to Varuṇa, to the lord of all religion sacrifices I make obeisance to the seven clans of the Pitṛs, who dwell in the seven regions or worlds. I make obeisance to the self-begotten Bramhā whose vision is the light of Yoga (divine communion).

सोमाधारान्पितृगणान्योगमूर्तिधरांस्तथा॥

नमस्यामि तथा सोमं पितरं जगतामहम्॥ ५७॥

I make obeisance to the Soma-drinking Pitṛs who are possessed of astral bodies. I make obeisance to the Moon God and the father of the universe.

अग्निरूपांस्तथैवान्यानमस्यामि पितृनहम्॥

अग्निसोममयं विश्वं यत एतदशेषतः॥ ५८॥

ये च तेजसि ये चैते सोमसूर्याग्निमूर्तयः॥

जगत्स्वरूपिणश्चैव तथा ब्रह्मस्व रूपिणः॥ ५९॥

I make obeisance to the fiery-bodied Pitṛs, as well as to those whose persons are composed of the cooling principle in the universe. The two fundamental principles (fiery and cooling) run through all objects, and hence either they are fiery (heat making) or cooling (watery, albuminous) in their potencies. With a controlled heart I make obeisance to all the Yogins and the Pitṛs, who form the illuminating principle of light, and manifestly shine in the sun, in the moon and fire, and who are the models of creation and are identical with the Self of Supreme Bramhā.

तेभ्योऽखिलेभ्यो योगिभ्यः पितृभ्यो यतमानसः॥

नमोनमो नमस्तेऽस्तु प्रसीदन्तु स्वधाभुजः॥ ६०॥

May the Pitṛs who live upon the sweet exhalations of clarified butter cast in the sacrificial fire in the accompaniment of the Svadhā Mantras, be pleased with the performance of the present ceremony.

मार्कण्डेय उवाच

एवं स्तुतास्ततस्तेन तजसो मुनिसत्तमाः॥

निश्चक्रमुस्ते पितरो भासयन्तो दिशो दश॥ ६१॥

निवेदनञ्च यत्नेन पुष्पगन्धानुलेपनम्॥

तद्भूषितानथ स तान्दृशे पुरतः स्थितान्॥ ६२॥

Mārkaṇḍeya said :—Having been thus propitiated by Ruci, the best of the holy sages appeared to him in quick succession, illumining the ten quarters of heaven with the effulgence of their own spiritual bodies, and decked with the same sandal pastes and garlands of flowers which he had offered to them in the course of that Śrāddha ceremony.

प्रणिपत्य रुचिर्भक्त्या पुनरेव कृताञ्जलिः॥

नमस्तुभ्यं नमस्तुभ्यमित्याह पृथगादृतः॥ ६३॥

ततः प्रसन्नाः पितरस्तमूचुर्मनिसत्तमम्॥

वरं वृणीष्वेति स तानुवाचानतकन्धरः॥ ६४॥

Then Ruci, having again made obeisance to

them, addressed them for the second time as follows :—"With blended palms I make obeisance to each of you, O you Pitris!" Whereupon the Pitris!, appeased by his devotion and humility, asked him to name his boon, to which Ruci, with his head hung down in deep humility, replied as follows :—

रुचिरुवाच

प्रजानां सर्गकर्तृत्वमादिष्टं ब्रह्मणा मम॥

सोऽहं पत्नीमभप्सामि धन्या दिव्यां प्रजावतीम्॥ ६५॥

"I have been directed by the god Brahmā to beget children and propagate my species. Accordingly most fervently do I pray for a noble and fruitful wife of celestial origin."

पितर ऊचुः

अत्रैव सद्यः पत्नी ते भवत्वतिमनोरमा॥

तस्याञ्च पुत्रो भविता भवतो मुनिसत्तमः॥ ६६॥

मन्वन्तराधिपो धीमांस्त्वन्नमैवोपलक्षितः॥

रुचे ! रौच्य इति ख्यातिं प्रयास्यति जगत्त्रये॥ ६७॥

The Fathers replied :—"O you, the best of the holy sages, this very day you shall be united with an extremely handsome wife. By her you shall have a son, O Ruci, who would be named Roucyā after your honoured self, and who would rule the universe as a patriarch and law-giver.

तस्यापि बहवः पुत्रा महाबलपराक्रमाः॥

भविष्यन्ति महात्मानः पृथिवीपरिपालकाः॥ ६८॥

त्वं च प्रजापतिर्भूत्वा प्रजाः सृष्ट्वा चतुर्विधाः॥

क्षीणाधिकारो धर्मज्ञस्ततः सिद्धिमवाप्स्यसि॥ ६९॥

स्तोत्रेणानेन च नरो योऽस्मांस्तोष्यति भक्तितः॥

तस्य तुष्टा वयं भोगानात्मजं ध्यानमुत्तमम्॥ ७०॥

He shall be the fore-runner of a mighty race of kings, high souled and victorious, who would govern the whole Earth. You in your old age, would retire from the world, decked with the full glory of a pious and revered patriarch, and shall attain your penitential success and salvation.

आयुरारोग्यमर्थं च पुत्रपौत्रादिकं तथा॥

वाञ्छद्भिः सततं स्तव्याः स्तोत्रेणानेन वै यतः॥ ७१॥

Blessed is the man who recites the aforesaid

hymn for our satisfaction, for he will be blest with sons and a long life, of progeny, and all the creature comforts in this life.

श्राद्धेषु य इमं भक्त्या त्वस्मत्प्रीतिकरं स्तवम्॥

पठिष्यति द्विजाग्याणां भुजतां पुरतः स्थितः॥ ७२॥

A suppliant for lfealth, longevity and the blessings of fatherhood, shall do will to propitiate us with a recitation of the aforesaid hymn.

स्तोत्रश्रवणसंप्रीत्या सन्निधाने परे कृते॥

अस्माभिरक्षयं श्राद्धं तद्विष्यत्यसंशयम्॥ ७३॥

यद्यप्यश्रोत्रियं यद्यप्युपहतं भवेत्॥

अन्यायोत्तवित्तेन यदि वा कृतमन्यथा॥ ७४॥

A recitation of the hymn at the close of a Śrāddha ceremony and before an assembly of Brāhmaṇas sitting down at their meals, would bear 'immortal fruits through our intercession.

अश्राद्धार्हैरुपहतैरुपहारैस्तथा कृतैः॥

अकालेऽप्यथ वा देशे विधिहीनमथापि वा॥ ७५॥

अश्रद्धया वा पुरुषैर्दम्भमाश्रित्य यत्कृतम्॥

अस्माकं तृप्ये श्राद्धन्तयाप्येतदुरीरणात्॥ ७६॥

Verily does it recitation make a Śrāddha ceremony, endearing to us, even if it is not attended by Brāhmaṇas well-versed in the Vedas (Śrotriyas), or is any way vitiated as to its procedure, or is celebrated with ill-gotten gain, or is attended by men who should not be invited on such an occasion, or performed at an improper place or time, or out of a spirit of bravado.

यत्रैतत्पठ्यते श्राद्धे स्तोत्रमस्मत्सुखावहम्॥

अस्माकं जायते तृप्तिस्तत्र द्वादशवार्षिकी॥ ७७॥

The satisfaction which we derive from a Śrāddha ceremony, in the course of which the hymn is recited, lasts us, O child, for a continuous period of twelve years.

हेमन्ते द्वादशाब्दानि तृप्तिमेतत्प्रयच्छति॥

शिशिरे द्विगुणाब्दानि तृपितं स्तोत्रमिदं शुभम्॥ ७८॥

A single recitation of the hymn in the forepart of winter (Hemanta) gives us a satisfaction which lasts for twelve years. A single recitation of the hymn in winier gives us a satisfaction which continues for twice as many number (twenty-four) of years.

वसन्ते षोडश समास्तुप्तये श्राद्धकर्मणि॥
ग्रीष्मे च षोडशैवैतत्पठितं तृप्तिकारकम्॥ ७९॥

The aforesaid hymn, recited in the course of a Śrāddha ceremony performed in spring, furnishes us with a sense of repletion which lasts for a continuous period of sixteen years.

विकलेऽपि कृते श्राद्धे स्तोत्रेणानेन साधिते॥

वर्षासु तृप्तिरस्माकमक्षय्या जायते रुचे॥ ८०॥

O Ruci, a Śrāddha ceremony, otherwise vitiated, or made defective as to its procedure, may be remedied by a single recitation of the hymn under discussion.

O Ruci, infinite is the pleasure which we derive from a recitation of the hymn during the rainy season.

शरत्कालेऽपि पठितं श्राद्धकाले प्रयच्छति॥

अस्माकमेतत्पुरुषैस्तृप्तिं पंचदशाब्दिकीम्॥ ८१॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे रुचिकृतपितृस्तोत्रं नामैकानेनवतितमोऽध्यायः॥ ८९॥

अध्यायः ९० / Chapter 90

मार्कण्डेय उवाच

ततस्तस्मान्नदीमध्यसात्समुत्तस्थौ मनोरमा॥

प्रम्लोचा नाम तन्वंगी तत्समीपे वराप्सराः॥ १॥

सा चोवाच महात्मानं रुचिं सुमधुराक्षरम्॥

प्रसादयासाम भूयः प्रम्लोचा च वराप्सराः॥ २॥

Mārkaṇḍeya said :—The tranquil bosom of that lonely pool was stirred for a moment, and, behold, there appeared to Ruci, Pramloca, the selender-waisted water nymph of celestial beauty.

अतीव रूपिणी कन्या मत्प्रसाद्वरांगना॥

जाता वरुणपुत्रेण पुष्करेण महात्मना॥ ३॥

The nymph solaced him with many a sweet and encouraging words and addressed him as follows :—Puṣkara, the son of Varuṇa, the Ocean God, has begot on me a handsome daughter of uncommon beauty.

तां गुहाण मया दत्तां भार्यार्यै वरवर्णिनाम्॥

मनुर्महामतिस्तस्यसां समुत्पत्त्यति ते सुतः॥ ४॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे प्रम्लोचागमनं नाम नवतितमोऽध्यायः॥ ९०॥

The satisfaction which we derive from a recitation of the hymn in autumn, lasts us for fifteen years.

यस्मिन् गेहे च लिखितमेतत्तिष्ठति नित्यदा॥

सन्निधानं कृते श्राद्धे तत्रास्माकं भविष्यति॥ ८२॥

We grace a Śrāddha ceremony with our presence in the event of its being performed in a room in which the hymn stands transcribed.

तस्मादेतत्त्वया श्राद्धे विप्राणां भुञ्जतां पुरः॥

श्रावणीयं महाभाग अस्माकं पुष्टिकारकम्॥ ८३॥

Therefore, O you of mighty heritage, you shall recite the hymn before an assembly of Brāhmaṇas invited on the occasion of a Śrāddha ceremony and seated at their meals, whereby you would ensure infinite and eternal satisfaction to us, your departed Manes."

Do you take her as thy lawful bride at my hands, O sage. By her you shall have a son of rare talents who would be the future law-giver of the universe.

मार्कण्डेय उवाच

तथेति तेन साप्युक्ता तस्मात्तोयाद्वपुष्मतीम्॥

उद्धार ततः कन्यं मानिनीं नाम नामतः॥ ५॥

नद्याश्च पुलिने तस्मिन्स मुनिर्मुनिसत्तमाः॥

जग्राह पाणिं विधिवत्समानीय महामुनिः॥ ६॥

Mārkaṇḍeya said :—Then Ruci, having consented to her proposal, drew that beautiful virgin out of the water of that lonely pool and duly married her on its green-clad bank.

तस्यां तस्य सुतो जज्ञो महावीर्यो महाद्युतिः॥

रुचे रौच्य इति ख्यातो यो मया पूर्वमीरितः॥ ७॥

By her he had a son, named Roucyra after his honoured self, who had been a Manu (law-giver) of the universe, as narrated before.

अध्यायः ९१ / Chapter 91

सूत उवाच

स्वायम्भुवाद्या मुनयो हरिं ध्यायन्ति कर्मणा॥
 व्रताचारार्चनाध्यानस्तुतिजप्यपरायणाः॥ १॥
 देहेन्द्रियमनोबुद्धिप्राणाहंकारवर्जितम्॥
 आकशेन विहीनं वै तेजसा परिवर्जितम्॥ २॥

Sūta said :—The Manus, such as Svayambhuvas, etc., observe the rules of penance, worship, contemplation prayer, etc., recite the Mantras sacred to the God Hari, and meditate upon His eternal Self, which is shorn of body senses, mind, intellect, vitality and the sense of egoism. The sky does not constitute His Self, nor does heat (light) enter into its composition.

उदकेन विहीनं वै तद्धर्मपरिवर्जितम्॥
 पृथिवीरहितं चैव सर्वभूतविवर्जितम्॥ ३॥

Water does not enter into the composition of His Supreme Self, nor do the attributes which characterise . that material element, affect that eternal entity. Similarly, it is above all the fundamental principles of the earth matter, and it necessarily beyond the operative zone of virtues which specifically belong to that essential substance.

भूताध्यक्षं तथा बद्ध नियन्तारं प्रभुं विभुम्॥
 चैतन्यरूपतारूपं सर्वाध्यक्षं निरञ्जनम्॥ ४॥

Controller of all beings and becomings, he is the ever enlightened, ever wakeful One, the director and lord of all, the final receptacle of all force and energy, shorn of all illusion, and identical with pure consciousness.

मुक्तसङ्गं महेशानं सर्वदेवप्रपूजितम्॥
 तेजोरूपमसत्त्वं च तपसा परिवर्जितम्॥ ५॥

He is One, and without a second or companion, the supreme God, represented by light though void of fundamental quality of illumination (Sattva) and is hence beyond the necessity of practising any austerity.

रहितं रजसा नित्यं व्यतिरिक्तं गुणैस्त्रिभिः॥
 सर्वरूपविहीनं वै कर्तृत्वादिविवर्जितम्॥ ६॥

He is shorn of the quality of Rajas, and the three fundamental qualities of Sattva, Rajas and

Tamas, do not affect his Supreme Self. He has no shape, is devoid of all action and desire, and is pure and incapable of sin and evil.

वासनारहितं शुद्धं सर्वदोषविवर्जितम्॥
 पिपासावर्जितं तत्तच्छो कमोहविवर्जितम्॥ ७॥

Hankerings cannot assail him, nor griefs and ignorance can disturb the infinite serenity of His eternal Self.

जरामरणहीनं वै कूटस्थं मोहवर्जितम्॥
 उत्पत्तिरहितं चैव प्रलयेन विवर्जितम्॥ ८॥

He knows no old age, death or decay. With out end or origin, he lies inherent in all, the eternal witness of the process of phenomenal evolution and from whose vision nothing lies hidden or veiled and which nescience itself can not cloud.

सत्यं सर्वाचारहीनं निष्कलं परमेश्वरम्॥
 जाग्रत्स्वप्नसुषुप्त्यादिवर्जितं नामवर्जितम्॥ ९॥

He is the perfect and absolute truth, the Supreme God, one and indivisible, beyond all rules of ethics, nameless, and knows no sleep, nor dream, nor wakening.

अध्यक्ष जाग्रदादीनां शान्तरूपं सुरेश्वरम्॥
 जाग्रदादिस्थितं नित्यं कार्यकारणवर्जितम्॥ १०॥

He is the only real factor in individual consciousness that makes the states of wakening, etc., possible. He is the personified peace, the lord of the gods and the celestials. He is real, and, as such, underlies the states of wakening, etc., void of the necessary categories of cause and effect.

सर्वदृष्टं तथा मूर्तं सूक्ष्मं सूक्ष्मतरं परम्॥
 ज्ञानदृक् श्रोत्रविज्ञानं परमानन्दरूपकम्॥ ११॥

He is imaged in the phenomenal universe, and is accordingly seen by all. He is the most invisible of all invisible entities, and, as such, can be only perceived by means of pure knowledge, or through scriptural learning.

विश्वेन रहितं तद्वत्तैजसेन विवर्जितम्॥
 प्राज्ञेन रहितञ्चैव तुरीयं परमाक्षरम्॥ १२॥

He is the highest felicity, beyond all material

process of creation or construction. He is shorn of intellect, and is beyond the process of intellection, and is identical with the fourth stage of pure consciousness (Turiya).

सर्वगोप्तु सर्वहन्तु सर्वभूतात्मरूपि च॥
बुद्धिधर्मविहीनं वै निराधारं शिवं हरिम्॥ १३॥

He is the protector and destroyer of all. Beyond all virtues and attributes, he is the soul of all created beings. Without any receptacle to hold him in, he directs the universe in the path of light and benediction: He is Śiva (the blissful one, the highest bliss). He is Hari, the remover of all sin and misery.

विक्रियारहितं चैव वेदान्तैर्वेद्यमेव च॥
वेदरूपं परं भूतमिन्द्रियेभ्यः परं शुभम्॥ १४॥

He suffers no change, nor knows any modification. He is known only through the teachings of the Vedānta philosophy. He is personified knowledge, the real substantial substratum whose attributes and senses inform us of.

शब्देन वर्जितञ्चैव रसेन च विवर्जितम्॥
स्पर्शेन रहितं देवं रूपमात्रविवर्जितम्॥ १५॥

॥ इति श्रीगरुडे महापुराणे प्रथमखण्डे आचारकाण्डे हरिध्यानं नामैकनवतितमोऽध्यायः॥ ९१॥

अध्यायः ९२ / Chapter 92

रुद्र उवाच

विष्णोर्ध्यानं पुनर्ब्रूहि शङ्खचक्रगदाधर॥
येन विज्ञातमात्रेण कृतकृत्यो भवेन्नरः॥ १॥

Rudra said :—"Relate to me, O thou, the wielder of lotus, mace, discus! and conch shell, the mode of meditating upon the divine self of Viṣṇu, a knowledge whereof leads to salvation.

हरिरुवाच

प्रवक्ष्यामि हरेर्ध्यानं मायातन्त्रविमर्दकम्॥
मूर्तामूर्तादिभेदेन तद्ध्यानं द्विविधं हर॥ २॥
अमूर्तं रुद्र कथितं हन्त मूर्तं ब्रवीम्यहम्॥
सूर्यकोटिप्रतीकाशो जिष्णुर्भाजिष्णुरेकतः॥ ३॥

Said the god Hari :— Yes, I shall describe to you the mode of contemplating the divine self of Viṣṇu, which is of two sorts, according as

रूपेण रहितं चैव गन्धेन परिवर्जितम्॥
अनादि ब्रह्म रन्धान्तमहं ब्रह्मास्मि केवलम्॥ १६॥

He is without the faculties of hearing, taste, touch, vision and smelling. He is without any origin, and lies inherent in the topmost cavity of the human brain, dawning upon the individual consciousness only to establish its identity with his eternal Self, a fact which the human mind interprets in its experience of "I am He."

एवं ज्ञात्वा महादेव ध्यानं कुर्व्यसांजितेन्द्रियः॥
ध्यानं यः कुरुते होवं स भवेद्ब्रह्म मानवः॥ १७॥

O thou, the supreme god, having realised this experience in mind, and having cast his whole self in the thought-mould of "I am He" a man should meditate upon the self of the supreme Brahman.

इति ध्यानं समाख्यातिमीश्वरस्य मया तव॥
अधुना कथयाम्यन्यत्किन्तद्ब्रूहि वृषध्वज॥ १८॥

He, who does this, is no other than the supreme One. I have disclosed to you the mode of contemplating the self of the supreme God. Now tell me, Rudra, whatever else you want me to speak about.

the embodied or disembodied self of the god is meditated upon. O Rudra, in the preceding chapter I have discoursed on the latter mode, now hear me describe the process of contemplating the imaged or the embodied self of that deity. A seeker of salvation should meditate upon the god as burning with the combined effulgence of a million of suns, and moving about in the infinite space with the dignity of unquestioned prowess and unobstructed energy.

कुन्दगोक्षीरधवलो हरिर्ध्वयो मुमुक्षुभिः॥
विशालेन सुसौम्येन शंखेन च समन्वितः॥ ४॥
सहस्रादित्यतुल्येन ज्वालामालोग्ररूपिणा॥
चक्रेण चान्वितः शान्तो गदाहस्तः शुभाननः॥ ५॥

The complexion of his divine body should be contemplated to be white as the hue of a

Kunda flower. In the alter native, the god should be contemplated as burning with the combined effulgence of a thousand suns, and dreadful to look at through an excess of light, and as wielding a large and beautiful conch shell, a discus, a lotus flower, and a mace in his four hands, his face beaming with the calmness of divine peace.

किरीटेन महार्हेण रत्नप्रज्वलितेन च॥

सायुधः सर्वगो देवः सरोरुहधरस्तथा॥ ६॥

The crown or the head-gear of the god, should be contemplated as shining with the scintillations of a myriad of gems, and his attendants should be likewise contemplated as waiting upon his gracious divinity.

वनमालाधरः शुभ्रः समांसो हेमभूषणः॥

सुवस्त्रः शुद्धदेहश्च सुकर्णः पद्मसंस्थितः॥ ७॥

The mental picture, in the present instance, would not be complete without decorating the central figure with a garland of full-blown wild flowers.

हिरण्यशरीरश्च चारुहारी शुभाङ्गदः॥

केयूरेण समायुक्तो वनमालासमन्वितः॥ ८॥

The image should be placed mentally on a full-blown, lotus flower, decked with bracelets, necklace, etc., of celestial manufacture.

श्रीवत्सकौस्तुभयुतो लक्ष्मी वन्द्येक्षणांनितः॥

अणिमादिगुणैर्युक्तः सृष्टिसंहारकारकः॥ ९॥

The diamond Koustubha should be imagined as dangling over the region of his breast, grown over with the peculiar ringlets of hair, known as the Śrīvatsam.

मुनिध्ययोऽसुरध्येयो देवध्येयोऽतिसुन्दरः॥

ब्रह्मादिस्तम्बपर्यन्तभूतजातहृदि स्थितः॥ १०॥

The imaginary person of this creator and destroyer of the universe, whom the gods and the holy sages contemplate in their celestial and sylvan retreats, should be contemplated as composed of the beatific attributes of Animā, etc., the different grades of conscious animalism, from the minutest animalculum to the mightiest Brahmā, as having had their seats in the cardiac region of the image.

सनातनोऽव्ययो मेध्यः सर्वानुग्रहकृत्प्रभुः॥

नारायणो महादेवः स्फुरन्मकरकुण्डलः॥ ११॥

Thus the mental picture of the god should be completed, and the votary should worship it with the knowledge that the deity imaged in his heart, is but the reflection of that primal light, the god of the gods, the absolute purity, the lord of all, and the only being equally compassionate towards all created life.

सन्तापनाशनोऽभ्यर्च्यो मंगल्यो दुष्टनाशनः॥

सर्वात्मा सर्वरूपश्च सर्वगो ग्रहनाशनः॥ १२॥

He is the ever blissful lord, the regenerator of the the human soul, and the destroyer of the threefold misery. He punishes the wicked, exhorts the good in the path of lightousness, is the soul of all, allpervading, and the appeaser of all malignant stars.

चार्वगुलीयसंयुक्तः सुदीप्तनख एव च॥

शरण्यः सुखकारी च सौम्यरूपो महेश्वरः॥ १३॥

The beautiful circles of light which serve to relieve the darkness of the night, are his finger-rings. He is the primary source of all forms, and all shapes lie inherent in his disembodied spirit. He is the supreme god, the perfect beauty, the grand and final resort or all, the fountainhead from which equal felicity flows to all.

सर्वालङ्कारसंयुक्तश्चारुचन्दनचर्चितः॥

सर्वदेवसमायुक्तः सर्वदेवप्रियङ्करः॥ १४॥

सर्वलोकहितैषी च सर्वेशः सर्वभावनः॥

आदित्यमण्डले संस्थो अग्निस्थो वारिसंस्थितः॥ १५॥

His body is decked with all sorts of ornaments, and is smeared with sandalpaste. The gods wait upon him in the spirit of loving servitude, and he does what the gods approve of. He does what is beneficial to them. He is Vāsudeva, the lord of the universe. He looks after the universe. He looks after the good of all beings. He it is that shines in the sun. He it is that forms what is so wholesome in water. He is the only subject contemplated by all, the supreme or dainer in the universe, the supreme Viṣṇu, whom the seekers of salvation meditate upon.

वासुदेवो जगद्धाता ध्येयो विष्णुर्मुमुक्षुभिः॥
 वासुदेवोऽहमस्मीति आत्मा ध्येयो हरिहरिः॥ १६॥
 ध्यायन्त्येवं च ये विष्णु ते यान्ति परमां गतिम्॥
 याज्ञवल्क्यः पुरा ह्येवं ध्यात्वा विष्णुं सुरेश्वरम्॥ १७॥

"I am Vasūdeva, I am He, the supreme soul," should be the form of thought in all who meditate upon the self of Viṣṇu. Those who contemplate him in this way, acquire the most exalted station after death. For having thus meditated upon the self of Viṣṇu, the holy

Yajñavalkya, was honoured with the office of laying down the rules of conduct of his age.

धर्मोपदेशकर्तृत्वं संप्राप्यागात्परं पदम्॥
 तस्मात्त्वमपि देवेश! विष्णुं चिन्तय शङ्कर॥ १८॥
 विष्णुध्यानं पठेद्यस्तु प्राप्नोति परमां गतिम्॥ १९॥

Therefore, O Śaṅkara, O you, the lord of the celestials, always meditate upon the Self of Viṣṇu. Even he, who reads the present chapter, acquires the most elevated spiritual existence after death.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुध्यासनं नाम द्विनवतितमोऽध्यायः॥ ९२॥

अध्यायः ९३ / Chapter 93

महेश्वर उवाच

याज्ञवल्क्येन यत्पूर्वं धर्मं प्रोक्तं कथं हरेः॥
 तन्मे काथय केशिघ्न ! यथा तत्त्वेन माधव॥ १॥

Maheśvara said :—Tell me, O Hari, O Mādhava, O you who have destroyed the demon Keśī, what is it that led the holy Yajñavalkya, to lay down the rules of conduct in days of yore?

हरिरुवाच

याज्ञवल्क्यं नमस्कृत्य मिथिलायां समास्थितम्॥
 अपृच्छन्नृषयो गत्वा वर्णधर्माद्यशेषतः॥
 तेभ्यः स कथयामास विष्णुं ध्यात्वा जितेन्द्रियः॥ २॥

Said The God Hari :—Once on a time, the holy sages visited, in a body, the venerable Yajñavalkya in his hermitage at Mithilā; and having duly made obeisance to him, they asked him about the rules of conduct to be observed by members of the different orders of society. Whereupon the self controlled Yajñavalkya, meditating upon the self of Viṣṇu, replied as follows.

याज्ञवल्क्य उवाच

यस्मिन्देशे मृगः कृष्णस्तस्मिन्धर्मान्निबोधत॥
 पुराणन्यायमीमांसाधर्मशास्त्रङ्गमिश्रिताः॥ ३॥
 वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश॥
 वक्तारो धर्मशास्त्राणां मनुर्विष्णुर्यमोऽङ्गिराः॥ ४॥
 वसिष्ठदक्षसंवर्त्तशातातपपराशराः ॥
 आपस्तम्बोशनोव्यासाः काल्यायनबृहस्पती॥ ५॥

गौतमः शङ्खलिखितो हारीतोऽत्रिहं तथा॥

एते विष्णुं समाराध्य जाता धर्मोपदेशकाः॥ ६॥

Yājñavalkya said :—Pious is the country where herds of black deer are found to roam about. Knowledge is in the Vedas, in the Purāṇas, in the different schools of philosophy such as the Nyāya, the Mīmāṃsā, etc., in the Dharma Śāstras (Ethics and Social Economy) and in the books of money-making and temporal sciences: Manu, Viṣṇu, Yama, Aṅgira, Vasiṣṭha Dakṣa Samvarta, Śātatāpa, Pārāśara, Āpastamba, Uśana, Vyāsa, Kātyāyana, Bṛhaspati, Goutama, Śaṅkha, Likhita Hārīta, and Atri, are the names of the fourteen holy sages, who, having worshipped the god Viṣṇu, were enabled to become the ethic dictators and law-givers (Dharma-Sūtrakāras) of the ages in which they lived.

देशकाल उपायेन द्वयं श्रद्धासमन्वितम्॥

पात्रे प्रदीयते यत्तत्सकलं धर्मलक्षणम्॥ ७॥

A gift, made at a proper time and place, and to a deserving person in a true spirit of compassionate sympathy, carries the merit of all sorts of pious acts.

इज्याचा रो दमोऽहिंसा दानं स्वाध्यसायकर्मच॥

अयं च परमो धर्मो यद्योगेनात्मदर्शनम्॥ ८॥

Right conduct, self-control, charity, annihilation of all killing propensities, reading of the Vedas, and the performance of ceremonial rites therein enjoined to be performed, are the best

of all pieties. Viewing of one's own soul through self-communion, is the highest and most imperative of all religious duties.

चत्वारो वेदधर्मज्ञाः पर्षत्त्रैविद्यमेव वा॥

सा ब्रूते यत्स्व धर्मः स्यादेको वाध्यात्मवित्तमः॥ १॥

The four Vedas together with the Trividya form the branch of learning which is called the Parā-Vidyā (Supreme knowledge).

ब्रह्मक्षत्रियविदूशूद्रा षण्णास्त्वाद्यास्वयो द्विजाः॥

निषेकाद्याः श्मशानान्तास्तेषां वै मन्त्रतः क्रियाः॥ १०॥

The first three of the four social orders of Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, are called the twice-born castes, and all rites, from nativity to death, should be done unto them in the accompaniment of the Vedic hymns and verses.

गर्भाधानमृतौ पुंसः सवनं स्पन्दनात्पुरा ॥

षष्ठेऽष्टमे वा सीमन्तः प्रसवे जातकर्म च॥ ११॥

The rite of Garbhādhānam (*lit.*, rite for the taking of the womb) should be performed closely following upon the appearance of her first menses unto one's wife, and the rite of Pūṁsavanam (rite for the conception of a male-child) just as soon as the movements of the foetus in the womb would be felt by the mother.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तवर्णधर्मनिरूपणं
नाम त्रिनवतितमोऽध्यायः॥ १३॥

अध्यायः १४ / Chapter 94

याज्ञवल्क्य उवाच

गर्भाष्टमऽष्टमे वाब्दे ब्राह्मणस्योपनायनम्॥

राज्ञामेकादशे सैके विशामेके यथाकुलम्॥ १॥

Yājñavalkya said :—A Brāhmaṇa boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of gestation, a Kṣatriya child at his eleventh year, and a Vaiśya child at an age as is customary in the family,

उपनीय गुरुः शिष्यं महाव्याहतिपूर्वकम्॥

वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत्॥ २॥

The preceptor, having duly invested him with the holy thread, shall first teach him the

The rite of Sīmanta should be done unto her in the sixth or in the eighth month of gestation, while the post-natal rites (Jātakarma) of the new-born babe should be performed after delivery.

अहन्येकादशे नाम चतुर्थे मासि निष्क्रमः॥

षष्ठऽन्नपाशनं मासिचूडां कुर्याद्यथाकुलम्॥ १२॥

The rite of naming (Nāma-karaṇam) should be done unto the child on the eleventh day of its birth, while the rite of Niṣkrāmaṇam (ceremonial taking of the child out of the room) should be done unto it, in the fourth month after delivery. The rite of Annaprāśanam (first taking of boiled-rice by a child) should be done in the sixth month after its birth, while the rite of Cūḍālaraṇam (tonsure) should be performed in accordance with the custom obtaining in the family.

एवमेनः शमं याति बीजगर्भसमुद्भवम्॥

तूष्णीमेताः क्रिया स्त्रीणां विवाहश्च समन्त्रकः॥ १३॥

The sin, which attaches to the ovum and the semen, is absolved by the performance of the aforesaid rites, which should be omitted in the case of a female child, only on the occasion of whose marriage the Vedic Mantras should be recited.

Mahā-Vyāhṛti Mantras, and then the verses of the Vedas, as well as .the rules of conduct and hygiene.

दिवा सन्ध्यसु कर्णस्थब्रह्मसूत्र उदङ्मुखः॥

कुर्यान्नपमूरपुरीषे तु रात्रौ चेदक्षिणामुखः॥ ३॥

In the day, and at morning and evening, a member of any of the twice-born castes, shall pass urine with his face turned towards the north, while in the night he shall look towards the south under similar conditions, hanging the holy thread on his right ear at the time, whether in the day or in the night.

गृहीतशिशनश्चोत्थाय मृद्भिरभ्युद्धतैर्जलैः॥

गन्धलेपक्षयकरं शौचं कुर्यात्सन्महाव्रतः॥ ४॥

He shall rise up from that sitting posture with the external organ of micturition firmly grasped with his fingers, and shall then wash the part with water kept ready for the purpose, or rub it with earth for the purpose of removing the characteristic smell.

अन्तर्जानुः शुचौ देश उपविष्ट उदङ्मुखः॥

प्राग्वा ब्राह्मेण तीर्थेन द्विजो नित्यमुपस्पृशेत्॥ ५॥

Then having sit on his hunches in a pool or a river, and with his face turned towards the north or towards the east, a member of any of the twice-born castes, shall wash and rinse his mouth with water, lifted up with that part of his palm which is called the Brahma-Tīrtham.

कनिष्ठादेशिन्यङ्गुष्ठमूलान्यग्रं करस्य च॥

प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात्॥ ६॥

Regions about the first or the lowermost phalanges of the little, and the middle, finger, as well as the one lying about the root of the right thumb, should be held as sacred to the gods Prajapāti, Pitṛ, and Brahmā, which are accordingly called the Prajāpati- Tīrtham, the Pitṛ-Tīrtham, and the Brahma- Tīrtham.

त्रिः प्राश्यापो द्विरुन्मृज्य खान्याद्भिः समुपस्पृशेत्॥

अद्भिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनबुद्बुदैः॥ ७॥

A member of any of the twice-born castes, shall first take two draughts of water to rinse his lips with, and then cleanse his face with undisturbed and frothless water.

हृत्कण्ठातालुगाभिस्त यथासंख्यं द्विजातीयः॥

शुद्धेरस्त्री च शूद्रश्च सकृत्स्पृष्टाभिरन्ततः॥ ८॥

The twice-born ones shall purify their breasts, throats, palates and umbilical regions with water. It will be enough for women and Śūdras to purify their regions of back and umbilicus.

स्नानमब्धैवतैर्मन्त्रैर्मार्जनं प्राणसंयमः॥

सूर्यस्य चाप्युपस्थानं गायत्र्याः प्रत्यहं जपः॥ ९॥

A member of the twice-born order, shall bathe every day, perform the rite of cleansing his body with the same Mantra as he shall recite at the time of ablution, practise the rite of Prāṇāyāma, invoke the Sun-god, and recite the Gāyatrī Manta.

गायत्रीं शिरसा साद्धं जपद्व्याहृतिपूर्विकाम्॥

प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयमः॥ १०॥

After that, he shall mentally recite the Gāyatrī-śiraḥ Mantra, and the Vyahṛtis with the holy Praṇava prefixed to each part of its component parts.

प्राणानायस्य सम्प्रोक्ष्य त्र्यचेनाब्धैवतेन तु॥

जपन्नासीत सावित्रीं प्रत्यगातारकोदयात्॥ ११॥

Then he shall thrice practise the rite of Prāṇāyāma (a peculiar mode of controlling the process of respiration) after reciting the three Rks for its purification, and shall then go on mentally reciting the Savitrī-Malitra, till the appearance of stars in the evening sky.

सन्ध्यां प्राक् प्रातरेवं हि तिष्ठेदासूर्यदर्शनात्॥

अग्निकार्यं ततः कुर्यात्सन्ध्ययोरुभयोरपि॥ १२॥

ततोऽभिवादयेद्ब्रह्मानसावहमिति बुवन्॥

गुरुं चैवाप्युपासीत स्वाध्यायार्थं समाहितः॥ १३॥

The rite of morning Sandhyā, should be commenced before dawn, and the twice-born worshipper, should sit self-controlled in his seat, reciting the Vedic Mantras enjoined to be read in connection with the aforesaid rite, till the rising of the Sun-God above the horizon. The rite of Agni-kāryam should be practised both morning and evening, after which the worshipper should visit and make obeisance to his elders by saying "I am That." After that he shall visit his preceptor, and sit beside him humble, docile and selfcontrolled for the purpose of studying the Vedas.

आहूतश्चाप्यधीयीत सर्वं चास्मै निवेदयेत्॥

हितं तस्याचरेन्नित्यं मनोवाक्कायकर्मभिः॥ १४॥

In the alternative, he should wait till sent for by his preceptor, and then learn his daily Vedic lessons from his lips. He shall make no secret of anything to his preceptor, and constantly look after his welfare, whether by word, or by thought or by bodily toil.

दण्डाजिनोपवीतानि मेखलां चैव धारयेत्॥

ब्राह्मणेषु चरेद्भैक्षमनिन्दोष्वात्मवृत्तये॥ १५॥

He shall carry the anchorite's staff put on the holy thread and a sable-coloured blanket,

and girdle up his waist with the holy girdle made of the blades of the consecrated Kuśa grass twisted together.

For the purposes of maintenance, he shall beg alms only of the house holders of twice-born order, or of men of pure and unimpeachable character.

आदिमध्यावसानेषु भवेच्छन्दोपलक्षिता॥

ब्राह्मणक्षत्रियविशां भैक्षचर्यां यथाक्रमम्॥ १६॥

The Vedic verses should be recited in the morning, evening and at noon, and a Brāhmaṇa shall beg alms only of persons of Kṣatriya and Vaiśya castes.

कृताग्निकाव्यो भुञ्जीत विनीतो गुर्वनुज्ञया॥

आपोशानक्रियापूर्वं सत्कृत्यान्नमुत्सयन्॥ १७॥

Having performed the morning Agni Kāryam, the disciple shall sit down to his meal, in all humility and with the permission of his preceptor. He shall perform the rite of rinsing his mouth with water, and purify the plate of boiled rice served out to him before partaking of a single morsel, and shall eat his meal silently and without making any sort of reflection upon the nature of the food and its cooking.

ब्रह्मचार्यास्थितो नैकमन्नमद्यादनापदि॥

ब्राह्मण काममग्नीयाच्छाद्धे व्रतमपीडयन्॥ १८॥

A Brāhmaṇa who has subjugated his senses, and leads the life of a Brahmacārin, is at liberty to take a full meal of boiled rice on the occasion of a Śrāddha ceremony, without incurring the risk of breaking his vow of asceticism.

मधु मांसं तथा स्विन्नमित्यादि परिवर्जयेत्॥

स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति॥ १९॥

A Brahmana shall forego the use of wine, meat, curdled milk and its preparations. He is the Guru, who having initiated the pupil into the mysteries of spiritualism, makes him conversant with the knowledge of the Vedas.

उपनीय ददात्येनमाचार्यः स प्रकीर्तितः॥

एकदेशमुपाध्याय ऋत्विग्यज्ञकृदुच्यते॥ २०॥

He, who having duly invested his disciple with the holy thread, teaches him the holy Vedas, is called an Ācārya. A tutor, living in

the same village with his pupil, is called an Upādhyāya. A priest, officiating at a sacrificial ceremony, is called a Ṛtvik.

एते मान्या यथापूर्वमेभ्यो माता गरीयसी॥

प्रतिवेदं ब्रह्मचर्यं द्वादशाब्दानि पञ्चवा॥ २१॥

ग्रहणान्तिकमित्येके केशान्तश्चैव षोडशे॥

आषोडशाऽऽद्वाविंशाच्चाचतुर्विंशाच्च वत्सरात्॥ २२॥

The person of each preceding one of these functionaries, is more venerable than that of the one immediately following it in the order of enumeration, and a mother is the most venerable of them all.

A pupil shall read each of these Vedas for a period of five or twelve years, and he shall live as a Brahmacārin with his Guru, up to the age of sixteen, twenty, or twenty-four years.

ब्रह्मक्षत्रविशां काल औपनायनिकः परः॥

अत ऊर्ध्वं पतन्त्येते सर्वधर्मविवर्जिताः॥ २३॥

The age, of investing a child of the Brāhmaṇa, Kṣatriya or Vaiśya order, with the holy thread, has been laid down before; and a nonperformance of the ceremony within the stated period leads to his spiritual degeneration.

सावित्रीपतिता ब्रात्या ब्रात्यस्तोमादूते क्रतोः॥

मातुर्यदग्रे जायन्ते द्वितीयं मौञ्जिबन्धनम्॥ २४॥

A Brāhmaṇa, or a Kṣatriya or a Vaiśya child, thus degenerated as regards his Savitrī initiation, is called a Vrātya, the process of regeneration consisting in the performance of a Vrātya-Stoma sacrifice.

ब्राह्मणक्षत्रिय विशस्तस्मादेते द्विजातयः॥

यज्ञानां तपसां चैव शुभानां चैव कर्मणाम्॥ २५॥

The three twice born castes of Brāhmaṇa, Kṣatriya and Vaiśya, are so called from the fact of their being born a second time through spiritual initiation (tying of the sacred Mouñji, or strings of deer skin and blades of Kuśa grass twisted together, the symbol of Savitrī initiation) after having been delivered of the mother's womb.

वेद एवं द्विजातीनां निःश्रेयस्करः परः॥

मधुना पयसा चैव स देवां स्तर्पयेदद्विजः॥ २६॥

The Vedas are the highest depository of all sacrificial and penitential knowledge, and of all acts which conduce to the spiritual welfare of the twice-born ones. A member of a twice-born caste, shall offer libations of milk and honey to the gods and his departed manes.

पितृन्मधुघृताभ्यां च ऋचोऽधीते हि सोऽन्वहम्॥

यजुः साम पठेत्तद्वदर्थवाङ्मिरसं द्विजः॥ २७॥

The libations should be offered from day to day, and the Vedic Rcs should be recited in connection therewith. A member of any of the twice-born orders, shall read the Saman, the Atharvans, and the Aṅgirasam in the same manner, and shall appease the gods and his departed manes with similar libations.

सन्तर्पयेत्पितृन्देवान्सोऽन्वहं हि घृतामृतैः॥

वाकोवाक्यं पुराणं च नाराशंसीश्च गाथिकाः॥ २८॥

इतिहासास्तथा विद्या योऽधीते शक्तितोऽन्वहम्॥

सन्तर्पयेत्पितृन्देवान्मांसक्षीरोदनादिभिः॥ २९॥

The gods and the Pitṛs are pleased with him who reads the Vedas, the Veda-Vākyam, the Purāṇas, the Gāthikās, and the Itihāsas, every day, to the best of his ability, and propitiates them with offerings of meat, and libations of milk and honey.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे
याज्ञवल्क्योक्तवर्णधर्मनिरूपणं नाम चतुर्नवतितमोऽध्यायः॥ ९४॥

अध्यायः ९५ / Chapter 95

याज्ञवल्क्य उवाच

शृण्वन्तु मुनयो धर्मान् गृहस्थस्य यतव्रताः॥

गुरवे न धनं दत्त्वा स्नात्वा च तदनुज्ञया॥ १॥

समापितब्रह्मचर्यो लक्षण्यां स्त्रियमुद्बहेत्॥

Yājñavalkya said :—Hear me, O holy sages, describe the duties which are obligatory on a house-holder. A house holder, having made a money-gift to his preceptor, and having performed the rite of ceremonial ablution, shall wed a wife with all the auspicious marks on her person at the close of his life of asceticism.

अनन्यपूर्विकां कान्तामसपिण्डां यवीयसीम्॥ २॥

अरोगिणीं भ्रातृमतीमसमानार्धगोत्रजाम्॥

ते तृप्तास्तर्पयन्त्येनं सर्वकामफलैः शुभैः॥

ययं क्रतुमधीतेसौ तस्यतस्याप्नुयात्फलम्॥ ३०॥

भूमिदानस्य तपसः स्वाध्यायफलभारिद्वजः॥

नेष्टिको ब्रह्मचारी तु वसेदाचार्यसन्निधा॥ ३१॥

The merit of performing a particular religious sacrifice can be acquired by reading the portion of the Veda which deals with that particular sacrifice, and the twice-born one who reads his Veda every day, acquires the merit of making the gift of a plot of land, as well as that of practising austerities.

तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा॥

अनेन विधिना देहे साधयेद्विजितेन्द्रियः॥

ब्रह्मलोकमवाप्नोति न चेह जायते पुनः॥ ३२॥

A Brāhmaṇa disciple or pupil, pure in thought and conduct, and with an absolute control over his senses, shall sit beside his Ācārya, or by the side of his wife or son in his absence, or in front of the sacred fire. The self-controlled one shall live according to the injunctions laid down above, whereby he will go to the region of Brahman after death, and will not revert to the chain of life.

पञ्चमात्सप्तमादूर्ध्वं मातृतः पितृतस्था॥ ३॥

दशपूरुषविख्याताच्छ्रोत्रियाणां महाकुलात्॥

The wife should be a girl young in years and not previously married to any other husband, in the possession of sound health and having had uterine brothers of her own, and not related to him by any tie of Sapiṇḍa relationship, nor belonging to the same spiritual clanship (Arṣa Gotram) as his own. She should be taken from any of the sixteen reputed families of the Śrotriya, not related to the bridegroom within five and seven degrees in the lines of his mother and father respectively.

सवर्णः श्रोत्रियो विद्वान्वरो दोषान्वितो न च॥ ४॥
 यदुच्यते द्विजातीनां शूद्राहारोपसंग्रहः॥
 न तन्मम मतं यस्मात्तत्रायं जायते स्वयम्॥ ५॥

A bridegroom, well-versed in the knowledge of the Vedas, erudite and belonging to the same social order as herself, should be regarded as the only eligible one for a Brāhmaṇa bride. I denounce the practice of a Brāhmaṇa being united with a Sūdra wife as he incurs the risk of taking birth in her womb in the shape of the child begotten by him on her person.

तिस्रो वर्णानुपूर्व्यं द्वे तथैका यथाक्रमम्॥
 ब्राह्मणक्षत्रियविशां भार्याः स्वा शूद्रजन्मनः॥ ६॥

A Brāhmaṇa is at liberty to take a wife from any of the first three social orders, or to put it more explicitly, a Brāhmaṇa shall marry a girl either of his own caste, or one belonging to the warrior (Kṣatriya), or to the trading (Vaiśya) community. Similarly a Kṣatriya shall marry a Kṣatriya or a Vaiśya girl, while a Vaiśya shall take a wife from his own community, the marriage of a Sūdra girl with a member of any of the twiceborn castes being hereby absolutely forbidden.

ब्राह्मो विवाह आहूय दीयते शक्तलङ्कृता॥
 तज्जः पुनात्युभयतः पुरुषानेकविंशतिम्॥ ७॥

A Brahma form of marriage is that, in which the bridegroom is invited to take his bride, decked with ornaments as the means of her father would admit of, and an offspring of such a marriage purifies the members if both the families thus united, even removed from him to the twentieth degree in the ascending line.

यज्ञस्थापत्विजे दैवमादायार्षस्तु गोयुगम्॥
 चतुर्दश प्रथमजः पुनात्युत्तरश्च षट्॥ ८॥
 इत्युक्त्वा चरतां धर्मं सह या दीयतेऽर्थिने॥
 स कायः पावयेतज्जः षड्श्यानात्मना सह॥ ९॥

In the Daivam form, the daughter of a sacrificer (person on whose behalf a sacrifice is performed) is given away in marriage to the priest officiating at the ceremony (Rtvik). In the Arṣa form, the marriage is celebrated by making a gift of a pair of cows to the

bridegroom. A child, who is the fruit of a Daivam marriage, sanctifies the members of both the united families to the sixteenth degree in the ascending line, while in the case of an offspring of the latter (Arṣa) form, such sanctification extends to the sixth degree. The offspring of a nuptial union in which the bride is given away with the injunction "Live with him and discharge the duties of a householder," to one soliciting her hands, sanctifies the members of both the united families to the sixth degree in the ascending line.

आसुरो द्रविणादानाद्गान्धर्वः समयान्मिथः॥

राक्षसो युद्धहरणात्पैशाचः कन्यकाच्छलात्॥ १०॥

In the Asura form, the bride is received on the payment of a pecuniary consideration. In the Gandharva form, the union is effected on the mutual consent or agreement of the contracting parties. The Rākṣasa form of marriage consists in taking away the bride by force, while in the Paisāca form the marriage is effected by practising a stratagem on the bride.

चत्वारो ब्राह्मणस्याद्यास्तथा गान्धर्वराक्षसौ॥

राज्ञस्तथासुरो वैश्ये शूद्रे चान्यस्तु गर्हितः॥ ११॥

Only the first four forms of marriage are allowed in the case of a Brāhmaṇa. The Gandharva and Rākṣasa forms are commended in the case of a member of the warrior caste, the Asura form in the case of a Vaiśya, and the most condemnable form in the case of a Sūdra.

पाणिग्राह्यः सवर्णासु गृहीत क्षत्रिया शरम्॥

वैश्या प्रतोदमादद्याद्वेदेन चाग्रजन्मनः॥ १२॥

A bride of the warrior caste, shall take hold of an arrow at time of her marriage, a Vaisya girl shall hold a shuttle (Pratoda) in her hand at the time, while a Brāhmaṇa bride shall be formally united with her husband with a Vedanī (sharp-pointed instrument) in her hands.

पिता पितामहो भ्राता सकुल्यो जननी तथा॥

कन्याप्रदः पूर्वनाशो प्रकृतिस्थः परःपरः॥ १३॥

The father of the bride, or her paternal grandfather, or her uterine brother, or an agnate of her father's (Sakulya) or her brother, shall

give her away in marriage, the right of such giving away being held as vested in each of these successive relations in the absence of the one immediately preceding it in the order of enumeration.

अप्रयच्छन्समाप्नोति भ्रूणसाहत्यामृतावृतौ॥

एषामभावे दातृणां कन्या कुर्यात् स्वयंवरम्॥ १४॥

The relations of a girl incur the sin of wilfully creating a miscarriage, or of killing a foetus in the event of their failing to give her away in marriage before she has commenced to menstruate. A girl is at liberty to make her own choice, and to be united with a husband, in the absence of any such relation to give her away in marriage.

सकृत्प्रदीयते कन्या हरंस्तां चोरदण्डभाक्॥

अदुष्टं हि त्यजन्दण्ड्यः सुदुष्टं तु परित्यजेत्॥ १५॥

A girl should be given only once in marriage and anyone carrying away a married girl should be dealt with as a common felon. Anyone deserting a good and faithful wife, commits a crime punishable under the Code while a wife possessed of contrary virtues, should be summarily discarded.

अपुत्रा गुप्तेनुज्ञातो देवरः पुत्रकान्धया॥

सपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात्॥ १६॥

The younger brother of a husband, may go unto a childless wife of his elder brother for the purpose of begetting an offspring on her person with the permission of his elders, first had and obtained in that behalf, and with his body annointed with clarified butter. A Sagotra (related by ties of consanguinity) or a Sapiṇḍa relation of the husband, may act in a similar capacity and for similar purposes.

आगर्भसम्भवं गच्छेत्पतितस्त्वन्यथा भवेत्॥

अनेन विधिना जात क्षेत्रपस्य भवेत्सुतः॥ १७॥

Such visits should be permitted only as long as there would remain any natural chance of conception, otherwise the visitor should be degraded in life. A child thus begotten shall belong to the lawful husband of its mother.

हृताधिकारां मलिनां पिण्ड मात्रोपसेविनीम्॥

परिभूतामधः शय्यां वासयेद्वयभचारिणीम्॥ १८॥

A married woman found guilty of wilful incontinence to her husband, and again placed into his lawful custody, shall be made to wear dirty clothes; and to live on a single morsel of food (at the close of day), negligent of her toilet and sleeping on the bare ground instead of her usual bed.

सोमः शौचं ददौ तासां गन्धर्वश्च शुभां गिरम्॥

पावकः सर्वमेध्यत्वं मेध्यसा वै योषितो यतः॥ १९॥

The Moon-God gave the women their sanctity, Gandharva gave them the sweetness of speech. Sacred is fire and sanctified is the person of a woman.

व्यभिचारादतौ शुद्धिर्गर्भेत्यागं करोति च॥

गर्भभर्तृवधे तासां तथा महति पातके॥ २०॥

She, who wilfully brings about an abortion, except for the purposes of purifying herself after having committed an act of adultery, commits the sin of killing her own husband born in her womb in the shape of the foetus. Polluted is the person of such a murderess.

सुरापी व्याधिता द्वेष्टी वन्ध्यार्थं न्यप्रियंवदा॥

अधिविन्ना च भर्तव्या महदेनोन्यथा भवेत्॥ २१॥

A husband is at liberty to summarily discard a wife, addicted to the habit of drinking wine, or afflicted with an incurable disease, or found to be inimically disposed to wards him. O ye holy sages, a wife, blest with the gift of sweetness of speech, tender, and graced with all those peculiar and excellent virtues which are found only in women, should be maintained and provided for at all hazards.

यत्राविरोधो दम्पत्योस्त्रिवर्गस्तत्र वर्द्धते॥

मृते जीवति या पत्यौ या नान्यमुपगच्छति॥ २२॥

The threefold benediction of god reigns in the household where the husband and the wife live in perfect harmony; and paradise is the house which harbours such a true, loving and virtuous pair under its roof.

सेह कीर्त्तिमवाप्नोति मोदते चोमया सह॥

शुद्धां त्यजंस्तृतीयांशं दद्यादाभरणं स्त्रियाः॥ २३॥

She, who does not take a second husband after the demise of her first one, achieves fame in this life, and lives in the same region with

the goddess Umā in the next. Who ever discards a good and chaste wife, shall give her a third portion of her ornaments before formally effecting a separation. The sacred and imperative duty of a wife is to carry out the commands of her husband, and to live in perfect obedience to his wishes.

स्त्रीभिर्भर्तुर्वचः कार्यमेव धर्मः परः स्त्रियाः॥

षोडशैर्तुनिशाः स्त्रीणां तासु युग्मासु संविशेत्॥ २४॥

The menstrual period of a woman extends up to the sixteenth night after the catamania flow, each month, and her husband may visit her during that time on each even day, avoiding her bed side on the first three days of her uncleanness, as well as on days marked as Parvāṇas (days of full moon, new moon etc.) in the Indian Calendar.

ब्रह्मचारी च पर्वाण्याद्याश्चतस्रस्तु वर्जयेत्॥

एवं गच्छं स्त्रियं क्षामां ममां मूलां च वर्जयेत्॥ २५॥

The husband shall bide his time as a Brahmachārin before the actual meeting takes place. Days marked by such asterisms as the Mūla, etc., (when the moon is in such lunar mansions known as the Maghā, Mūla, etc.) should be regarded as forbidden for the purposes of a sexual intercourse.

लक्षणं जनयेदेव पुत्रं रोगविवर्जितम्॥

यथा कामी भवेद्वापि स्त्रीणां स्मरणमनुस्मरन्॥ २६॥

He, who observes these rules in respect of visiting the bed of his wife, is sure to beget healthy children, marked by all auspicious features of the body and mind. In the alternative, a husband may visit the bed of his wife whenever he shall feel any propulsiour for it, and he shall meditate upon the god of love during the continuance of the act of dalliance.

स्वदारनिरतश्चैव स्त्रियो रक्ष्या यतस्ततः॥

भर्तृभ्रातृपितृजातिश्चश्रूश्चशुरदेवैः ॥ २७॥

A man, true and faithful to his own wife, shall protect the female members of his family. The husband, or brother, or father, or the agnates, or the father-in-law, or the husbands brother of a woman, shall maintain her with food, raiments and ornaments.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तगृहस्थधर्मनिर्णयो नाम पञ्चनवतितमोऽध्यायः॥ ९५॥

बन्धुभिश्च स्त्रियः पूज्या भूषणाच्छादनाशनैः॥

संयतो पस्करा दक्षा हृष्टा व्ययपराङ्मुखी॥ २८॥

श्वश्रूश्चशुरयाः कुप्यसात्पादयोर्वन्दनं सदा॥

A woman, who is economical in her habits, simple and not extravagant in her toilette, cleanly and ingenious in her household works, and is of a cheerful temperament, should be maintained by her friends (relations, Vandhus).

क्रीडाशरीरसंस्कारसकाजोत्सवदर्शनम्॥ २९॥

हास्य परगृहे यानं त्यजेत्प्रोषितभर्तृका॥

The wife of an asented husband shall renounce all frolics, and forego the pleasures of mixing in society, or of sight-seeing and merrymaking. She shall not smile, nor attend to her daily toilette, nor shall she stay in another's house till the return of her lord.

रक्षेत्कन्यां पिता बाल्ये यौवने पतिरेव ताम्॥ ३०॥

वाद्ध्वक्ये रक्षते पुत्रो ह्यन्यथा ज्ञातयस्तथा॥

पतिं विना न तिष्ठेत्तु दिवा वा यदि वा निशि॥ ३१॥

The father of a woman shall protect her in her infancy, the husband in her youth, and her son in her old age, in absence whereof the duty of maintaining her shall devolve upon his friends and relations. Day and night, a woman shall not quit the side of her husband.

ज्येष्ठं धर्मविधौ कुर्यान्न कनिष्ठं कदाचन॥

दाहयेदग्निहोत्रेण स्त्रियं वृत्तवतीं पतिः॥ ३२॥

The elder co-wife shall be the companion of her lord, inasmuch as the younger one does not enjoy that privilege. The husband shall personally attend to the cremation of the dead body of his own faithful wife with rites, as laid down under the head of an Agni-Hotra sacrifice, and is at liberty to marry a second wife with the same sacred fire.

आहरेद्विधिद्वारानग्नं चैवाविलम्बितः॥

हिता भर्तृदिवं गच्छेदिह कीर्त्तारवाप्य च॥ ३३॥

The wife, who devotes her whole self to the good of her husband, achieves fame in this life and goes to that particular connubial paradise after death, which is reserved for chaste matrons.

अध्यायः ९६ / Chapter 96

याज्ञवल्क्य उवाच

वक्ष्ये सङ्करजात्यादिगृहस्थादि विधिं परम्॥

विप्रान्मूर्धावषिक्तो हि क्षत्रियायां विशः स्त्रियाम्॥ १॥

Yajñavalkya said :—Now I shall enumerate the names of the mixed castes, the offsprings of clandestine intercourse and un sacramental marriage, and describe the functions which the members of these hybrid communities, are expected to perform in the social economy.

A son begotten by a Brāhmaṇa father on a Kṣatriya mother, is called Mūrdhabhiṣikta, while a son by him on Vaiśya woman, is called an Amvaṣṭa.

जातोऽम्बष्ठस्तु शूद्रायां निषादः पर्वतोऽपि वा॥

माहिष्यः क्षत्रियाज्जातो वैश्यायां म्लेच्छसंज्ञितः॥ २॥

A son by a Brāhmaṇa father on a Śūdra woman, is called either a Niṣada or a Parvata. O you, the best of erudite ones, a son begotten by a Kṣatriya father on a Vaiśya mother, is called a Māhiṣa, or Mlecchas.

शूद्रायां करणो वैश्याद्विन्नास्वेष विधिः स्मृतः॥

ब्राह्मण्यां क्षत्रियात्सूतो वैश्याद्वैदेहकस्तथा॥ ३॥

Son born of a Śūdra mother by a member of the trading community (Vaiśya) is called a Karaṇa.

A son born of a Brāhmaṇa mother by a Kṣatriya father is called a Sūta, while a son begotten by a Vaiśya father on a Brāhmaṇī woman, is called as Vaidehka. 1

शूद्राज्जातस्तु चाण्डालः सर्वर्णविगाहितः॥

क्षत्रिया मागधं वैश्याच्छूद्रा क्षत्तरमेव च॥ ४॥

A son born of a Brāhmaṇa mother by a Śūdra father, is called a Caṇḍāla, the most abject of all social orders. A son born of a Kṣatriya mother by a Vaiśya father, is called a Māgadha, while a son begotten by a Śūdra father on a Kṣatriya mother is called a Kṣetrabāma.

शूद्रादयोगवं वैश्या जनयामास वै सुतम्॥

माहिष्येणकरण्यां तु रथकारः प्रजायते॥ ५॥

A son begotten by a Śūdra father on a Vaiśya woman, is called a Ayogava. A son born of a

Karaṇa mother by a Māhiṣya father, is called a Rathakāra.

असत्सन्तस्तु वै ज्ञेयाः प्रतिलोमानुलोमजाः॥

जात्युत्कर्षादद्विजो ज्ञेयः सप्तमे पञ्चमेऽपि वा॥ ६॥

व्यत्यये कर्मणां साम्यं पूर्ववच्चोत्तरावरम्॥

These hybrid castes, whether begotten by members of the twice-born castes on Śūdra mothers, or the contrary (Pratilomaja and Anulomaja) are all unsanctified races without any right to the sacramental rites or knowledge.

The twice-born castes occupy the foremost place of all other social orders, as regards the glory of descent and sanctity, and a member, belonging to any of them, acquires the full privilege of his order at the fifth or at the seventh year of his age through his second birth in spirit.

कर्म स्मार्त्तं विवाहाग्नौ कुर्वीत प्रत्यहं गृहीत्॥ ७॥

दायकालादृते वापि श्रौतं वैतानिकाग्निषु॥

A householder shall daily perform the rites laid down in the Smṛtis with the help of the sacred fire, first lighted on the occasion of his marriage, and all Vedic rites should be performed in the same, save and except on the occasion of making gifts.

शरीर चिन्तां निर्वर्त्य कृतशौचविधिर्द्विजः॥ ८॥

प्रातः सन्ध्यामुपासित दन्तधावनपूर्वकम्॥

हुत्वाग्नौ सूर्यदेवत्याञ्जपेन्मन्त्रान्समाहितः॥ ९॥

A member of the twice-born order shall leave his bed early in the morning, attend to the calls of nature, then wash and cleanse himself, specially cleansing the teeth with a crushed twig of any of the medicinal plants, and shall thereafter perform the rite of his daily Sāndhya (worship). Then having cast libations of clarified fire in the sacred fire, he shall mentally repeat, in an unruffled spirit, the Mantras sacred to the Sun-God.

वेदार्थानधिगच्छेच्च शास्त्राणि विविधानि च॥

योगक्षोमादिसिद्ध्यर्थमुपेयादीश्वरं गृही॥ १०॥

Then having discoursed on the teachings of

the Vedas, and discussed several topics of the kindred branches of study, a householder shall resort to his god with the object of attaining divine beatitude through the practice of Yoga.

स्नात्वा देवान्पितॄंश्चैव तर्पयेदर्चयेत्तथा॥

वेदानथ पुराणानि सेतिहासानि शक्तितः॥ ११॥

Then having bathed, he shall propitiate the gods and his Pitṛs with libations of water, and worship them with the most heartfelt devotion. After that, he shall read several portions of the Vedas and the sacred Purāṇas.

जपयज्ञानुसिद्ध्यर्थं विद्यां चाध्यात्मिकीं जपेत्॥

बलिकर्मस्वधाहोमस्वाध्यायातिथिसत्क्रियाः॥ १२॥

भूतपित्रमरब्रह्ममनुष्याणां महामखाः॥

देवेभ्यस्तु हुतं चाग्नौ क्षिपेद्भूतबलिं हरेत्॥ १३॥

For the successful termination of his daily Japa-Yajña (divine meditation), he shall mentally recite the Adhyātmikī Vidyām. Offering of oblations to the created beings, to the gods, to the Pitṛs, and Brahmā, casting of libations of clarified butter in the sacrificial fire, reading of the Vedic verses, and practice of hospitality to chance-comers, are the great daily religious sacrifices of all human beings.

अन्नं भूमौश्चचाण्डालवायसेभ्यश्च निःक्षिपेत्॥

अन्नं पितृमनुष्येभ्यो देयमप्यन्वहं जलम्॥ १४॥

Libations of clarified butter should be cast in the sacred fire for the propitiation of the gods, and oblations of food stuff should be offered to the beasts (*lit.*, created beings). Boiled rice should be offered in the open, and on the bare, ground for the use of the crows and the Cāṇḍālas, and similar oblations of cooked food (*lit.*, rice) and libations of cold water should be daily offered to the gods and the Pitṛs.

स्वाध्यायमन्वहं कुर्यान्न पचेच्चात्रमात्मने॥

बालस्ववासिनीवृद्धगर्भिण्यातुरकन्यकाः॥ १५॥

A (twice-born) householder shall daily read his Vedas, and shall not cause any food to be cooked for his own exclusive use. He shall take his meal with his wife, after having fed all the infants, old men, invalids, and girls in the family and all chance-comers to his house.

संभोज्यातिथिभृत्यांश्च दम्पत्योः शेषभोजनम्॥

प्राणाग्निहोत्रविधिनाशनीयादन्नवुत्सयन्॥ १६॥

मितं विपाकं च हितं भक्ष्यं बालादिपूर्वकम्॥

आपोशानेनोपरिष्टादधस्ताच्चैव भुज्यते॥ १७॥

He shall eat his meals without reading any fault with it, and after having performed the rite of Homa to his vital (intestinal) fires.

He shall first feed the boys and infants in the house and observe moderation in eating. A householder is hereby enjoined only to take that sort of food which is wholesome in its digestionary reaction (Vipākam).

अनग्नममृतं चैव कार्यममृतं द्विजन्मना॥

अतिथिभ्यस्तु वर्णेभ्यो देयं शक्त्याऽनुपूर्वशः॥ १८॥

A member of the twice-born order shall convert his meal into ambrosia by performing the rite of Amṛtikaraṇam (transformation into ambrosia), and shall partake of the same in a covered place, screened from the view of the public. He shall distribute food to the chance comers to his house, and to the members of the remaining social order, as his means would admit of.

अग्रणोद्योऽतिथिः सायमपि नात्रा विचारणा॥

सत्कृत्य भिक्षवे भिक्षा दातव्या सुव्रताय च॥ १९॥

आगतान् भोजयेत्सर्वान्महोक्षं श्रोत्रियाय च॥

प्रतिसंवत्सरं त्वर्च्याः स्नातकाचार्य्यपार्थिवाः॥ २०॥

He shall not look upon a chance comer to his house as an unwelcome intruder, nor try to identify him with another person, come on a previous occasion. Charities should be doled out to beggars and to men of commendable vows, and the Śrotriyas, and all comers should be treated with a sumptuous repast. The Snātakas (performers of ceremonial ablutions). Ācāryyas and the prince, should be feasted each year.

प्रियो विवाहश्च तथा यज्ञं प्रत्युत्तिजः पुनः॥

अध्वनीनोऽतिथिः प्रोक्तः श्रोत्रियो वेदपारगः॥ २१॥

A chance-comer, worn out with the fatigues of a long pedestrian journey, is called on Atithī, while a Brāhmaṇa, well-versed in the knowledge of the holy Vedas, is called a Śrotriya.

मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः॥
परपाकरुचिर्न स्यादनिन्द्यामन्त्रणादुते॥ २२॥

A householder shall revere the Śrotriyas and the Atithīs with 'a view to ascend to the region of Brahma after death. A householder of the twice-born order shall feel no inclination for a food, cooked and prepared by another, nor shall he make any reflections on another man's conduct, except while deliberating a question of public interest in a council or meeting convened for the purpose.

वाक्पाणिपादचापल्यं वर्जयेच्चातिभोजनम्॥
श्रोत्रियं वातिथिं तृप्तमासीमान्तादनुव्रजेत्॥ २३॥

He shall not dangle his legs, nor listlessly move his arms, nor be hasty in his speech, and under no circumstance shall he indulge in the vice of over-eating. He shall escort a Śrotriya or an Atithī to the border of his land or village, after having fed him well in his own house.

अहःशेषं सहासीत शिष्टैरिष्टैश्च बन्धुभिः॥
उपास्य पश्चिमां सन्ध्यां हुत्वाग्नौ भोजनं ततः॥ २४॥
कुर्याद्भृत्यैः समायुक्तैश्चिन्तयेदात्मनो हितम्॥
ब्राह्मे मुहुर्ते चोत्थाय मान्यो विप्रो धनादिभिः॥ २५॥

He shall pass the closing part of the day in friendly gossip with his trusted and well-meaning friends. A householder shall leave his bed early in the morning, and propitiate the gods and the Brāhmaṇas with precious gifts. It is incumbent on a householder to ponder well over a matter before executing it (Vṛddha-Pantha), to be godly and devoted to the service of the deity, like a man in disease (Arta-Rīti), and not to suffer any delay in the execution of a work, when once he has chosen his line of action, like a load-carrier briskly running with his load in the way (Bhāravāhī-Rīti).

वृद्धार्त्तानां समादेयः पन्था वै भारवाहिनाम्॥
इज्याध्ययनदानानि वैश्यस्य क्षत्रियस्य च॥ २६॥
प्रतिग्रहोऽधिको विप्रे याजनाध्यापने तथा॥
प्रधानं क्षत्रिये कर्म प्रजानां परिपालनम्॥ २७॥

The wordly duties of a Vaiśya, or of a Kṣatriya consist in the celebration of religious sacrifices, and in the study and practice of

charities, while performance of religious rites, study of the Vedas, acceptance of gifts, practice of charities, teaching and officiating at the religious sacrifices of others in the capacity of a priest, are morally obligatory to a Brāhmaṇa, living the life of a householder. The one and imperative duty of a Kṣatriya is to protect the people from foreign invasions and civic or internal disturbances.

कुसीदकृषिवाणिज्यं पाशुपाल्यं विशः स्मृतम्॥
शूद्रस्य द्विजशुश्रूषा द्विजो यज्ञात्र हापयेत्॥ २८॥

Banking, merchandise, and rearing of large herds of cattle, are the functions which a member of the Vaiśya (trading) community, is born to perform, while the sole duty of a Śūdra is to render personal service to the fore most of the twice born castes.

अहिंसा सत्यमस्तेयं शौचमिन्द्रियमः॥
दमः क्षमार्जवं दानं सर्वेषां धर्मसाधनम्॥ २९॥

Truthfulness, annihilation of all killing or hostile propensities, non-stealing, personal cleanliness, and self-control, are the virtues, the practice whereof is equally obligatory on all human beings, irrespective of castes or functions in life.

आचरेत्सदृशी वृत्तिमजिह्यामशठान्तथा॥
त्रैवार्षिकाधिकात्रो यः स सोमं पातुमर्हति॥ ३०॥

One should earn his livelihood by means proper to, and specifically enjoined in the Śāstras for the particular community one would belong to, which should never be crooked or deceitful.

स्यादन्नं वार्षिकं यस्य कुर्यात्प्राक्सौमिकी क्रियाम्॥
प्रतिसंवत्सरं सोमः पशुः प्रत्ययनं तथा॥ ३१॥

He who is in the habit of taking rice, matured for more than three years, is alone fit to drink the holy Soma, while the person whose daily meals consist of boiled rice, not more than one year old, should perform the proper and necessary religious sacrifices before taking it.

कर्त्तव्याऽऽग्रहणेष्टिश्च चातुर्मास्यानि यत्नतः॥
एषामसम्भवे कुर्यादिष्टिं वैश्वानरीं द्विजः॥ ३२॥

A householder shall duly celebrate, each

year, the Vedic sacrifices known as Soma, Paśu-Pratyayānam, Grahaṇeṣṭi, and Caturmāsyam, in the failure whereof the one known as Vaiśvānari, should be performed. A religious sacrifice, should not be celebrated with a number of articles or offerings, less than that laid down in the Śāstras in that behalf.

हीनकल्पं न कुर्वीत सति द्रव्ये फलप्रदम्॥

चण्डालो जायते यज्ञकरणाच्छूदभिक्षितात्॥ ३३॥

By celebrating a religious sacrifice with money or articles begged of a Sūdra, a Brāhmaṇa is sure to reincarnate as a Cāṇḍāla in his next existence.

यज्ञार्थलब्धं नादद्याद्भासः काकोऽपि वा भवेत्॥

कुसूलकुम्भीधान्यो वा त्राहिकः श्वस्तनोऽपि वा॥ ३४॥

जीवेद्वापि शिलोज्छेन श्रेयानेषां परःपरः॥

न स्वाध्यायविरोध्यर्थमीहेत न यतस्ततः॥ ३५॥

By stealing anything collected for the celebration of a religious sacrifice, the stealer becomes a crow or a Bhāsa (bird) in his next birth. Of the four persons whose granary is filled with grains, who has got enough grain stored in his house to last him for three days, who has got sufficient only for a day's use, and the person who lives by picking up grains from the stubbles (Uñcā-Vṛtti), the each preceding one is happier and lives in greater comfort than the one immediately succeeding him in the order of enumeration.

राजानेवासियाज्येभ्यः सीदन्निच्छेद्धनं क्षुधा॥

दम्भहैतुकपाषण्डिबकवृत्तिंश्च वर्जयेत्॥ ३६॥

A Brāhmaṇa is prohibited from adopting a profession which is calculated 'to interfere with his studies and divine contemplation, and who, in want of the barest necessities of life, may be allowed to beg of a pupil, of a king, or of a fellow Brāhmaṇa. Any dishonest means of livelihood, or maintaining himself by passing off as a false prophet, or a false ascetic, is equally nefarious and criminal. It is sin for a Brāhmaṇa to earn money in pursuits of vanity.

शुक्लाम्बरधरो नीचकेशश्मश्रुनखः शुचिः॥

न भाय्यादर्शनेऽशनीयात्रैकवासा न संस्थितः॥ ३७॥

A householder shall put on clean clothes, shave himself and pare off his finger-nails every day, and in short, must be cleanly in his habits. A man is enjoined not to sit down to his meals in the presence of his wife, and nor without being decently wrapped in his upper garment.

अप्रिय न वदेज्जातु ब्रह्मसूत्री विनीतवान्॥

देवप्रदक्षिणाङ्कुर्याद्यष्टिमान्सकमण्डलुः॥ ३८॥

A Brāhmaṇa should be always humble, and constantly wear his holy thread, nor shall he speak harsh to any body.

न तु मेहेन्नदीच्छायाभस्मगोष्ठाम्बुवर्त्मसु॥

न प्रत्यग्न्यर्कगोसोमसन्ध्याम्बुसूत्रीद्विजन्मनाम्॥ ३९॥

Micturation in a river-bed, in a shade, over ashes, in a pasturage, in water, or in the road, is forbidden, it being sinful for a man to pass urine while looking at the sun, or at the moon, or at the gloom of the evening, or at a woman, or at a Brāhmaṇa.

नेक्षेताग्न्यर्कनग्नां स्त्रीं न च संसृष्टमैथुनाम्॥

न च मूत्रं पुरीषं वा स्वपेत्यप्रत्यक्षिरा न च॥ ४०॥

One should not look at the blaze of fire, nor at any naked woman, nor at one sharing the bed of her husband, nor at any excreted matter, nor sleep with his head towards the west.

ष्ट्रीवनासृक्शकृन्मूत्रविषाण्यप्सु न संक्षिपेत्॥

पादौ प्रतापयेन्नाग्नौ न चैनमभिलङ्घयेत्॥ ४१॥

पिबेन्नाञ्जलिना तोयं न शयानं प्रबोधयेत्॥

नाक्षैः क्रीडेच्च कितवैर्व्याधितैश्च न संविशेत्॥ ४२॥

It is forbidden to spit or throw blood, or poison, or any sort of excreta into water. It is injurious to bask one's soles in the glare of fire, or to leap over a blazing fire, or to drink of the blended palms of one's own hands, or to rouse up a sleeping person, or to play with any dishonest gambler, or to live in contact with any diseased person.

विरुद्धं वर्जयेत्कम प्रेतधूमं नदीतरम्॥

केशभस्मतुषाङ्गारकपालेषु च संस्थितिम्॥ ४३॥

Exposure to the smoke and vapours of a cremation ground, and residence on a river bank, should be avoided as harmful. One should not stand over torn hairs, husks of

grains, and ashes, nor upon particles of any human cranium.

नाचक्षीत धयन्तीं गां नाद्वारेणाविशेत्स्वचित्॥

न राज्ञः प्रतिगृहीयसाल्लुब्धस्यसोच्छास्ववर्त्तिनः॥ ४४॥

A cow should not be disturbed while drinking, nor a chamber should be entered into by any passage other than its proper door. Money or any pecuniary help should not be asked of a greedy king, nor of a person who does not live according to the injunctions of the Śāstras.

अध्यायानामुपाकर्म श्रावण्यां श्रवणेन वा॥

हस्तेनौषिभावे वा पञ्चम्यां श्रावणस्य च॥ ४५॥

पौषमासस्य रोहिण्यामष्टकायामथापि वा॥

जलान्ते छन्दसां कुर्यादुत्सर्गं विधिवद् द्विहिः॥ ४६॥

A rite of Upakarma (study of the Vedas after performing certain religious rites), should not be performed under the auspices of the full moon, of Śrāvaṇa, or of the asterism of Śrāvaṇa and Hastā, nor on the fifth day of the moon's wane in the month of Śrāvaṇa, nor on a day marked by the asterism of Rohiṇī or Puṣyā, nor on the occasion of an Aṣṭaka. The stool, urine and other excreta should be put and deposited at a distance from one's dwelling-house.

अनध्यायस्त्र्यहं प्रेते शिष्यस्त्विगुरुबन्धुषु॥

उपाकर्मणि चोत्सर्गे स्वशास्त्रश्रोत्रिये मृते॥ ४७॥

सन्ध्यागर्जितनिर्घातभूकम्पोल्का निपातने॥

समाप्य वेदं द्युनिशमारण्यकमधीत्य च॥ ४८॥

The study of the Vedas should be discontinued for three successive days on the occasion of the death of one's disciple, priest, spiritual preceptor, or a male cognate relation. Cessation of Vedic study should be enjoined on the happening of an earthquake, or meteor-fall, or thunder-clap, or on the death of a Śrotriya Brāhmaṇa, and after finishing the recitation of a Veda and its allied Āraṇyakam by a student or pupil, duly initiated.

पञ्चदश्यां चतुर्दश्यसामष्टम्यां राहुसूतेक॥

ऋतुसन्धिषु भुक्त्वा वा श्राद्धिकं प्रतिगृह्य च॥ ४९॥

पशुमण्डूकनकुलश्चाहिमार्जारसूकरः॥

कृतेऽन्तरे त्वहोरात्रं शक्रपाते तथोच्छ्रये॥ ५०॥

A study of the Vedas is forbidden on days of the full and the new moon, as well as on the eighth or the fourteenth day of the moon's wane or increase, on the occasion of a lunar eclipse, after eating, at the meeting of two seasons, after taking any gift, at any Śrāddha ceremony, and on the passion of a snake, hog, mangoose, dog, or cat between the pupil and the preceptor at the time of study.

श्वक्रोष्टुर्गर्दभोलूकसामबाणार्त्तानिःस्वने॥

अमेध्यशवशूद्रान्त्यशमशानपतितान्तिवे॥ ५१॥

A study of the Vedas should be discontinued just as the reader would hear the bark, or howl, or braying or screeching, or crying, or moaning of a dog, or a juckal or an ass, or an owl, or an infant or a sick person, as well as on the near approach of a dead body, or a Śūdra, or any morally degraded person.

देशेऽशुचावात्मनि च विद्युत्तनितसंप्तवे॥

भुक्त्वाद्रपिषारम्भोऽन्तरर्द्धरात्रेऽतिमारुते॥ ५२॥

दिग्दाहे पांसुवर्षेषु सन्ध्यानी हारभीतिषु॥

One should refrain from studying the Vedas at an unholy place, in the road, on hearing a thunder clap, after dinner, in wet palms, in water, at the dead of night; in storm, on the appearance of meteoric flashes in the sky, in dust storm, at evening and during snowfall.

धावतः पूतिगन्धे च शिष्टे च गृहमागते॥ ५३॥

खरोघ्नयानहस्त्यश्चनौवृक्षगिरिरोहणे॥

सप्तत्रिंशदनध्यायानेतास्तात्कालिकाविन्दुः॥ ५४॥

The Vedas should not be studied from a preceptor in motion, and be stopped on the advent of a holy person in the house, or while the disciple is riding elephant, a horse or a camel, or in a carriage, or climbing a tree or a hill, or crossing a river; these thirty seven occasions of non-study of the Vedas should be regarded as contingent on the happening of particular events, and as limited by the period of their respective durations.

वेददिष्टं तथाचार्य्यं राजच्छायां परस्त्रियम्॥

नाक्रामेद्रक्तविण्मूत्रघ्नोद्वर्त्तनानि च॥ ५५॥

Acts enjoined in the Vedas, as well as the

commands of a king or a preceptor, should be executed without questioning. The wife of another person, should never be polluted, and the shadow (of a person) as well as all excreted matter, and oils and cosmetics for human use, should never be leapt over and crossed.

विप्राहिंक्षत्रियात्मानो नावज्ञेयाः कदाचन॥

दूरादुच्छिष्टविण्मूत्रपादाभ्यांसि समुत्सृजेत्॥ ५६॥

It is a sin to make light of a king or of a Brāhmaṇa, or of a sniike, or of a disease lurking in the system. The refuges of tables and all sorts of excreta, should be shunned from a distance as impure.

श्रुतिस्मृत्युक्तमाचारं कुर्यान्मर्मणि न स्पृशेत्॥

न निन्दाताडने कुर्यात्सुतं शिष्यं च ताडयेत्॥ ५७॥

One shall not repent after executing any act approved of the Śrutis or the Śrāstras, nor question its propriety or ethical fairness. A son or a disciple should be flogged, at times, for the purpose of discipline.

आचरेत्सर्वदा धर्मं तद्विरुद्धं तु नाचरेत्॥

मातापित्रतिथीभ्याद्वैर्विवादं नाचरेद्गृही॥ ५८॥

Virtue should be perpetually practised and by all means, and vice should be repressed and refrained from. One should not angrily dispute with one's parents and' guests (*lit.*: chance comers at one's house), even in the existence of a right cause for the same.

पञ्च पिण्डाननुद्धृत्य न स्नायात्पर वारिषु॥

स्यान्नदीप्रस्त्रवणदेवखातहृदेषु च॥ ५९॥

One should not bathe in another's tank before lifting five handful of clay from its bed, which rule does not hold good in respect of lakes, springs and other natural reservoirs of water.

वर्जयेत्परशय्यादि न चाशनीयादनापदि॥

कदर्यबद्धचा(वै)राणां तथा चान्निकस्य च॥ ६०॥

The bed of one should never be used by another. and the food prepared by one's own enemy, or by a Brāhmaṇa who is not a keeper of the sacred fire (Nirāgni), might be partaken of only in severe distress.

वैणाभिश्चस्तवार्द्धव्यगणिकागणदीक्षिणाम्॥

चिकित्सकातुरक्रुद्धक्लीवरङ्गोपजीविनाम्॥ ६१॥

क्रूरोग्रपतितत्रात्यदाम्भिकोच्छिष्टभोजनाम्॥

शास्त्रविक्रयिणश्चैव स्त्रीजितग्रामयाजिनाम्॥ ६२॥

नृशंसराजरजतककृतघ्नवधजीविनाम्॥

पिशुनानृतिनोश्चैव सोमविक्रयिणस्तथा॥ ६३॥

बन्दिनां स्वर्णकाराणामन्नमेषां कदाचन॥

न भोक्तव्यं वृथा मांसं केशकीटसमन्वितम्॥ ६४॥

A bad food, or the one prepared by a professional musician (*lit.* lute-player), or by a defiler of another man's bed, or by a person who lives by making breaches among friends and relations (Varddhushika), or by Brāhmaṇa who is the spiritual preceptor of prostitutes, or by a professional physician, or by a professional actor, or by a dishonest and furious person, or by a member of any of the twice-born castes, not formally invested with the holy thread (Vrātya), or by an arrogant braggart, or by one who eats the refuges of others men's or by one who lives by selling knowledge, or by an uxorious husband, or by a village priest, or by a cruel king, or by a traitor, or by a public executioner or by a malicious person, or by an utterer of falsehood, or by a wine-seller, or by a bard (Vandī), or by a goldsmith, should never be taken. The flesh of an animal not sacrificed to a god, or boiled rice infested with worms and hairs, should never be partaken of.

भक्तं पर्युषितोच्छिष्टं श्वस्पृष्टं पतितो(ते)क्षितम्॥

उदक्यास्पृष्टं घृष्टमपर्याप्तं च वर्जयेत्॥ ६५॥

गोघ्रातं शकुनोच्छिष्टं पादस्पृष्टं च कामतः॥

An article of food, such as boiled rice etc., prepared on a previous day or night, or partaken of by another, or touched by a dog, or sprinkled over with water by a morally degraded person, or polluted by the touch of a woman in her menses, or squeezed by another, or smelled by a cow, or eaten by a bird, or trampled down with foot, should be shunned, as impure and unwholesome.

शूद्रेषु दासगोपालकुलमित्रार्द्धसीरिणः॥ ६६॥

भोज्यान्नो नापितं श्वैव यश्चात्मानं निवेदयेत्॥

अन्नं पर्युषितं भोज्यं स्नेहाक्तचिरसंभू(स्थि)तम्॥ ६७॥

A food (including boiled" rice), prepared by a Śūdra, should be unconditionally rejected with the exception of one made by a Dāsa, Gopa, Kulamitra, Ardhaśirī, Nāpita, or a Śūdra, who has surrendered himself to a Brāhmaṇa, which may be eaten without any prejudice.

अस्नेहा अपि गोधूमवयगोरसविक्रियाः॥

औष्ट्रमैकशफं स्त्रीणां पयश्च परिवर्जयेत्॥ ६८॥

Boiled rice, prepared on a previous day and kept soaked with clarified butter, may be, safely taken without any unwholesome effect. Articles made of wheat and barley, and without any admixture of clarified butter, should be rejected as food. The milk of a she-camel, or of any female animal with unbifurcated hoofs, should not be used.

क्रव्यादपक्षिदात्यूहशुकमांसानि वर्जयेत्॥

सारसैकशफान्हंसान्बलाककबकटिट्टिभान्॥ ६९॥

वृथा कृसरसंयाव पायसापुपशङ्कुलीः॥

कुररं जालपादं च खञ्जरीटमृगद्विजान्॥ ७०॥

चाषान्मत्स्यात्रक्तपादाङ्गुष्ठा वै कामतो नरः॥

बल्लूरं कामतो जग्द्धा सोप वासस्वहं भवेत्॥ ७१॥

The flesh of any carnivorous bird or of a Dyatuha, as well as that of a dog, should never be eaten. The sin, consequent on eating the flesh

of a Sārāsa, Hamsa (Ekaśapha), Balāka, Baka or Ṭiṭṭibha, as well as the one originating from the use of Kṛśra, Pūpa, Śankulī, etc., without dedicating them to one's guest, or from that of the flesh of a swan, Kurura, Bhāsa, Khañjana, or Śuka, may be expiated by a three days fast.

पलाण्डुलशुनादीनि जग्द्धाचान्द्रायणं चरेत्॥

श्राद्धे देवान्पितृन्प्राच्यं खादन्मांसं न दोषभाक्॥ ७२॥

The use of garlic or onion in food, should be atoned by performing a Cāndrāyaṇa penance. The use of any cooked meat on the occasion of Śrāddha ceremony, and after dedicating it 'to one's departed manes (Pitṛs) does not entail any sin.

वसेत्स नरके घोरे दिनानि पशुरोमतः॥

सम्मितानि दुराचारो यो हन्त्यविधिना पशून्॥

मांसं सन्त्यज्य संप्रार्थ्य कामान्याति ततो हरिम्॥ ७३॥

The soul of the person, who want only kills any animal in this life, lives for as many number of years in hell after death, as there are hairs on the body of that slaughtered animal, and who may be only rescued, if the god Hari kindly listens. to his constant prayers for expiation on the condition of his never killing any animal in his next re-birth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तश्राद्धनिरूपणं नाम षण्णवतितमोऽध्यायः॥ ९६॥

अध्यायः ९७ / Chapter 97

याज्ञवल्क्य उवाच

द्रव्यशुद्धिं प्रवक्ष्यामि तन्निबोधत सत्तमाः॥

सौवर्णराजताब्जानां शङ्खुरज्ज्वादिचर्मणाम्॥ १॥

पात्राणां चासनानां च वारिणा शुद्धिरिष्यते॥

उष्णवाभः स्नुक् स्नुवयोर्धान्यादेः प्रोक्षणेन च॥ २॥

Yājñavalkya said :—O Brāhmaṇas, now hear me discourse on the means of cleansing or purifying the articles of daily use. All articles of gold, silver, conch-shell, or precious stones, as well as blankets and utensils are made pure by simply washing it with water. A spoon, or a laddle, as well as paddies, may be made pure by simple lipping them in hot water. An article,

made of wood or horn, is made pure by the scraping off of a slice from its body, while the utensils to be used in a sacrificial ceremony, may be made pure by simply washing them with water.

तक्षणादरुशृङ्गादेर्यज्ञपात्रस्य मार्जनात्॥

सोष्णैरुदकगोमूत्रैः शुध्यत्याविवकौशिकम्॥ ३॥

A blanket, or a cloth, made of sheep's hair or silk, is purified by dipping it in hot water, or by sprinkling drops of cow's urine over its surface.

शैथ्यं योषिन्मुखां पश्यन्मुनः पाकान्महीमयम्॥

गाघ्रातेऽन्ने तथा केशमक्षिकाकीटदूषिते॥ ४॥

An article, obtained by begging, is made pure by being looked at by a woman, while a baked earthen pot is purified by a second burning.

भस्मक्षेपाद्विशुद्धिं स्याद्भूशुद्धिर्माजनादिना॥

त्रपुसीकताग्राणां क्षाराम्लोदकवारिभिः॥ ५॥

A pot of boiled rice, smelled by a cow, or dropped upon by a bunch of hair, or an insect, may be made pure by simply throwing a pinch of ashes over it. The ground is purified by rubbing it with water.

भस्माद्विलोहकास्यानामज्जातं च सदा शुचि॥

अमेध्याक्तस्य मृत्तोयैर्गन्धलेपापकर्षणात्॥ ६॥

An utensil made of brass, lead, or copper, is purified by rubbing it with alkali or any acid substance, an iron-made one by being rubbed with ashes, while a newly-gotten thing is always pure.

शुचिं गोतृपिदं तोयं प्रकृतिस्थं महीगतम्॥

तथा मांसं श्वचाण्डालक्रव्यादादिनिपातितम्॥ ७॥

The water of any natural reservoir of water, is made pure by being smelled by a cow, while a bit of flesh dropped from the beaks of any carnivorous bird in carriage, or from the mouth

of a dog, or touched by a Cāṇḍāla, does not lose its natural purity.

रश्मिरग्नी रजश्छाया रजश्छाया गौरश्चो वसुधानिलाः॥

अश्वजविप्रुषो मेध्या स्तथाचमनबिन्दवः॥ ८॥

The rays of the sun, fire, the shadow of a goat or a cow, the earth, a horse, a goat, a Brāhmaṇa, and a dewdrop (drop of water) are above all contamination.

स्नात्वा पीत्वा क्षुते सुप्ते भुक्त्वा रथ्याप्रसर्पणे॥

आचान्तः पुनराचामेद्वासोऽन्यत्परिधाय च॥ ९॥

A man should change his clothes after bathing, drinking, sneezing, sleeping, eating, or returning from a walk, and by rinsing his mouth with water after having made an Ācamanam.

क्षुते निष्ठीविते स्वापे परिधानेऽश्रुपातने॥

पञ्चस्वेतेषु नाचामेदक्षिणं श्रवणं स्पृशेत्॥

तिष्ठत्यग्न्यादयो देवा विप्रकर्णे तु दक्षिणे॥ १०॥

A Brāhmaṇa need not rinse his mouth with water after an act of sneezing, sleeping, spitting, wearing an apparel, or lachrymation. It is enough to touch his right ear under the circumstance, since all the gods, such as Agni, etc., reside in the Kapha of that organ of a Brāhmaṇa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तद्रव्यशुद्धिनिरूपणं नाम सप्तनवतितमोऽध्यायः॥ ९७॥

अध्यायः ९८ / Chapter 98

याज्ञवल्क्य उवाच

अथ दानविधिं वक्ष्ये तन्मे शृणुत सुव्रताः॥

अन्येभ्यो ब्राह्मणाः श्रेष्ठस्तेभ्यश्चैव क्रियापराः॥ १॥

Yājñavalkya said :—O you holy masters of excellent penitential rites, now hear me discourse on the method of making gifts. The Brahmanas are the fittest persons to make gifts to, foremost among them being those who regularly perform and celebrate the Brahminical rites and ceremonies.

ब्रह्मवेत्ता च तेभ्योऽपि पात्रं विद्यात्तपोऽन्विताः (तम्)॥

गो भूधान्यहिरण्यादि पात्रे दातव्यमर्चितम्॥ २॥

The best even among the latter are those who know the Supreme Brahma, and have

devoted themselves to the cultivation of intellectual and spiritual knowledge. Gifts of cows, proprietary right in lands, food grains and gold, should be given to a Brāhmaṇa, who is every way worthy of receiving the same.

विद्यात्तपोभ्यां हीनेन न तु ग्राह्यः प्रतिग्रहः॥

गृह्णन्प्रदातारमथो नयत्यात्मानवमेव॥ ३॥

A Brāhmaṇa, who has neither erudition, nor is a seeker of spiritual knowledge, has no right to accept any gifts; and degrades the giver as well as his own soul by accepting any.

दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः॥

याचितेनापि दातव्यं श्रद्धापूर्वं तु शक्तिः॥ ४॥

A gift should be made every day to a worthy

receiver, as well as on special occasions. A person is morally bound to give something in charity to a person in straitened circumstances, and soliciting his help, according to his own means and in a devout spirit.

हेम शृङ्गी शर्फैः रौप्यैः सुशीला वस्त्रसंयुता॥
सकांस्यपात्रा दातव्य क्षीरिणी गौः सदक्षिणा॥ ५॥

A thousand of milch-cows with their horns cased in gold, and hoops bound with silver, may be given in gift to a Brāhmaṇa with thousand bowls of Indian bell-metal.

दशसौवर्णिकं शृङ्गं शर्फं सप्तपलैः कृतम्॥
पञ्चाशत्पलिकं पात्रं कांस्यं वत्सस्य कीर्त्यते॥ ६॥

The horn cases should be made of a Pala weight of gold (one Pala=eight tolas), the hoofs, of seven Palas. of silver, and the bowls, of fifty Pala weights of bell-metal, each.

स्वर्णपिप्पलपात्रेण वत्सो वा वत्सिकापि वा॥
अस्या अपि च दातव्यमपत्यं रोगवर्जितम्॥ ७॥

A calf should be given with each of the abovesaid number of cows, or a sound and healthy calf, with a golden bowl, should be given with them. By making a gift in the preceding manner, giver is enabled to live in heaven for as many years as there are hairs on the body of each cow, gifted away.

दाता स्वर्गमवाप्नोति वत्सरात्रोमसमितान्॥
कषिला चेतारयते भूयश्चासप्तमं कुलम्॥ ८॥

A cow of the Kapilā species, gifted away in the preceding manner, succours the souls of the relations of her giver, removed to the seventh degree in the ascending line.

यावद्वत्सस्य द्वौ पादौ मुखं योन्यां प्रदृश्यते॥
तावद्गौः पृथिवी ज्ञेया यावद्गर्भं न मुञ्चति॥ ९॥

A cow with the head and hoofs of a yet unborn calf just issued out of the passage of parturition, should be regarded as the embodied representative of the earth goddess; and the merit of making the gift of such a one at the time, is identical with that of making a gift of the whole world.

यथा कथञ्चिद्वत्त्वा गां धेनुं वाऽधेनुमेव वा॥
अरोगामपरिक्लिष्टां दाता स्वर्गे महीयते॥ १०॥

A giver of a healthy and diseaseless cow, whether with or without a calf, is glorified in heaven.

श्रान्तसंवाहनं रोगिपरिचर्यां सुरार्चनम्॥
पादशौचं द्विजोच्छिष्टमार्जनं गोप्रदानवत्॥ ११॥

By shampooing the feet of a tired and travel-worn person, by nursing the sick and the poor, by worshipping the god, or by washing the holy feet of a Brāhmaṇa, one is sure to acquire the same merit as that of making the gift of a cow.

श्रान्तसंवाहनं रोगिपरिचर्यां सुरार्चनम्॥
पादशौचं द्विजोच्छिष्टमार्जनं गोप्रदानवत्॥ ११॥

द्विजाय यदभीष्टं तु दत्त्वा स्वर्गमवाप्नुयात्॥
भूदीपांश्चान्नवस्त्राणि सर्पिर्दत्त्वा ब्रजेच्छियम्॥ १२॥

A man, by making the gift of a wished-for thing (desired by the receiver himself) to a Brāhmaṇa, is glorified in the region of the gods. By making gifts of lands, lamps, boiled rice, cloths, and clarified butter, a man is a sure to acquire opulence in his next birth.

गृहधान्यच्छत्रमाल्यवृक्षया नघृतं जलम्॥
शय्यानुलेपनं दत्त्वा स्वर्गलोके महीयते॥ १३॥

The merit of making the gift of a house, or paddy, umbrella, garland of flowers, or of a tree, or a carriage or of clarified butter, of water, ensures an exalted position to the giver in heaven.

ब्रह्मदाता ब्रह्मलोकं प्राप्नोति सुरदुर्लभम्॥
वेदार्थयज्ञशास्त्राणि धर्मशास्त्राणि चैव॥ १४॥
मूल्यानापि लिखित्वापि ब्रह्मलोकमवाप्नुयात्॥
एतन्मूलं जगद्यस्मादसृजत्पूर्वमीश्वरः॥ १५॥
तस्मात्सर्वप्रयत्नेन कार्यो वेदार्थसंग्रहः॥

By making the gift of Vedas, a man is translated to the region of the supreme - Brahma, unattainable even by the gods. By transcribing the Vedas, Yajña Śāstras or the works on Dharma Śāstras even for money, a man is elevated to the beatitude of Brahmaloка. The true signification of the Vedic verses, is to be gathered at all costs, since God created the universe on the basis of the immutable Vedas (knowledge).

इतिहासपुराणं वा लिखित्वा यः प्रयच्छति॥ १६॥

ब्रह्मदानसमं पुण्यं प्राप्नोति द्विगुणोन्नतिम्॥

लोकायतं कुतर्कश्च प्राक्म्लेच्छभाषितम्॥ १७॥

By making the gift of a well-transcribed work on Itihasa or Purāṇam, a man is glorified in the region of the supreme Brahma, and becomes doubly entitled to the privileges of heaven. It is sin for a Brāhmaṇa to join in any secular topic, or to lend his ears to any scandalous gossip, or listen to a speech, made in a vulgar, or in a Mleccha tongue.

न श्रोतव्यं द्विजेनैतदधो नयति तं द्विजम्॥

समर्थो यो न गृहीयाद्वातुलोकानवाप्नुयात्॥ १८॥

He, who though being a fit and worthy receiver of gifts, studiously avoids accepting any, acquires the same religious merit as a maker of girls.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तदानधर्मनिरूपणं नामाष्टनवतितमोऽध्यायः॥ १८॥

अध्यायः ९९ / Chapter 99

याज्ञवल्क्य उवाच

अथ श्राद्धविधिं वक्ष्ये सर्वपापप्रणाशनम्॥

अमावस्याष्टकावृद्धिकृष्णपक्षायनद्वयम्॥ १॥

द्रव्यं ब्राह्मसम्पत्तिर्विषुवत्सूर्यसं क्रमः॥

व्यतीपातो गजच्छाया ग्रहणं चन्द्रसूर्ययोः॥ २॥

Yājñavalkya said :—Now I shall describe the process of celebrating Śrāddha-ceremonies for the propitiation of one's own departed manes, whereby all sins are expiated.

A day of the new moon, Aṣṭaka, Vṛddhi (occasion of the marriage of one's son) the advent of Pretapakṣa (dark fortnight in the month of Bhādra) the passing of the sun into the sign of cancer or of capricorns, receiving of any kind of excellent meat, the advent of Brāhmaṇas well versed in the Vedas in one's house, the two equinoxes, the passing of the sun into a zodiacal sign, the astral combination known as Vyatipata Yoga, Gajacchāyā (Maghā trayodaśī the thirteenth day of the moon's wane marked by the asterism Maghā) a solar or a

कुशाः शाकं पयो गन्धाः प्रत्याख्येया न वारि च॥

अयाचिताहतं ग्राह्यमति दुष्कृतकर्मणः॥ १९॥

Water, Kuśa grass, milk, sandal wood, or any kind or edible roots or leaves, need not be refused when offered, it being not anywise impious to accept a gift from a dishonest person, voluntarily made and received without asking.

अन्यत्र कुलटाषण्डपतितेभ्यो द्विषस्तथा॥

देवातिथ्यर्चनकृते पितृतृप्त्यर्थमेव च॥

सर्वतः प्रतिगृहीयादात्मतृप्सर्थमेव॥ २०॥

Anything offered by a eunuch, by a man or woman of questionable morals, as well as the one offered "by one's enemy, should be unconditionally rejected, except for the purpose of celebrating any religious celebrating any religious ceremony, or performing the obsequies of one's own father.

lunar eclipse, are the occasions on which a Śrāddha ceremony is to be performed.

श्राद्धं प्रतिरुचिश्चैव श्राद्धकालाः प्रकीर्त्तिताः॥

अग्नियः सर्वदेवेषु श्रोत्रियो वेदविद्युवा॥ ३॥

वेदार्थविज्ज्येष्ठसामा त्रिमधुस्त्रिपुर्णिकः॥

स्वस्त्रीयऋत्विग्जामातायाज्यश्चशुरमातुलाः॥ ४॥

त्रिणाचिकेतदौहित्रिशिष्यसम्बन्धिबान्वाः॥

कर्मनिष्ठ स्तपोनिष्ठः पञ्चाग्निब्रह्मचारिणः॥ ५॥

पितृमातृपराश्चैव ब्राह्मणाः श्राद्धदेवताः॥

Young Śrotriya Brāhmaṇas well-versed in Vedic lore, astrologers, Trimadhus, the three Savarna friends the sister's son, the family priest, son-in-law, the preceptor, the father-in-law, the maternal uncle, daughter son, the disciple, the wife's brothers, and friends and relations of the deceased, the three Naciketas, and Brāhmaṇas who officiate at the religious sacrifices or are the keepers of the sacred fire, or practise asceticism, or are fondly devoted to their parents, or strictly conform to the rules of Brāhmaṇism, should be alone invited on the occasion of a Śrāddha ceremony.

रोगी हीनतातिरिक्ताङ्गः काणः पौनर्भवस्तथा॥ ६॥
 अवकीर्णयाद यो ये च ये चाचारविवर्जिताः॥
 अवैष्णवाचश्च ते सर्वे न श्राद्धार्हाः कदाचन॥ ७॥

A diseased or a maimed Brāhmaṇa, as well as one born with an additional bodily appendage, or born in the unmarried state of his mother, or the issue of her second marriage, or any wise deviated from the execution of his true Brāhminical duties, or ungodly (*lit.*, having no faith in the god Viṣṇu) in his conduct should not be invited on the occasion of a Śrāddha ceremony.

निमन्त्रयेच्च पूर्वद्विजैर्भाव्यं च संयतैः॥
 आजान्तांश्चैव पूर्वाह्ने ह्यासनेषूपवेशयेत्॥ ८॥
 युग्मान्देवे तथा पित्र्ये स्वप्रदेशेषु शक्तितः॥
 द्वौ दैवे प्रागुदक् पित्र्ये त्रीण्येकं चोभयोः पृथक्॥ ९॥
 मातामहानामप्येवं तत्रं वा वैश्वदेविकम्॥

The Brāhmaṇas, eligible to be present in the ceremony, should be invited on the day, previous to its celebration through other Brāhmaṇas.

Then on the occasion of the ceremony, the performer of a Śrāddha, should first humbly ask the invited Brāhmaṇas to be seated in their respective seats, and then with his blended palms entreat them to arrange themselves in the following order, *viz.*, two Brāhmaṇas before the vessel containing offerings for the gods, with their faces turned towards the east, and three before the vessels containing offerings for the performer's departed manes and with their faces turned towards the north. Similar disposition of Brāhmaṇas, should be made in respect of the vessels containing offerings for the performer's maternal ancestors.

हस्तप्रक्षालनं दत्त्वा विष्टार्यै कुशानपि॥ १०॥
 आवाह्य तदनुज्ञातो विश्वदेवासइत्युचा॥
 यवैरन्नं विकीर्य्याथ भोजने सपविक्रे॥ ११॥

Then after having offered water to the Pitṛs for washing their hands with, and cushions of kuśa blades to seat upon, the performer, with the permission of the Brāhmaṇas officiating at the ceremony, would invoke the presence of his departed manes in it, by reciting the proper

Mantras, and scatter barley grains over the vessels containing the sacred knots of kuśa grass (Pavitrām).

शन्नोदेव्या पयः क्षिप्त्वा यवोऽसीति यवांस्तथा॥

यादिव्या इति मन्त्रेण हस्तेष्वेव विनिःक्षेपेत्॥ १२॥

After that he shall offer water to the Brāhmaṇas by reciting the "Śannodevi" etc., Mantra, barley grains by reciting the one, beginning with "Yavosi" etc., Mantra.

गन्धोदके तथा दीपयमाल्यदामप्रदीपकम्॥

अपसव्यं ततः कृत्वा पितृणामप्रदक्षिणम्॥ १३॥

द्विगुणांस्तु कुशान्दत्त्वा उशन्तस्त्वेत्युचा पितृन्॥

आवाह्य तदनु ज्ञातो जपेदायन्तुनस्ततः॥ १४॥

Then with the permission of the Brāhmaṇas, he shall invoke the presence of his departed manes in the ceremony by reciting the Mantra, running as "Āyantu nah, Pitara" (Come, O our fathers) etc., by whirling his right hand over his head from the left.

यवार्थस्तु तिलैः कार्य्यः कुर्यादध्यादि पूर्ववत्॥

दत्त्वाध्वं संस्त्रवांस्तेषां पात्रे कृत्वा विधानतः॥ १५॥

In offering Arghas to the Pitṛs, sesamam seed should be used instead of barley grains, and the performer of the ceremony shall then meditate upon their divine selves.

पितृभ्यः स्थानमसीति न्युब्जं पात्रं करोत्यद्यः॥

अग्नौ करिष्य आदाय पृच्छत्यन्नं घृतप्लुतम्॥ १६॥

कुरुष्वेति तथोक्तोसौ हुत्वाग्नौ पितृयज्ञवत्॥

हुतशेषं प्रदद्याच्च भाजनेषु समाहितः॥ १७॥

यथालाभोपपन्नेषु रौप्येषु च विशेषतः॥

दत्त्वात्रं पृथिवीपात्रमिति पात्राभिमन्त्रणम्॥ १८॥

Then the vessel containing the offering for the Pitṛs shall be bent by reciting the Mantra running as "Pitṛbhyoḥ Sthānam-asi." Then boiled rice, soaked with clarified butter; should be taken in hand, and the permission of the Pitṛs should be obtained by reciting the Mantra, running as "Agnou Kariṣye" etc., after which the Gāyatrī Mantra and the one running as Madhuvāta, etc., should be thrice recited over it. Then after having recited the Mantra running as Yathāsukham Vakyataḥ Sadā (stay silently for a while as you lease) etc., the performer of a

Śrāddha should mentally recite the sacred Mantras for a while during which period the Pitṛs should be contemplated as partaking of the oblations of boiled rice offered to them.

कृत्वे दंविष्णुरित्येवं द्विजांगुष्ठं निवेशयेत्॥
सव्याहृतिं च गायत्रीं मधुवातेत्युचस्तथा॥ १९॥
जप्त्वा यथासुखं वाच्यं भुञ्जीरंस्तेऽपि वाग्यताः॥
अन्न मिष्टं हविष्यं च दद्यादक्रोधनोत्तरः॥ २०॥
आतृप्तेस्तु पवित्राणि जप्त्वा पूर्वजं तथा॥
अन्नमादाय तृप्ताः स्थः शेषं चैवानुमन्य च॥ २१॥

The performer should offer the Haviṣya oblations to his fathers, if desired, in an ungrudging spirit. He should mentally repeat the name of God or any other sacred Mantra, until the Pitṛs would finish their meal, and then recite the benedictory Vedic Verses, running as Madhu Vātāritayate (may the sweet wind blow over the land) etc., and scatter the dedicated boiled rice over the ground by reciting the "Om, Triptaḥ Sthaḥ" (Be you appeased) Mantra.

तदन्नं विकिरेद्भूमौ दद्याच्चापः सकृत्सकृत्॥
सर्वमन्नमुपादाय सतिलं दक्षिणामुखः॥ २२॥

After that, oblations of boiled rice, mixed with sesamame seeds, should be offered near the vessel containing the refuge of the meals of the Pitṛs, the offerer looking towards the South at the time.

उच्छिष्टसन्निधौ पिण्डान्प्रदद्यात्पितृ यज्ञवत्॥
मातामहानामप्येवं दद्यादाचमनं ततः॥ २३॥

Oblations should be thus offered to the souls of one's grand father and great grandfather, both in the paternal and the maternal lines; and the rite of oblations should be closed by offering Ācamanīyam (water for rinsing the mouth) to them.

स्वस्ति वाच्यं ततो दद्यादक्षय्योदकमेव च॥
दत्त्वा च दक्षिणां शक्त्या स्वधाकारमुदाहरेत्॥ २४॥
वाच्यतामित्यनुज्ञातः पितृभ्यश्च स्वधोच्यताम्॥

A Brāhmaṇa shall utter the term "Svasti" in connection with all acts done by him in course of the ceremony, after which the Akṣayyas should be given, and the Brāhmaṇas officiating at the ceremony, should be remunerated with

Dakṣiṇās, as his means would admit of. Then he would ask the permission of the Brāhmaṇas for uttering Svadhā" with a recitation of the Mantra running as "Svadhām Vacayiṣey" and the Brāhmaṇas would express their consent thereto by uttering "Vacyatam" (speak out). Then the sacred knot of the Kuśa grass (Pavitrām) should be untied with the permission of the, Brāhmaṇas, by reciting "Pitṛbhyaḥ Svadhocātyam," and he should sprinkle water over the ground with a similar permission of theirs with the Mantra "Om, Aṣṭa Svadhā.

विप्रैस्तु स्वधेत्युक्तो भूमौ सिञ्चेत्ततो जलम्॥ २५॥
प्रीयन्तामिति चाहैवं विश्वेदेव्यं जलं ददत्॥
दातारो नोऽभिवर्धन्तां वेदाः सन्ततिरेव च॥ २६॥

Then having again sprinkled water over the ground in accompaniment of the Mantra running as "Viśvedevaḥ Priyantam" etc. (May the Viśvedevas be pleased with the ceremony), he should recite the one beginning with "Dātāro Noḥ Abhivarddhanātam" (May our givers enjoy greater prosperity), whereupon the Brāhmaṇas Would reply "Om, Astu" (Om, be it so).

श्रद्धा न नो मा व्यगमद्बहु देयं च नोऽस्तित्वति॥
इत्युक्त्वोत्त्वा प्रिया वाचःप्रणिपत्य विसर्जयेत्॥ २७॥
वाजेवाजे इति प्रीत्या पितृपूर्वं विसर्जनम्॥

Then the performer of the ceremony, would devoutly make an obeisance to the Brāhmaṇas and dismiss them with sweet words. Then the Brāhmaṇas in connection with the vessels known as the Pitṛ pātras, etc., would be bidden adieu to by reciting the Mantra running as "Vāje" "Vaj", etc.

यस्मिंस्ते संस्त्रवाः पूर्वमर्घ्यपात्रे निपातिताः॥ २८॥
पितृपात्रं तदुत्तानं कृत्वा विप्रान्विसर्जयेत्॥
प्रदक्षिणमनुव्रज्य भुञ्जीत पितृसेवितम्॥ २९॥

Then the lid or the cover of the Pitṛ pātra containing the Argha—sprinkled water, should be removed, and the performer would sprinkle a few drops thereof, and bid them (Brāhmaṇas) farewell as before. He should circumbulate the ground or the site of the ceremony, and take the residue of the oblations dedicated to his manes.

departed manes from the first day of the dark fortnight to its close (day of the new moon) in the month of Bhādra, known in the Sanskrit calender as Pretapakṣa (when the departed Manes are supposed to visit the earth), the benefit of such performances being the birth of a daughter in the performer's family. Śrāddha ceremonies for the salvation of souls who had quitted the world in consequence of any cut, blow or sword-thrust, should be celebrated on the fourteenth day of the moon's wane, in virtue of which the performer would be rewarded with wealth, offspring and valour in this life.

पुत्रश्रैष्ठ्यं च सौभाग्यं समृद्धिं मुख्यतां शुभम्॥

प्रवृत्तचक्रतां चैव वाणिज्यप्रभृतीस्तथा॥ ४१॥

By duly performing a Śrāddha ceremony in honour of his departed manes, a performer is enabled to live a long life in the full possession of a good name, and a sound bodily health, suffers no bereavement in life, and attains an elevated status in the world to come.

अरोगित्वं यशो वीतशोकतां परमां गतिम्॥

धनं विद्यां च वाक्सिद्धिं कुप्य गोजाविकं तथा॥ ४२॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तश्राद्धविधिनिरूपणं नाम नवनवतितमोऽध्यायः ॥ ९९॥

अध्यायः १०० / Chapter 100

याज्ञवल्क्य उवाच

विनायकोपसृष्टस्य लक्षणानि निबोधत॥

स्वप्नेऽवगाहातेऽत्यर्थं जलं मुंडांश्च पश्यति॥ १॥

Yājñavalkya said :—Now hear me describe the symptoms which are exhibited in a person, struck by the malignant influence of a Vināyaka. The afflicted person dreams of water and fancies in dreams that he has been bathing in a lake or pool.

विमना विफलतारम्भः संसदित्यनिमित्ततः॥

राजा राज्यं कुमारी च पतिं पुत्रं च गुर्विणी॥ २॥

The patient pines away in sorrow and silence, and all his undertakings end in dismal failures. A king under the influence of a Vināyaka, lose his sovereignty, a virgin cannot secure a husband, and a matron continues

Knowledge spreads her store to such a man, the goddess of wealth pours down plenty over his fields, filling his chests and coffers with all sorts of precious metal, and the number of his cattle swells by daily additions.

अश्वानायुश्च विधिवद्भ्यः श्राद्धं संप्रयच्छति॥

कृत्तिकादिभरण्यन्तं स कामान्प्राप्नुयादिमान्॥ ४३॥

A similar benefit is derived from celebrating a Śrāddha ceremony under the auspices of any of the three asterisms (lunar mansion) calculated from the Kṛttika.

वस्त्राद्याः प्रीणयन्त्येव नरं श्राद्धकृतं द्विजाः॥

आयुः प्रजा धनं विद्यां स्वर्गमोक्षसुखानि च॥ ४४॥

प्रयच्छति यथा राज्यं प्रीत्या नित्यं पितामहः॥ ४५॥

The Pitr̥s of a Brāhmaṇa, who performs a Śrāddha ceremony with new water (water of the rainy season) or with newly harvested rice, confer upon him the blessings of longevity, fatherhood, opulence, erudition and sovereignty in this life, and a residence in heaven, and even salvation, after death in return.

sterile or is deprived of the blessings of motherhood.

नाज्नुयात्स्वपनं तस्य पुण्येऽह्निविधिपूर्वकम्॥

गौरसर्षकल्केन साज्येनोत्सारितस्य तु॥ ३॥

सर्वौषधैः सर्वगन्धैर्विलिप्तशिरसस्तथा॥

भद्रासनोपविष्टस्य स्वस्ति वाच्यं द्विजाज्जुभान्॥ ४॥

The remedy consists in a ceremonial ablution effected in the following manner:—The body of the patient should be first rubbed with a compound consisting of white mustard seeds and sandal wood pasted together with the admixture of clarified butter, his head being plastered with a paste of the drugs, known as Sarvouṣadhi and Savagandhā. Then he should be seated on a platform, as in generally raised on the occasion of a religious sacrifice; and the

Brāhmaṇas shall be asked to recite benedictory Mantras over his person.

मृत्तिका रोचनां गन्धान् गुग्गुलं चाप्सु निःक्षिपेत्॥

या आहता एकवर्णैश्चतुर्भिः कलशैर्हृदात्॥ ५॥

चर्मण्यानुडुहे रक्ते रथाप्यं भद्रासने तथा॥

सहस्राक्षं शतधारमृषिभिः पावनं स्मृतम्॥ ६॥

Then four earthen pitchers, all of the same colour and filed with water fetched from the same lake or natural reservoir of water, and saturated with Rocona (yellow pigment), sandal paste, and Guggulu (aromatic gum resin) should be emptied over his head, the patient being seated on a red leather cushion, and the Brāhmaṇas chanting the following Mantras at the time :—We bathe thee with water which has been purified by the Sun-God and the Holy Sages.

तेन त्वामभिषिञ्चामि पावमान्यं पुनन्तु ते॥

भगं तु वरुणो राजा भगं सूर्यो बृहस्पतिः॥ ७॥

भगमिन्द्रश्च वायुश्च भगं सप्तर्षयो ददुः॥

यत्ते केशेषु दौभाग्यं सीमन्ते यच्च मूर्द्धनि॥ ८॥

May the purifying element in the water, imparted to it by their sacred touch, cleanse thy spirit. May the gods Varuṇa, Indra, the Sun, the Wind, the concourse of the seven Holy Sages, as well as the Jupiter and the sacred person of the king, give back to thee thy lost splendour and fortune. May the ill fate which clings to thy hairs, forelock, head, temples, ears and eyes, be hereby dispelled and washed away.

ललाटे कर्णयोरक्ष्णोरापस्तदध्नुतु ते सदा॥

स्नातस्य सार्षपं तैलं सुवेणौदुम्बरेणा तु॥ ९॥

जुहुयान्मूर्द्धनि कुशान्सव्येन परिगृह्य च॥

मितश्चसमितश्चैव तथा शालकटङ्कटौ॥ १०॥

कुष्माण्डो राजपुत्रश्च अन्ते स्वाहासमन्वितैः॥

दद्याच्चतुष्पथे भूमौ कुशानास्तीर्थ्यसर्वशः॥ ११॥

After that, mustard oil should be poured over his head and in his ears, and a Homa should be performed in the fire of lighted Kuśa blades soaked with clarified butter, and held over his head. Libations of clarified butter,

॥ इति श्रीगारुडे महापुराणे पूर्वखाण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तगणपतिकल्पनिरूपणं नाम शततमोऽध्यायः॥ १००॥

surcharged with powdered turmeric, should be subsequently cast in the sacrificial fire in honour of the gods, known as Kuṣmāṇḍa and Rājputra, by appending the term Svāhā (obeisance) to their respective names, each time they are invoked in the course of the ceremony.

कृताकृतास्तण्डुलांश्च पल्लौदनमेव च॥

पुष्पं चित्रं सुगन्धं च सुरां च त्रिविधामपि॥ १२॥

मूलकं पूरिकापूपं तथैवौण्डेरकस्त्रजः॥

दधि पायसमन्नं च गुडपिष्टं समोदकम्॥ १३॥

एतान्सर्वानुपाहृत्य भूमौ कृत्वा ततः शिरः॥

अम्बिकामुपतिष्ठेच्च दद्यादर्थ्यं कृताञ्जलिः॥ १४॥

Then blades of Kuśa grass should be spread over a place where four roads meet, and the votary or the priest officiating at the ceremony, should sit upon them with a tray on his head, containing both ripe and unripe grains of rice, sweet-scented flowers of beautiful colours, the three kinds of wine, curd, sweet porridge, boiled rice, clarified butter, treacle and sweetmeats, and worship the goddess Ambikā in that posture with blended palms and in a devout spirit.

दूर्वासर्षपपुष्पैश्च पुत्रजन्माभिरन्ततः॥

कृतस्वस्त्ययनं चैव प्रार्थयेदम्बिकां सतीम्॥ १५॥

रूपं देहि यशो देहि भगं भगवति! देहि मे॥

पुत्रान्देहि श्रियं देहि सर्वान्कामांश्च देहि मे॥ १६॥

ब्राह्मणान् भोजयेत्पश्चाच्छुक्लवस्त्रानुलेपनैः॥

वस्त्रयुग्मगुरोर्दद्यात्संपूज्य च ग्रहांस्तथा॥

श्रेयः कर्मफलं विन्द्यात्सूर्यार्चनरस्तथा॥ १७॥

He shall dedicate those offerings to the goddess, and pray as follows :—“Grant me the boons of beauty and fame, O goddess, and make me happy in the delights of fatherhood.

Gifts of white cloths and white sandal pastes should be made to the Brāhmaṇas at the close of the worship, and the spiritual preceptor of the patient's family, should be appeared with the gift of a pair of cloths, and the tutelary deities of the planets should also be propitiated with a worship.

अध्यायः १०१ / Chapter 101

याज्ञवल्क्य उवाच

श्रीकामः शान्तिकामो वा ग्रहदृष्ट्यभिचारवान्॥

ग्रहयज्ञं समं कुर्व्यसांद्रग्राह्यैते बुधैः स्मृताः॥ १॥

Yajñavalkya said :—It is incumbent on a person, cast under the malignant influences of hostile planets, to celebrate a religious sacrifice for their propitiation, which is called a Graha-yajña, and which a man, in quest of earthly prosperity and peace in life, shall do well to perform.

सूर्यः सोमो मंगलश्च बुधश्चैव बृहस्पतिः॥

शुक्रः शनैश्चरो राहुः केतुर्ग्रहगणाः स्मृताः॥ २॥

ताम्रकात्स्फाटिकाद्रक्तचन्दनात्स्वर्णकादुभौ ॥

रजतादयसः सीसात्कांस्याद्गणान्निबोधत॥ ३॥

The learned have designated the planets as the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn and the Nodes, both ascending and descending (Rāhu and Ketu); and their respective malignant influences contain the wearing of copper, Indian bell metal, crystal, red sandalwood, gold, silver, iron, lead and Indian bell metal, by persons struck with them, on their bodies.

रक्तः शुक्लस्तथा रक्तः पीतः पीतः सितोसितः॥

कृष्णः कृष्णः क्रमाद्गणान् द्रव्याणि मुनयस्ततः॥ ४॥

Now hear me, O holy sages, describe the respective colours of the aforesaid planets. The Sun is red; the Moon is white, the Mars, red; the Mercury and the Jupiter, yellowish; and the Venus, white; all the rest being black.

स्थापयेद्ग्रहवर्णानि होमार्थं प्रलिखेत्यटे॥

स्थापयेद्भोग्येचैव ग्रहद्रव्यैर्विधानतः॥

सुवर्णानि प्रदेयानि वासांसि कुसुमानि च॥ ५॥

गन्धाश्च बलयश्चैव धूपो देयश्चगुग्गुलुः॥

कर्तव्यास्तत्र मन्त्रैश्च चक्रः प्रतिदेवतम्॥ ६॥

A person struck by the malignant influence of any of the planets, should be bathed with water containing bits of the metal, specifically held sacred to it, and libations of clarified butter surcharged with its particles should be likewise cast in the sacrificial fire in honour of its tutelary god. Offerings of gold, cloth and flowers,

should be made to the antagonistic planet, and the worship should be conducted with flowers, perfumes, edibles and burning incense-sticks made of aromatic gum resin.

आकृष्णेना इमदेवा अग्निर्मूर्द्धादिवःककुत्॥

उद्बुध्यस्वेति जुहुयादेभिरेव यथाक्रमम्॥ ७॥

The tutelary gods of the planets, as well as their subordinates, should be worshipped by reciting the Mantras respectively held sacred to them. The Ṛk running as "Ākṛṣṇa Rājasa", should be chanted during the worship of the Sun-God, the one beginning with "Imam Deva", etc., should be recited in worshipping the Moon-God. The Mars should be invoked by reciting the Vedic verse, running as "Agnnirmūrdhā," etc., while the Mercury should be addressed with the one beginning with "Udbudhyāsva," etc.

बृहस्पतेपरिदीयेति सर्वे अन्नात्पवरिस्तुतम्॥

शन्नोदेवी कयानश्च केतुंक्रणवन्निति क्रमात्॥ ८॥

The Ṛk running as "Bṛaspati, etc., shall be chanted in the occasion of a worship of the Jupiter, and the Mantra of "Anyāt," etc., on that of the worship of the Venus. The Saturn should be invoked by reciting the Ṛk running as "Śannodevī," etc., while the Nodes should be respectively addressed with the verse running as "Kayāyana" etc., and "Kraṇvana" etc.

अर्कः पलाशः खदिरस्त्वपामार्गोऽथ पिप्पलः॥

औदुम्बरः शमी दूर्वा कुशाश्च समिधः क्रमात्॥ ९॥

होतव्या मधुसर्पिर्भ्यां दध्ना चैव समन्वितः॥

गुडौदनं पायसं च हविष्यं क्षीरषाष्टिकम्॥ १०॥

दध्यौदनं हविः पूषान्मांसं चित्रान्नमेव च॥

दद्याद्ग्रहक्रमादेतान् ग्रहेभ्यो भाजनं ततः॥ ११॥

The twigs of such sacrificial trees or plants such as the Arka, the Pālśa, the Khadira, the Apāmārga, the Pippalla, the Oudumbbāra, the Śamī, and Dūrvā and Kuśa blades, soaked with curd, honey and clarified butter, should be respectively cast in the sacrificial fire, in Home ceremonies celebrated for the propitiation of the planets, such as the Sun etc., "Treacle and boiled rice, Pāyasa, Haviṣyannam (sun dried rice cooked with any sacred vegetables and

soaked with butter), boiled rice mixed with milk condensed and sweetened by boiling, curd with boiled rice, clarified butter, cakes, cooked meat and Vicitrannam (some thing like our modern Pilaos) should be respectively dedicated as offerings to the planets beginning with the Sun.

धेनुः शङ्खस्तथानङ्गान्वहेम वासो हयस्तथा॥

कृष्णा गौरायसं छाग एता वै दक्षिणाः क्रमात्॥

ग्रहाः पूज्याः सदा यस्माद्वाज्यादि प्राप्यते फलम्॥ १२॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तग्रह शान्तिनिरूपणं नामैकोत्तरशततमोऽध्यायः॥ १०१॥

अध्यायः १०२ / Chapter 102

याज्ञवल्क्य उवाच

वानप्रस्थाश्रमं वक्ष्ये तच्छृण्वन्तु महर्षण्ये॥

पुत्रेषु भार्या निःक्षिप्य वनं गच्छेत्सहैव वा॥ १॥

Yajñavalkya said :—Hear me, O you holy sages, enumerate the duties of a householder, entering the life of a hermit at the close of his wordly career (Vānaprastha Dharma).

Having left his wife in the charge of his son, or in her company a householder, retired from the affairs of the world, shall enter the forest, and live the life of a forest-dwelling hermit (Vānaprastha).

वानप्रस्थो ब्रह्मचारी साग्नः सोपासनः क्षमी॥

अफालकृष्टेनाग्नीश्रं पितृदेवातिथींस्तथा॥ २॥

भृत्यास्तु तर्पयेच्छमश्रुजाटलोमभृदात्वान्॥

दान्तस्त्रिषवर्णस्नायी निवृत्तश्च प्रतिग्रहात्॥ ३॥

स्वाध्यायश्चानशीलः सर्वभूतहित रतः (तिः)॥

अहो मासस्य मध्ये वा कुर्याद्द्वितीयपरिग्रहम्॥ ४॥

कृतं त्येजदाश्वयुजे युञ्जेत्कालं व्रतादिना॥

पक्षे मासे थवाशनीयादन्तोलूखलिको भवेत्॥ ५॥

Putting his senses under perfect control, and banishing all procreative desires from his mind, he shall be a custodian of the sacred fire, revere the Brāhmaṇas who shall belong to his own cult of nre worship, be hospitable to his guests, and

A cow, a conch-shell, an ox, gold a cloth, a horse, a black cow, iron and a goat, are the Dakṣiṇās (honourarium), which should be paid to the Brāhmaṇas officiating at the ceremonies respectively celebrated for the propitiation of the Sun, the Moon, the Mars, the Mercury the Jupiter, the Venus, the Saturn and the Nodes. Even a king may derive many benefits from worshipping the planets.

propitiate his departed Manes, with the celebration of Pitṛyajña. Self-controlled he shall not attend to the embellishment of his own person, wear long hairs, and please or endear himself to his own servants. Accepting neither gifts nor charities, he shall refrain from pursuing all sorts of worldly pursuits, and live contented and happy in perfect mastery over his own self.

चान्द्रायणी स्वेपद्रुमौ कर्म कुर्यात्फलादिना॥

ग्रीष्मे पंचाग्निमध्यस्थो वर्षासु स्थण्डिलेशयः॥ ६॥

Once only in a day or a month, he shall bestir himself about procuring the necessities of life, and pass his time in meditation and goodly thoughts, wishing and doing good to all.

He shall sleep on the bare ground, and all his acts shall be shaped to the fruition of one grand desire, viz., the expansion of his spiritual self.

आर्द्रवासस्तु हेमन्ते योगाभ्यासादिनं नयेत्॥

यः कण्टकैर्वितुदति चन्दनैर्यश्च लिम्पति॥

अक्रुद्धः परितुष्टश्च समस्तस्य च तस्य च॥ ७॥

Never angry, and ever contented, he shall practise Yoga amidst the fires (with blazing logs of wood on four sides and the Sun over head) in summer, in an open plain during the rains, and in wet clothes in winter.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमां शाख्ये आचारकाण्डे याज्ञवल्क्योक्तवानप्रस्थधर्मनिरूपणं नाम द्व्युत्तरशततमोऽध्यायः॥ १०२॥

अध्यायः १०३ / Chapter 103

याज्ञवल्क्य उवाच

भिक्षोर्धर्मं प्रवक्ष्यामि तं निबोधत सत्तमाः॥
 वनाद्गृहाद्वा कृत्वेष्टिं सर्ववेदसदक्षिणाम्॥ १॥
 प्राजापत्यन्तदन्तेऽपि अग्निमारोप्य चात्मनि॥
 सर्वभूतहितः शान्तस्त्रिदण्डी सकमंडलुः॥ २॥

Yājñavalkya said :—Hear me, O you, the foremost of beings, narrate the duties of a Bhikṣu (mendicant friar). Having returned from the forest and performed the religious sacrifice, known as the Sarva-Veda Dakṣiṇā, he shall celebrate a Prajāpātya Vratam. Then humble, self controlled, and doing good to all, he shall abstract the divine energy from the sacrificial fire and assimilate it in his own self.

सर्वारामं परिव्रज्य भिक्षार्थी ग्राममाश्रयेत्॥
 अप्रमत्तश्चरैर्द्वैक्ष्यं सायाह्ने नाभिलक्षितः॥ ३॥

Now he shall be considered fit to reside in village, living on alms voluntarily offered. Otherwise he shall stir abroad in the evening

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाये आचारकांडे याज्ञवल्क्योक्तवानप्रस्थसत्रयासधर्मनिरूपणं नाम
 त्र्युत्तरशततमोऽध्यायः॥ १०३॥

अध्यायः १०४ / Chapter 104

याज्ञवल्क्य उवाच

नरकत्पातकोद्धूतात्क्षयात्पापस्य कमणः॥
 ब्रह्महाश्चा खरोष्ठः स्याद्धेको यकः सुराप्यपि॥ १॥

Yājñavalkya said :—The soul of a sinner, after enduring the pangs of hell, is necessitated to revert to the lower plain of animal existence, and to incarnate in succession therein till the final extinction of the effects of his prior sinful acts. The killer of a Brāhmaṇa, after passing through the bodies of a dog, an ass and a camel, in succession, shall again work up its way to the plane of human life, and shall be born deaf and dumb in his first incarnation therein.

स्वर्णचोरः कृमिः कीटः तृणादिर्गुरुतल्पगः॥
 क्षयरोगी श्यावदन्तः कुनख शिपिविष्टकः॥ २॥

A stealer of gold, shall take birth as a worm or an insect in his next existence. A person

without any of the paraphernalia of begging, characterise a common mendicant, and live contented on what will be obtained in a single stroll.

रोहिते भिक्षुकैर्ग्रामे यात्रामात्र मलोलुपः॥
 भवेत्परमहंसो वा एकदंडी यमादितः॥ ४॥

He shall carry his bowl of gourd (Kamaṇḍalu) and his Tridaṇḍa staff with him. He shall beg for the barest necessities of life, and not out of any motive for gain. By practising self-control and regulation of breath, etc., a Bhikṣu may attain the elevation of a Paramhansa, and ultimately emancipate his self at the completion of his Yoga.

सिद्धयोगस्त्यजन्देहममृत्वमिहानुयात् ॥
 दाताऽतिथिप्रियो ज्ञानी गृही श्राद्धेऽपि मुच्यते॥ ५॥

By practising Yoga and moderation in diet, a Bhikṣu may acquire an elevated status after death. Even a householder may emancipate his self by dint of wisdom, hospitalitu and charity.

defiling the bed of his own preceptor or superior, shall vegetate as a blade of grass in his next incarnation.

ब्रह्महत्याक्रमात्स्युश्च तत्सर्वं वा शिशोर्भवेत्॥
 अन्नहर्ता मयावी स्यान्मुको वागपहारकः॥ ३॥

A killer of a Brāhmaṇa will be afflicted with an attack of pthysis in his next life, a goldstealer will have black teeth, and one seducing the wife of one's own preceptor, will have an attack of whitlow in his next birth.

धान्यहार्यतिरिक्तांगः पिशुनः पूतिनासिकः॥
 तैलाहारी तैलपायी पूतिवक्त्रस्तु सूचकः॥ ४॥
 ब्रह्मस्वं कन्यकां क्रीत्वा वने रक्षो भवेद्दृषः॥
 रत्नहृद्दीनजातः स्यात्पत्रशाकहरः शिखी॥ ५॥
 गुच्छं चुचुन्दरी हत्वा धान्यहन्मूषको भवेत्॥
 फलं कपिः पशूहत्वा त्वजा काकः पयस्तथा॥ ६॥

मांसं गृध्रः पटं श्वित्री चीरी लवणहारकः॥
 यथाकर्म फलं प्राप्य तिर्यक्त्वं कालपर्ययात्॥ ७॥
 जायन्ते लक्षणभ्रष्टा दरिद्राः पुरुषाधमाः॥
 ततो निष्कलुषीभूता कुले महति योगिनः॥ ८॥
 जायन्ते लक्षणोपेता धनधान्यसमन्विताः॥ ९॥

He who steals food-grain in this life, will be deprived of food in his next, while he who breaks the music at a duet, will be born dumb in his next existence. A grain stealer is born with

an additional limb, and is tormented with a foetid smell in his nostrils, and a crooked nature, which cannot bear the good fortune of others. An oil stealer will be born as an insect known as oil worm is his next life, or as a mean, malicious person with fetour in his mouth. Those who have auspicious marks on their persons, will be rich and happy, while the opposite may be predicted of those possessed of contrary features.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तकर्मविपाकिनरूपणं नाम चतुर्त्तशततमोऽध्यायः॥ १०४॥

अध्यायः १०५ / Chapter 105

याज्ञवल्क्य उवाच

विहितस्यानुष्ठानान्निन्दितस्य च सेवनात्॥
 अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति॥ १॥

Yājñavalkya said :—For commission of heinous and infamous acts, and omission of doing what is good and commendable, a person is sure to be condemned to the torments of hell. An unbridled gratification of the senses paves one's way to the gates of hell.

तस्माद्यत्नेन कर्त्तव्यं प्रायश्चित्तं विशुद्ध्ये॥
 एवमस्यान्तरात्मा च लोकश्चैव प्रसीदति॥ २॥

Hence rites of expiation should be performed both for the cleansing of the spirit and the body. A performance of any expiatory rite restores the lost good name of its performer in society, and brings on that secret joy in the mind which is the true criterion of a reclaimed spirit.

लोकः प्रसीदेदात्मैव प्रायश्चित्तैरघक्षयः॥
 प्रायश्चित्तमकुर्वाणाः पश्चात्तापविवर्जिताः॥ ३॥
 नरकान्यान्ति पापा वै महारौरवरौरवान्॥
 तामिस्रं लोहशंकुं च पूतिगन्धसमाकुलम्॥ ४॥
 हंसाभं लोहितोदं च सङ्गीवननदीपथम्॥
 महानिलयकाकोलमन्धतामिस्रवापनम्॥ ५॥
 अवीचिं कुम्भीपाकं च यान्ति पापा ह्यपुण्यतः॥

A non-repenting sinner, or the one not atoning for past iniquities with the performance of a proper expiatory rite, is sure to be doomed to the pangs of any of the different confines of

hell, which are respectively known as Mahā-Rouravam, Tāmisram, Hansavanam, Lohitodakam, Sañjivana, Nadīpatham, Mahā-Nīyayam, Kākolam, Andha Tāmisram, Avicī and Kumbhīpākam, the doors of which are guarded by iron bolts and which are full of foetid exhalation.

ब्रह्महा मद्यपः स्तेयी संयोगी गुरुतल्पगः॥ ६॥
 गुरुनिन्दा वेदनिन्दा ब्रह्महत्यासमे ह्युभे॥

A wine-drinker, or an assaulter of the sacred person of a Brāhmaṇa, or a gold-stealer, or a person defiling the bed of, or culminating, his own spiritual preceptor, as well as the one who speaks lightly of the Vedas, commits the same sin, both as regards extent and atrocity, as the killer of a Brāhmaṇa.

निषद्धाक्षणं जिह्वाक्रियाचरणमेव च॥ ७॥
 रजस्वलामुखास्वादः सुरापारसमानि तु॥
 अश्वरत्नादिहरणं सुवर्णस्तेयसम्मितम्॥ ८॥

By eating a food prohibited in the Śāstras, by doing any thing low and deceitful, by kissing the lips of a woman in her menses, one commits the same sin as that which originates from the use of wine. The sin, which is attached to the stealing of a horse, is identical in all respects with what is committed by a theft of gold.

सखिभार्याकुमारीषु सवयोनिष्वन्यजासु च॥
 सगोत्रासु तथा स्त्रीषु गुरुतल्पसमं स्मृतम्॥ ९॥

पितुः स्वसारं मातुश्च मातुलानीं स्नुषामपि॥

मातुः सपत्नीं भगिनीमाचार्य्यतनयां तथा॥ १०॥

आचार्य्यपत्नीं स्वसुतां गच्छसु गरुतल्पगः॥

छित्त्वा लिङ्गं वधस्तस्य सकामायाः स्त्रियास्तथा॥ ११॥

By going unto the wife of a friend, or on a virgin daughter of one's own lines, or unto a girl of lowcaste, or unto a woman of one's own consanguinity, or unto a sister of one's own father or mother, or unto the wife of one's own maternal uncle, or by visiting the bed of one's own sister, or by living with a sister or a co-wife of one's own mother, or with the daughter or wife of one's own preceptor, one commits the same sin which is attached to the defilement of the bed of a preceptor. The male offending party should be balled by cutting off his gunitals, as well as his female accomplice, if found to be a willing party to the incest under the circumstanec.

गोवधो ब्रात्यतास्तेयमृणानां च परिक्रिया॥

अनाहिताग्निताऽपण्यविक्रयः परिवेदनम्॥ १२॥

भृत्याचाध्ययनादानं भृतकाध्यापनन्तथा॥

पारदार्य्यं पारिवित्त्यं वार्द्ध्यं लवणक्रिया॥ १३॥

The following sinful acts, viz., cow-killing, robbing of a Brāhmaṇa, non-repayment of one's debts, and non-discharge of one's monetary obligations, non-keeping of the sacred fire by a Brāhmaṇa, or his engaging in any sort of trade or merchandise, 'marriage by a younger brother in the unmarried state of his elder, tutelage under one's own servant, or acceptance of any gift from him, going unto another man's wife, negotiation of the marriage of a younger brother before that of his elder, creating a breach among friends and relations for money, tuition for pecuniary considerations, sale of salt.

सच्छूद्रविदक्षत्रबन्धोर्निन्दितार्थोपजीविता॥

नास्तिक्यं व्रतलोपश्च शूल्यं गोश्चैव विक्रयः॥ १४॥

पितृमातृसुहृत्त्यागस्तडागारामविक्रयः॥

कन्यायादूषणं चैव परिविन्दकयाजनम्॥ १५॥

कन्याप्रदानं तस्यैव कौटिल्यं व्रतलोपनम्॥

आत्मनोऽर्थं क्रियारम्भो मद्यपस्त्रीनिषेवणम्॥ १६॥

स्वाध्यायाग्निसुतत्यागो बान्धवत्याग एव च॥

असच्छास्त्रभिमानं भार्यात्मपरिविक्रयः॥ १७॥

उपपापानि चोक्तानि प्रायश्चित्तं पिबोधत॥

शिरःकपालध्वजवान् भिक्षाशी कर्म वेदयन्॥ १८॥

And murdering of a Kṣatriya, Vaiṣya or a regenerated Śūdra, infamous livelihood, misappropriation by a man of any property held in trust, breaking of a vow, selling of meat roasted on a gird iron, or of a cow, abandoning by one of one's own parents, selling of tanks, gardens, etc., dedicated to the use of the community, giving of one's daughter in marriage with a Parivinda (a younger brother marrying in the unmarried state of his elder), officiating as a priest in a religious ceremony celebrated by a person charged with the preceding guilt, selling by one of the ornaments of one's own daughter given her by her husband or friends) following of a crooked path in life, an attempt at defiling a religious vow or a penance of another, undertaking of any act for one's sole and exclusive benefit, drinking of any spirituous liquor, seduction of another man's wife, renunciation of the study of the holy Vedas, desertion of one's sons and relations, abandonment of the sacred fire, perusal of immoral literature, and selling of one's sons and wives, are included within the category of Upapātakas (minor moral delinquencies).

Now hear me describe the mode of performing the proper expiatory rites for the atonement of sins, enumerated before.

ब्रह्महा द्वादश समा मिसभुक् शुद्धिमाप्नुयात्॥

लोमभ्यः स्वहेति च वा लोमप्रभृति वै तनुम्॥ १९॥

मज्जान्तां जुहुयाद्वापि स्वस्वमन्त्रैर्यथाक्रमम्॥

शुद्धिः स्याद्ब्राह्मणत्राणत्कृत्वैवं शुद्धिरेव च॥ २०॥

The killer of a Brhmana shall live on a spare diet, taking only as much food as is absolutely necessary for bare subsistence and roam about for a continuous period of twelve years, bearing a human skull on his head, and thereby making a contrite confession of his grave and unmitigated sin to the world at large. Paying no heed to the embellishment of his person and

expressing the sincerest repentance both by his mind and mein, he shall not think of shaving himself and cast libations of clarified butter in the sacrificial fire by reciting the Mantra running as "Somebhyo Svāhā," or in the accompaniment of the Mantras, sacred to the god Skanda. The sin which is attached to the killing of a Brāhmaṇa, may be expiated in the preceding manner.

निरातङ्कं द्विजं गां च ब्राह्मणार्थे हतोऽपि वा॥

अरण्ये नियतो जप्त्वा त्रिःकृत्वा वेदसंहिताम्॥ २१॥

सरस्वतीं वा संसेव्य धनं पात्रे समर्पयेत्॥

यागस्थक्षत्रविद्धाते चरेद्ब्रह्महणो व्रतम्॥ २२॥

The sin which is incidental to the killing of a bird or a cow unsuspectingly reposing in a bush or a forest, though killed at the instance and for the benefit of a Brāhmaṇa, is atoned for by reciting all the Mantras contained in the three Vedas, in the gloom of a lonely forest, or by worshipping the goddess Sarasvatī (Minerva of the Hindu pantheon) and by making money gifts to any worthy receiver of public munificence.

गर्भहा वा यथावर्णं तथात्रेयीनिषू (सू)दनम्॥

चरेद्ब्रतमहत्वापि घातनार्थमुपागतः॥ २३॥

The sin, which is attached to the killing of a Kṣatriya or a Vaiśya while engaged in celebrating a religious sacrifice, may be atoned for by doing the same penances, as enjoined in the case of killing a Brāhmaṇa. The sin which is incidental to bringing about the abortion of a pregnant woman, may be expiated by doing a penance which is laid down in respect of an act of destroying a foetus or a child of the same caste. The man engaged for the purpose, or one attempting to bring about such a miscarriage, shall perform a penance every way similar to the preceding one, even when the attempt will prove abortive.

द्विगुणं सवनस्थे तु ब्राह्मणे व्रतमाचरेत्॥

सुराम्बुधृतगोमूत्रं पीत्वा शुद्धिः सुरापिणः॥ २४॥

अग्निवर्णं घृतं वापि चीरवासा जटी भवेत्॥

व्रतं ब्रह्महणः कुर्यात्पुनः संस्कारमर्हति॥ २५॥

The sin which is attached to the killing of a

Brāhmaṇa, while engaged in a rite of ceremonial ablution at the close of a religious sacrifice, may be atoned for by doing over again the penance previously enjoined in that behalf. A Brāhmaṇa who has wilfully taken any wine or spirituous liquor, shall expiate his sin by attempting self-immolation with potions of flamecoloured wine, water, cow's urine and clarified butter, or shall grow long hairs and perfonn, in tattered rags, the penances laid down in connection with an act of Brāhmaṇa-slaughter. All the Brāhmanical rites such as those of tonsure, investiture of the holy thread, etc., should be done unto him after his purification through the performance of proper penances.

रेतोविण्मूत्रपानाच्च सुरापा ब्राह्मणी तथा॥

पतिलोकपरिभ्रष्टा गृधी स्यात्सूकरी शुनी॥ २६॥

A Brāhmaṇa woman polluted with any spirituous drink, or defiled by drinking semen or urine, is sure to be ousted of the eternal heaven of female chastity (Patiloka) and to reincarnate in the shape of a she-vulture, or as a sow or a bitch on earth.

स्वर्णहारी द्विजो राज्ञे दत्त्वा तु मुसलं तथा॥

कर्मणः ख्यापनं कृतवा हतस्तेन भवेच्छुचिः॥ २७॥

आत्मतुल्यं सुवर्णं वा दत्त्वा शुद्धिमियादद्विजः॥

शयने साद्धर्मायस्या योषिता निभृतं स्वपेत्॥ २८॥

The expiation in the case of a Brāhmana gold-stealer, consists in his being cudgled to death by his king with a club, voluntarily given by him to the latter with an express entreaty for the purpose, after having made a free and full confession of his own guilt, or in the alternative, he shall purchase his atonement by making a gift of gold of his own weight. A man ravishing a woman by taking advantage of her sleep in a lonely bed and chamber, shall atone for his crime by voluntarily cutting off his genitals and throwing them in the southwest quarter of the sky.

उच्छेद्य लिङ्गं वृषणं नैर्ऋत्यामुत्सृजेद्दिशि॥

प्राजापत्यं चरेत्कृच्छ्रं समा वा गुरुतल्पगः॥ २९॥

A man defiling the bed of his preceptor, or

going upto a woman bearing to him a relationship included within the category of Gurupatnī previously described, shall expiate his sin with the performance of a Cāndrāyaṇa or with a continuous recitation of the Veda Saṁhitās for an unbroken period of three months.

चान्द्रायणं वा त्रीन्मासानभ्यसेद्वेदसंहिताम्॥

पञ्चगव्यं पिबेद्गोघ्नो मासमासीत संयतः॥ ३०॥

गोष्ठेशयो गोऽनुगामी गोप्रदानेन शुध्यति॥

उपपातकशुद्धिः स्याच्चान्द्रायणव्रतेन च॥ ३१॥

A cow-killer, protected by the absence of any deliberate motive for the crime, shall practise self-control for a month, sharing the same shed with the cows, and leading them to pasturage, and drink by way of expiation the sacred compound, known as the Pañcagavyam (*lit.*, the five things obtained from a cow, consisting of milk, curd, clarified butter, cow's urine and cowdung-serum). All crimes included within the list of Upapātakas (minor sins) may be expiated by performing a Cāndrāyaṇa-Vrata, or by living on a milk-regime for a month or by practising a Parāka viard.

पयसा वापि मासेन पराकेणापि वा पुनः॥

ऋषभैकं सहस्रं गा दद्यात्क्षत्रवधे पुमान्॥ ३२॥

ब्रह्महत्याव्रतं वापि वत्सरत्रितयं चरेत्॥

वैश्यहाऽब्दं च (ब्दांश्च) रेदेद्द्वैकशतं गवाम्॥ ३३॥

षण्मासाच्छूद्रहा चैतद्द्विद्वयं धेनवो दश॥

अप्रदुष्टं स्त्रियं हत्वा शूद्रहत्याव्रतं चरेत्॥ ३४॥

The sin, which is attached to the killing of a Kṣatriya (a member of the military caste), may be atoned for by making the gift of a full-grown heifer with a thousand of young and healthy cows, or by doing for three years a penance enjoined to be performed for his expiation by a Brāhmaṇs-killer. Its duration shall be curtailed to one year only in the case of a person, who has killed a member of the trading community (Vaiśya), whereas only a six month practice of the penance, or a gift of ten cows, shall be the proper atonement for an act of killing a Śūdra. A man who has accidentally killed his own

good and unoffending wife, shall practise expiatory penances, as laid down in the immediately preceding instance.

मार्जारगोधानकुलपशुमण्डूकघातनात् ॥

पिबेत्क्षीरं त्र्यहं पापी कृच्छ्रं वाप्यधिकं चरेत्॥ ३५॥

The killer of a cat, or a lizard or a mongoose, or a toad, shall live on the milk regime for three days in succession, or shall practise a Kṛccha Vrata penance in addition thereto.

गजे नीलान्वृषान्यञ्च शुक्रे वत्सं द्विहायनम्॥

खराजमेषेषु वृषो देयः क्रौञ्चे त्रिहायनः॥ ३६॥

The sin of killing an elephant, may be atoned for by making the gift of five blue-coloured heifers and a white calf of two years of age to a Brāhmaṇa. A gift of a single ox, will expiate the sin of one's killing a sheep, or an ass, or a goat, while in the case of a heron-killing (Crauñca) the animal of gift shall be a healthy calf of three years of age.

वृक्षगुल्मलतावीरुच्छेदने जप्यमृक्षताम्॥

अवकीर्णी भेदगत्वा ब्रह्मचारी च योषितम्॥ ३७॥

The sin of tearing or uprooting a plant, or a shrub or a creeper, shall be expiated by mentally repeating a hundred Rks, while a Brahmacārin (a person who has taken the vow of celibacy) going unto a woman and thereby breaking his vow, shall touch an ass by way of atonement.

गर्दभं पशुमालभ्य नैर्ऋतं च विशुध्यति॥

मधुमांसाशने कार्यं कृच्छ्रं शेषव्रतानि च॥ ३८॥

कृच्छ्रत्रयं गुरुः कुर्यान्म्रियेत प्रहितो यदि॥

प्रतिकूलं गुरोः कृत्वा प्रसाद्यैव विशुध्यति॥ ३९॥

The sin of eating a diet of honey and meat, may be expiated by practising a Kṛccha Vrata or any other similar penance. In the death of a messenger in a foreign country, or at his destination, the sender of the message, or the person at whose instance he has been sent, shall practise the three penances designated with the term Kṛccha. An act of disobedience or insubordination to one's preceptor, is atoned for by doing his pleasure.

रिपून्धान्यप्रदानाद्यैः स्नेहाद्यैर्वाप्युक्रमेत्॥

क्रियमाणोपकारे च मृते विप्रे न पातकम्॥ ४०॥

The sin which results from doing as unjury to one's enemy, is expiated by making a gift or paddies to the latter, or by winning his good graces in a friendly and affectionate discourse, after having banished all hostile and uncharitable feelings from the mind.

महापापोपपापार्थां योभिशस्तो मृषा परम्॥

अब्धक्षो मासमासीत स जापी नियतेन्द्रियः॥ ४१॥

Death is the only atonement for a Brāhmaṇa, found guilty of ingratitude, or of repaying good by evil. An utterer of falsehood or indecent language, shall live in perfect continence and practise self-control for a month, passing his time in a solitary place and without asking for food of any body.

अनियुक्तो भ्रातृभार्या गच्छंश्चान्द्रायणं चरेत्॥

त्रिरात्रन्ते घृतं प्राश्य गत्वोदक्यां शुचिर्भवेत्॥ ४२॥

A man, going unto his brother's wife without any appointment from her husband, shall practise a Cāndrāyana penance. A person, going unto a woman in her menses, is purified by taking a draught of clarified butter at the end of a three days fast.

गोष्ठे वसन्ब्रह्मचारी मासमेकं पयोव्रती॥

गायत्रीजप्यनिरतो मुच्यतेऽसत्प्रतिग्रहात्॥ ४३॥

The sin of accepting a gift at the hand of an evil or a dishonest giver, is atoned for by his constantly repeating the Gāyatrī Mantra, for a month in a cowshed or pasturage, and in perfect mastry over his senses.

त्रिःकृच्छ्रमाचरेद्वात्ययाजकोऽपि चरन्नपि॥

वेदप्लावी यवाशयब्दं त्यक्त्वा च शरणागतान्॥ ४४॥

Three Kṛccha Vratas should be performed for the expiation of thee sin, incidental to the failure of a member of any twice bron order to be invested with the holy thread at the proper time (Vrātya), and a Brāhmaṇa, officiating at any religious ceremony undertaken by or on behalf of such person, shall do the same. The sin which originates from one's forsaking and desening a person, who has asked one's

protection, shall-be atoned for by reading the Vedas to the best of his ability.

प्राणायामात्रयं कुर्यात्खरयानोष्ठयानगः॥

नग्नः स्नात्वा च सुप्त्वा च गत्वा चैव दिवा स्त्रियम्॥ ४५॥

A man while riding in a carriage drawn by an ass or a camel, shall thrice control his respiration in the manner of a Prāṇayāma. A man, who has gone unto a woman in the day time, shall expiate his sin by bathing naked in a pool or a lake.

गुरुत्वं कृत्व हंकृत्य विप्रं निर्जित्य वादतः॥

प्रसाद्य तं च मुनयस्ततो ह्यपसेद्दिनम्॥ ४६॥

The sin which is incidental to reprimanding one's elders or preceptors, as well as that which results from using abusive language towards a Brāhmaṇa, may be atoned for by regaining their favour, and observing a fast for a single day.

विप्रे दण्डोद्यमे कृच्छ्रमतिकृच्छ्रं निपातने॥

देशकालं वयः शक्तिं पापं चावेक्ष्य यत्नतः॥ ४७॥

प्राचश्चितं प्रकल्प्यं स्याद्यत्र चोक्ता तु निष्कृतिः॥

गर्भत्यागो भर्तृनिन्दा स्त्रीणां पतनकारणम्॥ ४८॥

A man aiming a blow at a Brāhmaṇa shall expiate his guilt by practising a Kṛccha Vrata, while the expiation and consist in the performance of the one knows an Atikṛccha Vrata in the case or actual assault and battery. The circumstances of the guilt, as well as the age, and physical capacity of a sinner, should be taken into consideration in determining the nature of his expiatory rite. Wilful miscarriage of a foetus, and speaking ill of her husband, are the acts which degrade a woman, whose very presence should be shunned from a distance.

एष ग्रहान्तिके दोषः तस्मात्तां दूतरस्त्यजेत्॥

विख्यातदोषः कुर्वीत गुरोरनुमतं व्रतम्॥ ४९॥

असविख्यातदोषस्तु रहस्यं व्रतमाचरेत्॥

A person of notorious guilt shall do his penances of atonement at a public place, and in conformity with the injunctions of his preceptor, while an atonement for a sin which has not got any publicity, shall be done in private.

त्रिरात्रोपोषणो जप्त्वा ब्रह्महा त्वघर्षणम्॥ ५०॥
अन्तर्जले विशुद्धे च दत्त्वा गां च पयस्विनीम्॥

A killer of a Brāhmaṇa shall fast and recite the "Aghamarṣaṇa Sūktam" for three days standing in water, after which he shall make the gift of a milch cow with milk.

लोमभ्यः स्वाहेति ऋचा दिवसं मरुताशनः॥ ५१॥
जले जप्त्वा तु जुहुयाच्चत्वारिंशदधुताहुतीः॥
त्रिरात्रोपोषणो हुत्वा कूष्माण्डभिर्घृतं शुचिः॥ ५२॥

Then he shall recite the Rk beginning as "Obeisance to Some", observing a fast on the day following, and cast forty times libations of clarified butter in the sacrificial fire, while standing in water.

सुरापः स्वर्णहारी च रुद्रजापी जले स्थितः॥
सहस्रशीर्षाजप्येन मुच्यते गुरुतल्पगः॥ ५३॥
प्राणायामशतं कुर्यात्सर्वपापानुत्तये॥
ॐकारादिभ्युतं सोमसलिलप्राशनाच्छुचिः॥ ५४॥

A wine-drinker or a stealer of gold shall fast for three days, recite the Mantra sacred to the god Rudra, and cast libations of clarified butter in the fire by chanting the Kuṣmāṇḍa Mantra. A sin unwittingly committed by a Brāhmaṇa, as well as the one which he is unconscious of, is atoned for by his regularly attending to his Sandhyā, thrice each day, whereas a sin may be expiated by reciting eleven times the Rudradhyāya. The sin of defiling the bed of one's own preceptor may be expiated by mentally repeating the "Sahasra Sīrṣa" Mantra whereas a sin of whatsoever denomination may be atoned for by practising Prāṇāyāma for it hundred times.

कृत्वोपवासं रेतोविष्मूत्राणां प्राशनेद्विजः॥
अज्ञानकृतपापस्य नाशः सन्ध्यात्रये कृते॥ ५५॥
रुद्रैकादशजप्याद्धि पापनाशो भवेद्विजैः॥
वेदाभ्यासरतं शान्तं पञ्चयज्ञक्रियापरम्॥ ५६॥

A person inadvertently taking any semen, urine or feculent matter, shall fast for the day, and drink water consecrated with the Gāyatrī mantra in the evening. No sin can assail the divine self of a Brāhmaṇa who has subjugated his senses, and lives in divine peace and

contentment, daily reciting the holy Vedas, and practising the five religious sacrifices, enjoined to be performed' by a householder (Pañca-Yajña).

न स्पृशन्ति हि पापानि चाशु स्मृत्वा ह्यपोहितः॥
जप्त्वा सहस्रगायत्रीं शुचिर्ब्रह्महणादृते॥ ५७॥

All sins other than the one incidental to the killing of a Brāhmaṇa, are expiated by mentally repeating the Gāyatrī Mantra for a thousand times.

ब्रह्मचर्यं दया क्षान्तिर्ध्यानं सत्यमकल्कता॥
अहिंसा स्तेयमाधुर्यं दमश्चैते यमाः स्मृताः॥ ५८॥

Practice of Brahmacharya (continence), pity, contentment, contemplation, truthfulness, sincerity, annihilation of all killing propensities, non-stealing, sweetness of temperament and subjugation of senses, constitute what is technically known as Yama (self-control).

स्नानमौनोपवासेन्यास्वाध्यायोपस्थनिग्रहः॥
तपोऽक्रोधो गुरोर्भक्तिः शौचं च नियमाः स्मृताः॥ ५९॥

Ablution, vow of silence, fasting, performance of religious sacrifices, reading of the Vedas, self-control, practice of austerities, non-irascibility, devotion to preceptors, and cleanliness constitute what is called Niyama.

पञ्चगव्यं तु गोक्षीरं दधिमूत्रशकृदधुतम्॥
जग्ध्वा परहेलुपवसेत्कृच्छ्रं सान्तपनं चरेत्॥ ६०॥

A Brāhmaṇa, practising a Kṛccha Santapāna Vratam shall live on a milk regime on the first day, on curd on the second day on cow's urine on the third, on cowdung on the fourth, and on clarified butter on the fifth, and fast on the sixth day, breaking the vow on the seventh.

पृथक् सान्तपनैर्द्रव्यैः षडहः सोपवासकः॥
सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनः स्मृतः॥ ६१॥

A vow practised for a week in the preceding manner is called the Mahā-Santāpanam Vratam.

पर्णोदुम्बरराजीवबिल्वपत्रकुशोदकैः ॥
प्रत्येकं प्रत्यहाभ्यस्तैः पर्णं कृच्छ्र उदाहृतः॥ ६२॥

In a vow of Praṇa Kṛccha, the observer shall successively live on the leaves of Oudumbara,

Rājīva, and Bilba trees and on the washings of Kuśa grass on the fifth.

तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत्॥

एकरात्रोपवासश्च तप्तकृच्छ्रश्च पावनः॥ ६३॥

In the penance known as the Tapta Kṛccham, the practiser shall successively live on warm milk, clarified butter, and water, observing a fast on the day of its close.

एकभक्तेन नक्तेन तथैवायाचितेन च॥

उपवासेन चकन पादकृच्छ्र उदाहृतः॥ ६४॥

A Pada-Kṛccha Vratam consists in living on a single meal at day on the first day, on a single meal at night, obtained without asking, on the second day, followed by a day of fast.

यथा कथञ्चित्त्रिगुणः प्राजापत्योऽयमुच्यते॥

अयमेवातिकृच्छ्रः स्यात्पाणिपूर्णांभुभोजनात्॥ ६५॥

कृच्छ्रातिकृच्छ्रं पयसा दिवसानेकविंशीतम्॥

द्वादशाहोपवासैश्च पराकः समुदाहृतः॥ ६६॥

Any of the preceding penances practised for a thrice as much period, constitutes what is technically known as a Prājapatya, which may be converted into a Kṛcchati-Kṛccham, by its practiser's living on a palmful of water each day instead of the diet enjoined to be taken during the time by the scriptures. A continuous fasting for twelve days, constitutes what is called the Parāka Vratam.

पिण्याकाचामतक्राम्बुसक्तूनां प्रतिवासरम्॥

एकैकमुपवासश्च कृच्छ्रः सौम्योऽयमुच्यते॥ ६७॥

एषां त्रिरात्रमभ्यासादेकैकं स्याद्यथाक्रमात्॥

तुलापुरुष इत्येष ज्ञेयः पंचदशहिकः॥ ६८॥

A diet of Piṇyāka, Whey and powdered barely alternated with fast, constitutes what is

called a Kṛccha Sārṇa, which being extended to a period of fifteen days, is called a Tulāpuruṣa.

तिथिपिण्डांश्चरेद्वृद्ध्या शुक्ले शिखण्डसम्मितान्॥

एकैकं हासयेत्कृष्णे पिण्डं चान्द्रायणं चरेत्॥ ६९॥

यथाकथाञ्चित्पिण्डानां चत्वारिंशच्छतद्वयम्॥

मासेनैवोपभुञ्जीत चान्द्रायणमथापरम्॥ ७०॥

A morsel of food to the size of a hen's egg, should be increased by one from the first day of the light fortnight to the day of the full moon, decreasing by the same number each day from the commencement of the dark one to the day of the new moon. This is what is known as Cāndrāyaṇa Vrata.

कृत्वा त्रिषवणं स्नानं पिण्डं चान्द्रायणं चरेत्॥

पवित्राणि जपेत्पिण्डान्गायत्र्या चाभिमन्त्रयेत्॥ ७१॥

Now hear me describe another mode of practising the same (Cāndrāyaṇa) Vrata. The practiser of the penance shall thrice bathe each day, observing a regimen of diet as in the preceding case, recite the sacred Mantras, take morsels of food consecrated by reciting the Gāyatrī Mantra.

अनिदिष्टेषु पापेषु शुद्धिश्चान्द्रायणेन तु॥

धर्मार्थी यश्चरेदेतच्चन्द्रस्यैति सलोकताम्॥ ७२॥

कृच्छ्रकृद्धर्मकामस्तु महतीं श्रियमश्नुते॥ ७३॥

A Cāndrāyaṇa Vrata is the atonement for sins of all kinds and characters, and its performer is purified both in his body and spirit and goes to the region presided over by the Moon-God in the event of his undertaking the same out of a purely religious motive. A man practising a Kṛccha Vrata for a similar purpose is rewarded with a boundless wealth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकांडे याज्ञवल्क्योक्तप्रायश्चित्तविवेको नाम पञ्चोत्तरशततमोऽध्यायः॥ १०५॥

अध्यायः १०६ / Chapter 106

याज्ञवल्क्य उवाच

प्रेता(त)शौचं प्रवक्ष्यामि तच्छृणुध्वं यतव्रताः॥

ऊनद्विवर्षं निखनेन कुर्यादुदकं ततः॥ १॥

Yājñavalkya said :—O you, who cue masters

in the art of self-control, now hear me describe the funeral rites to be gone through in respect of the dead, according to the difference in age and social order. A dead child, who has been dead before completing his second year, should

be buried instead of being cremated, and no sort of Śrāddha or Udaka-kriyā (offering of libations of water to a departed spirit) is necessary in that case.

आ श्मशानादनुव्रज्य इतरैर्ज्ञातिभिर्युतः॥

यमसूक्तं तथा जप्यं जपद्भिलौकिकाग्निना॥ २॥

The friends or relatives of a child, dead after completing its second year of life, shall carry its corpse to the cremation ground and exhume it in fire by mentally reciting the Yama Sūktam.

स दग्धव्य उपेतश्चेदाहिताग्न्यावृतार्थवत्॥

सप्तमादशमाद्वपि ज्ञातयोऽभ्युपयान्त्यपः॥ ३॥

अपनः शोशुचदघमनेन पितृदिङ्मुखाः॥

एवं मातामहाचार्य्यपत्नीनां चोदकक्रियाः॥ ४॥

The relatives of a deceased person related to him within the seventh or tenth degree of conangurnity on the father's side, shall perform the rite of Udaka-kriyā with their faces turned towards the south, which rule shall be extended to include the funeral rite of one's departed maternal grandfather or preceptor's wife.

कामोदकाः पुत्रसखिस्वस्त्रीयश्चशुरत्विजः॥

नामगोत्रेण ह्युदकं सकृत्सिञ्चनित वाग्यताः॥ ५॥

Libations of water should be offered to the departed spirits of one's friend, son, father-in-law and sister's son, by mentioning their name and Gotra (spiritual clanship) in life. The rite of Udaka-kriyā in these cases is optional, and its non-observance does not entail any moral delinquency.

पाषण्डपतितानां तु न कुर्य्युरुदकक्रियाः॥

न ब्रह्मचारिणो ब्रात्या योषितः कामगास्तथा॥ ६०॥

A rite of Udaka-kriyā is forbidden in the case of a Brahmacārin, or of a degraded or sinful person, which in the case of a wife, dead after I breaking her vow of chastity in life, is optional.

सुराप्यस्वात्मघातिन्यो नाशौचोदकभाजनाः॥

ततो न रोदितव्यं हि त्वनित्या जीवसं स्थितिः॥ ७॥

The death of a suicide or of a wine-drinker, should not be mourned for, nor the rites of Udaka-kriyā, etc., should be done unto their spirits. The death of any friend or relation or that of any man should not be mourned, nor

should one indulge in an obstinate grief therefore, since life on earth is but transitory at the best.

क्रिया कार्या यथाशक्ति ततो गच्छेद्गृहान्प्रति॥

विदश्य निम्बपत्राणि नियता द्वारि वेश्मनः॥ ८॥

Having performed his funeral rites and paid the last honour to his earthly remains, the friends of a deceased person shall return to the house he has left behind for good, tear the leaves of a Nimba tree, and cross the threshold.

आचम्याथाग्निमुदगकं गोमयं गौरसर्षपान्॥

प्रविशेयुः समालभ्य कृत्वाश्मनि पदं शनैः॥ ९॥

After having purified themselves with the touch of fire, cowdung, and white mustard seeds, preceded by acts of Ācamanam. They shall strike feet against a stone slab before entering the house.

प्रवेशनादिकं कर्म प्रेतसंस्पर्शनादपि॥

ईक्षतां तत्क्षणाच्छुद्धिः परेषां स्नानसंयमात्॥ १०॥

Similar procedure should be observed by all who might have touched the corpse, while the mere onlookers of the scene would be purified then and there without undertaking any religious ceremony for the purpose. The friends and consanguineous relations of a deceased person should be considered unclean till before their ablutions at the close of the funeral ceremony and until they would go through the necessary rites of Saṁnyama (self-control) in connection with the event.

क्रीतलब्धाशना भूमौ स्वपेयुस्ते पृथक्पृथक्॥

पिण्डयज्ञकृता देयं प्रेतायान्नं दिनत्रयम्॥ ११॥

Returned from the cremation ground, they shall pass the day or night on fares purchased at a shop or a market, and lie down on the bare floor or ground, apart from one another. The performer of the incidental funeral sacrifice, shall offer oblations of boiled rice to the departed spirit for three successive days, for whose benefit an earthen vessel containing milk diluted with water, shall be as well kept in the open, during the period.

जलमेकाहमाकाशे स्थाप्यं क्षीरं तु मृन्मये ॥

वैतानोपासनाः कार्याः क्रियाश्च श्रुतिचोदिताः॥ १२॥

The spirit should be invoked and worshipped in a lonely bower, and ceremonial rites (Śrāddha, etc.) enjoined in the Śrutis in that behalf, should be performed for his salvation.

आदन्तजन्मनः सद्यः आचूडं नैशिकी स्मृता॥

त्रिरात्रमा व्रतादेशादशरात्रमतः परम्॥ १३॥

त्रिरात्रं दशरात्रं वा शावमाशौचमुच्यते॥

ऊनद्विवर्ष उभयोः सूतकं मातुरेव हि॥ १४॥

The period of uncleanness in connection with the death of a child, expired before cutting its teeth, lasts for that day only, that incidental to the demise of one who has departed this life before attaining the age of tonsure, is one day and night, which extends to three days in the case of a boy who has been dead before attaining the proper age of taking the Brāhmanical vow (investiture with the sacred thread), while the death of a boy after that age entails a period of uncleanness for ten days in the case of a Brāhmaṇa. Persons standing in Sapinda relationship with the deceased, shall be deemed unclean for ten day after the occurrence, while those bearing only Sagotra relationship to him, shall so continue for three days (in Brāhmaṇas). Both these kinds of relations shall be considered as clean on the very day of the event in the death of the child happening before the completion of its second year of earthly existence, and only its mother shall. bide the full time of uncleanness. In the case of two deaths occurring successively in one's family (the second happening within the period of uncleanness entailed by the first) the period of uncleanness shall expire with the one resulting in consequence of the second without necessitating the observance of two full terms of uncleanness in succession.

अन्तरा जन्म मरणे शेषाहोभिर्विशुध्यति॥

दश द्वादश वर्णानां तथा पञ्चदशैव च॥ १५॥

The period of uncleanness incidental to the birth or death of a child of any cognate relation of a Brāhmaṇa, or of a Kṣatriya or of a Vaiśya, or of a Śūdra, is ten days, twelve days, fifteen days and thirty days respectively.

त्रिंशद्दिनानि च तथा भवति प्रेतसूतकम्॥

अहस्त्वदत्तकन्यासु बालेषु च विशोधनम्॥ १६॥

गर्वन्तेवास्यनूचानमातुलश्रोत्रियेषु च॥

अनौरसेषु पुत्रेषु भार्य्यास्वन्गतासु च॥ १७॥

Cleanness in connection with the death of a male infant or of an unmarried daughter, is restored on the expiry of a single day after the event. The period of uncleanness in connection with the death of ones preceptor, companion. maternal uncle, king, or of a son not of one's own lines, or of one's wife who has known another person, as well as that incidental to the death of a Śrotriya (a Brāhmaṇa well-versed in the Śrutis), or of one who has completed the study of his Veda with its kindred branches of study, in one day only.

निवासराजनि तथा तदहःशुद्धिकारक(ण)म्॥

हतानां नृपगोविप्रैरन्वक्षं चात्मघातिनाम्॥ १८॥

The relations of a person, who has suffered death in execution of the sentence of a king or of a king's court, or killed by any horned cattle, or has committed suicide in private or by taking poison, shall not bide any period of uncleanness in consequence thereof.

विषाद्यैश्च हतानां च नाशौचं पृथिवीपतेः॥

सत्रिव्रतिब्रह्मचा रिदातृब्रह्मविदां तथा॥ १९॥

दाने विवाहे यज्ञे च संग्रामे देशविप्लवे॥

आपद्यपि च कष्टायां सद्यः शौचं विधीयते॥ २०॥

Uncleanness incidental to the death of a person addicted to the performance of a religious sacrifice, or while observing a religious vow, or of a Brāhmacārin or a practiser of charities, or of a knower of the Supreme Bahma, or of one expiring while engaged in making gifts or celebrating a religious sacrifice, or fallen in battle or in a civic disturbance or political revolution, or killed by an act of God, shall expire on the very day of the occurrence.

कालोऽग्निः कर्म मृदायुर्मनो ज्ञानं तपो जपः(लम्)॥

पश्चात्तापो निराहारः सर्वेषां शुद्धिहेतवः॥ २१॥

Fire, time, good deeds, earth, air, mind, knowledge, meditation (divine) repentence, fasting and practice of religious penances

(Tapas) are the sources of all expiation and purification (cleansing) as the case may be.

अकार्यकारिणां दानं वेगो नद्यास्तु शुद्धिकृत॥

क्षात्रेण कर्मणा जीवेद्विशां वाप्यापदि द्विजः॥ २२॥

Charity is the atonement for all misdeeds and a river is purified by its current. A Brāhmaṇa in distress, as well as the one fallen on evil days, may -earn his livelihood by doing the office of a Kṣatriya (a member of the military caste) or of a Vaiśya (trader).

फलसोमक्षौमवीरुद्धि क्षीरं घृतं जलम्॥

तिलोदनरसक्षारमधु लाक्षा शृतं हविः॥ २३॥

वस्त्रोपलासवं पुष्पं शाकमुच्चर्मपादुकम्॥

एणत्वचं च कौशेयं लवणं मांसमेव च॥ २४॥

पिण्याकमूलगन्धांश्च वैश्यवृत्तो न विक्रयेत्॥

धर्मार्थं विक्रयं नेयास्तिला धान्येन तत्समाः॥ २५॥

One thus living by trade or merchandise, shall not sell any fruit, Soma, silk cloth (Kṣouma), salt, edible shrub, curd, thickened milk, clarified butter, water, sesamum, boiled rice, mercury, alkaline preparation, honey, shellac. Aconite, requisites for a Homa

॥ इति श्रीगारुडे महापुराणे पूर्वखंडे प्रथमांशाख्ये आचारकांडे याज्ञवल्क्योक्ताशोचापद्वृत्त्योर्निरूपणं नाम षडुत्तराशततमोऽध्यायः॥ १०६॥

अध्यायः १०७ / Chapter 107

सूत उवाच

पराशरोऽब्रवीद्यासं धर्मे वर्णाश्रमादिकम्॥

कल्पेकल्पे क्षयोत्पत्त्या क्षीयन्ते नु प्रजादयः॥ १॥

Sūta said :—The holy Parāśara narrated to Vyāsa the duties of the different social orders. Change is the law of the universe, and in each cycle the earth passes through the successive phases of origin, and decay, but the birthless ones (Viṣṇu, etc.) suffer no modifications.

श्रुतिः स्मृतिः सदाचारो यः कश्चिद्वेदकर्तृकः॥

वेदाः स्मृता ब्राह्मणादौ धर्मा मन्वादिभिः सदा॥ २॥

The Śrutis, (*lit.*.. things heard, are spiritual truths transmitted orally from generation to generation). Smṛtis (*lit.* : things remembered, are the unwritten laws of conduct, etc.,

ceremony, cloth, stone, wine, salādas (Vegetables) earth (clay), leather-shoes, deer-skin, blanket, salt, flesh, levigated paste of any oil-seeds, edible roots or perfumes, however, may be sold for money only for religious purposes (celebration of a religious sacrifice, etc.) in exchange of paddy and sesamum seeds.

लवणादि न विक्रीयात्तथा चापदगतो द्विजः॥

हीनाद्विपो विगृह्यंश्च लिप्यते नार्कवदिद्वजः॥ २६॥

Even in most abject penury, a Brāhmaṇa shall rather live by agriculture than engage in selling salt, and shall make it a religion never to sell a horse under whatsoever circumstance in life.

कुर्यात्कृष्यादिकं तद्वदविक्रेया हयास्तथा॥

बुभुक्षितस्त्र्यहं स्थित्वा० वृत्तिविवर्जितम्॥

राजा धर्म्या प्रकुर्वीत वृत्तिं विप्रादिकस्य च॥ २७॥

Even in the absence of any means of livelihood, a Brāhmaṇa shall fast for three days and abide by the decision of the king of the country regarding the choice of any new profession.

subsequently collected into codes,) and the good institutions have their origin in the holy Vedas. It was Brahmā who first revealed the inspired rhapsodies of the Vedas to the world at large, and the divine lawgivers of old, such as Manu etc., were, the authors of the Dharma-Śāstras (Institutes or Codes of Law, both moral and postive) .

दानं कलियुगे धर्मः कर्तारं च कलौ त्यजेत्॥

पापकृत्यं तु तत्रैव शापं फलति वर्षतः॥ ३॥

Charity is the only virtue which would be practised in the cycle of Kali, and the votaries of all others wount be scarce therein. Hence it is the only one virtue which should be practised for the redemption of human nature in that iron age. The kingdom of evil would come and vice would reign supreme on earth. Curses would

take effect within one year of their making (giving).

आचारात्प्राप्त्यात्सर्वं षट् कर्माणि दिनेदिने॥
संख्या स्नानं जपो होमो देवातिथ्यादिपूजनम्॥ ४॥

A pious conduct and a pure character would be the passport to all those merits in that age, which could have been secured only with the practice of the most austere penances in the preceding ones. The six acts of necromancy (Śaṭkarma) would be the matters of daily undertaking and the rites of Sandhyā (recitation of a certain fixed portion of the Vedas by a Brāhmaṇa) ceremonial ablutions, mental repetition of any sacred Mantra, Homa, worship of the gods and practice of hospitality, would be the stepping stones to piety.

अपूर्वः सुव्रती विप्रो ह्यपूर्वा यतयस्तदा॥
क्षत्रियः परसैन्यानि जित्वा पृथ्वीं प्रपालयेत्॥ ५॥

Scarce would be the number of Brāhmaṇa-Yatis in the Kali Yuga who would stick to the noble art of spiritual culture, and the Kṣatriyas would rule the earth by conquering the armed forces of other sovereigns even in the absence of any legitimate cause for war, and simply out of a spirit of land-craving.

वणिक् कृष्यादि वैश्ये स्यादद्विजभक्तिश्च शुद्रके॥
अभक्ष्यभक्षणाच्चौर्य्यादिगम्यागमनात्पतेत् ॥ ६॥

The members of the mercantile community should diligently ply on their respective trades and engage in agriculture, and the Śūdras should live by serving the Brāhmaṇas in the age of Kali.

A man would degrade himself by stealing or by going unto a woman related to him in the category of a "forbidden woman", or by eating any thing that is prohibited in the Śāstras for the purpose.

कृषिं कुर्वन्विजः श्रान्तं बलीवर्दे न वाहयेत्॥
दिनाद्धं स्नानयोगादिकारी विप्रांश्च भोजयेत्॥ ७॥

A Brāhmaṇa engaged in agriculture, should not yoke a team of tired bullocks to his plough. The Brāhmaṇas even in the age of Kali, shall bathe at midday, practise trance for a while, and

then feed the Brāhmaṇas assembled at his house.

निर्वपेत्पञ्च यज्ञानि ऋरे निन्दां च कारयेत्॥
तिलाज्यं न विक्रीणितं सूनायज्ञमघान्वितः॥ ८॥

The five religious sacrifices enjoined to be performed by a Brāhmaṇa householder, each day, should be like wise performed in the Kali Yuga, and sins and inequities should be held in contempt they deserve. A Brāhmaṇa shall not sell sesamum and clarified butter for any pecuniary consideration.

राज्ञो दत्त्वा तु षड्भागं देवतानां च विंशतिम्॥
त्रयस्त्रिंशच्च विप्राणां कृषिकर्ता न लिप्यते॥ ९॥

An agriculturist is absolved of all sins by giving a sixth part of the produce to his king, a twentieth part to the gods, and a thirty-third part thereof to the Brāhmaṇas.

कर्षकाः क्षत्राविदुच्छूद्राः खलेऽदत्त्वा तु चौरकः॥
दिनत्रयेण शुष्येत ब्राह्मणः प्रेतसूतके॥ १०॥
क्षत्रो दाशाहा देश्यस्तु द्वादशाहान्मसि शुद्रकः॥
याति विप्रो दशाहात्तो क्षत्रो द्वादशकादिनात्॥ ११॥
पञ्चदशाहाद्वैश्यस्तु शुद्रो मासेन शुष्यति॥

A Kṣatriya, a Vaiśya, or a Śūdra agriculturist paying no such tithes as the preceding ones, stands charged with the guilt of theft.

A Brāhmaṇa, who knows the Supreme Brahma, becomes clean on the third day of the event on the happening of any birth or death in his family, whereas the period of uncleanness, under the circumstance, shall extend to ten, twelve, and thirty days in respect of the Brahma-knowing Kṣatriyas, Vaiśyas, and Śūdras respectively. On the contrary, persons belonging to the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra communities by mere accidents of birth, shall be respectively deemed pure at the expiry of ten, twelve, fifteen and thirty days after the event under the circumstance.

एकपिण्डास्तु दायादाः पृथग्द्वारनिकेतनाः॥ १२॥
जन्मना च वितत्तौ च भवेत्तेषां च सूतकम्॥
चतुर्थे दशरात्रं स्यात्पणिशाः पुंसि पञ्चमे॥ १३॥
षष्ठे चतुर हाच्छुद्धिं सप्तमे दिनत्रयम्॥
देशान्तरे मृते बाले सघः शुद्धिर्यतो मृते॥ १४॥

The Sapiṇḍa relations of a deceased person or of a stillborn child, though not living in the same house, nor in commensality, shall bide the same full term of uncleanness, while those removed from him to the fourth degree of consanguinity shall be unclean for ten days, those removed to the fifth degree shall be judged unclean for six days those removed to the sixth degree of consanguinity shall be regarded unclean for four days, and those removed to the seventh degree, shall be considered unclean for three days only from the date of the event under the circumstance.

अजातदन्ता ये बाला ये च गर्भाद्विनिःसृताः॥

न तेभामग्नि संस्कारो न पिण्डं नोदकक्रिया॥ १५॥

A child dead in a distant country does not entail any period of uncleanness to his relations beyond the moment the news is heard and delivered. The corpse of a child dead before cutting its teeth as well as that of a still-born one should not be cremated in fire, nor any funeral oblations and libations of water should be offered to it.

यदि गर्भो विपद्येत स्रवते वापि योषितः॥

यावन्मासं स्थितो गर्भस्तावद्दिनानि सूतकम्॥ १६॥

In the case of a miscarriage or abortion of a foetus, the period of uncleanness in respect of its mother, would extend to as many days as the age of the foetus in months at the time of abortion.

आनामकरणत्सघ आचुडान्तादहर्निशम्॥

आव्रतात्तु त्रिरात्रेण तदूर्ध्वं दशार्धदिनैः॥ १७॥

The period of uncleanness incidental to the death of a child, dead without the rite of Nāmakaraṇa (nomenclature) having been done unto him, shall expire with the day of its occurrence, that on the occasion of one expired before the rite of tonsure shall continue for the whole day and night, while that incidental to the demise of a child, dead before having been invested with the holy thread, would last for three days from the date of its happening, and for ten days after that age.

आचतुर्थाद्भवेत्स्रावः पातः पञ्चपषष्ठयोः॥

ब्रह्मचर्यादग्निहोत्राशुद्धिः सङ्गवर्जनात्॥ १८॥

An abortion of womb happening within the fourth month of gestation is called a Garbhasrāva, while the one occurring at a later period and in the fifth or sixth month of incubation, is called a miscarriage (Garbhātyāga). No such uncleanness can attach itself to the person of a Brāhmaṇa who is a Brahmachārin or is a daily worshipper of the sacred fire, or has renounced all company and lives in solitude.

शिल्पिनः कारवो वैद्या दासीदासाश्च भृत्यकाः॥

अग्निमाज्जोत्रियो राजा सघः शोचाः प्रकीर्तिताः॥ १९॥

The artisans, the mechanics, the physicians, and one's servants, male slaves, and female slaves, are incapable of catching such personal disqualifications (uncleanness incidental to the birth or death of a person). The persons of kings, Śrotriyas and custodians of the sacred fire, are perpetually clean.

दशाहाच्छुध्यते माता स्त्रानात्सूते पिता शुचिः॥

सङ्गात्सूतौ सूतकं स्यादुपस्पृश्य पिता शुचिः॥ २०॥

On the occasion of the birth of a child its mother shall be considered clean at the close of ten days after the date of the event, while its father shall be clean again by an ablution on the receipt of the news.

विवाहोत्सवयज्ञेषु अन्तरा मृतसूतके॥

पूर्वसंकल्पितादन्यवर्जनं च विधीयते॥ २१॥

All acts should be suspended on the happening of the birth or death of a relation at the celebration of a marriage or a religious ācrifice.or festivity, except those which have been actually projected and undertaken before the event.

मृतेन शुध्यते सुतिः मृतवज्जातकं जनौ॥

गोग्रहादौ विपत्रानामेकरात्रं तु सूतकम्॥ २२॥

The mother of a child, dead within the period of uncleanness incidental to its birth shall be clean again on the date of the event. The period of uncleanness incidental to the death of a person, dead in a cowshed, is only one day.

अनाथप्रेतवहनात्प्राणायामेन शुध्यति॥

प्रेतशूद्रस्य वहनान्त्रिरात्रमशुचिर्भवेत्॥ २३॥

By carrying the dead body of a friendless person to the cremation ground, a man shall remain unclean for a single day, while the period of uncleanness in respect of carrying the dead body of a Śūdra, is three days only.

आत्मघातिविषोद्वन्धकृमिदष्टे न संस्कृतिः॥

गोहतं कृमिदष्टं च स्पृष्ट कृच्छ्रेण शुध्यति॥ २४॥

The right of cremation is denied to a suicide, no matter whether the death has been brought about by self-poisoning or strangulation, as well as to one who has died of an insect bite. A man, defiled by the contact of the corpse of a person, killed by any homed cattle or died of an insect-bite, is purified by practising a Kṛccha Vrata.

अदुष्टपतितं भार्या यौवने या परित्यजेत्॥

सप्तजन्म भवेत्स्त्रीत्वं वैधव्यं च पुनः पुनः॥ २५॥

बालहत्या त्वगमनादितौ च स्त्री तू सूकरी॥

अगम्या व्रतकारिण्यो भ्रष्टपानोदकत्रिक्याः॥ २६॥

He who forsakes a chaste and undegraded wife in her youth, is sure to incarnate as a woman, and to suffer the pangs of widowhood in his six successive re-births. By not visiting the bed of his wife during her menstrual period as enjoined in the Śāstras, a man incurs the sin of infantidice, while a non-accommodating wife under the circumstance, is sure to be born as a sow in her next birth. An abstinence by the husband on the ground of being engaged in celebrating any Vedic rite or sacrifice at the time, deprives him of funeral libations, etc., after death.

औरसः क्षेत्रजः पुत्रः पितृजौ पिण्डदौ पितु॥

परि वितेस्तु कृच्छ्रं स्यात्कन्यायाः कृच्छ्रमेवच॥ २७॥

A son of one's own lines as well as the one begotten on one's wife by another under an appointment and hence related to one in that capacity, is equally entitled to offer oblations to one's departed spirit. A younger brother marrying in the unmarried state of his elder, as well as his bride shall practise a penance of Kṛccha Vratam for the expiation of the crime.

अतिकृच्छ्रं चरेद्वाता होता चान्द्रायणञ्चरेत्॥

कुब्जवामनषण्डेषु गद्रदेषु जडेषु च॥ २८॥

जात्यन्धबधिरे मूके न दोषः परिवेदेने॥

नष्टे मृते प्रव्रजिते क्लीबे वा पतिते पतौ॥ २९॥

The person at whose hand the bride is taken, shall as well practise the penances respectively known as Ati-kṛccha and Cāndrāyaṇa Vratas. A younger brother is not prohibited from taking a bride even in the unmarried state of his elder, when the latter is found to be born a hunchback, or a dwarf, or impotent, deaf, blind, or dumb, or as an idiot, or as one incapable of distinct articulation.

पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते॥

भर्त्रा सह मृता नारी रोमाब्दानि सवैद्वि॥ ३०॥

A betrothed girl may be married to another in any of the five following contingencies, viz, in the event of no trace having been found of her appointed bridegroom, or in the event of his death, or of his taking to the life of a hermit, or on his loss of manhood or moral degradation. A wife immolating herself with the dead body of her husband at the same funeral pile, shall live in heaven for as many number of years as there are hairs on the human body.

श्वादिदष्टस्तु गायत्र्या जपाच्छुद्धो भवेत्तः॥

दाहो लोकाग्निं विप्रश्चाण्डालार्घहृतोऽग्निमान्॥ ३१॥

क्षीरैः प्रक्षाल्य तस्यास्थि स्वाग्निं मन्त्रतो दहेत्॥

A man, bitten by a dog, or by an animal of the kindred species, is purified by mentally reciting the Gāyatrī Mantra. The dead body of a Brāhmaṇa should be exhumed on a funeral pyre lighted with Loukikāgni (fire brought from a household). The bone of a Brāhmaṇa, killed by a Caṇḍāla, should be washed with milk in order to impart to it the necessary purity before cremation, and burnt in fire with a recitation of the proper Mantras.

प्रवासे तु मृते भूयः कृत्वा कुशमयं दहेत्॥ ३२॥

कृष्णाजिने समास्तीर्य षट् शतानि पलाशजान्॥

शर्मी शिश्ने विनिःक्षिप्य अरणिं वृषणे क्षिपेत्॥ ३३॥

An effigy of a Brāhmaṇa made of Kuśa-blades, should be burnt in the following manner in the event of his death having happened in a distant country. Six hundred Palāśa-twigs, should be spread in the shape of a man over a

piece of black deer skin, a Śamī-twig being placed over the spot where the penis would be, an Araṇī (fire churning apparatus) at the region of its scrotum.

कण्डं दक्षिणहस्ते तु वामहस्ते तथोपभृत्॥
पार्श्वे तूलखलं दद्यात्पृष्ठे तु मुसलं ददेत्॥ ३४॥
उरे निःक्षिप्य दृषदं तण्डुलज्यतिलान्मुखे॥
श्रोत्रे च प्रोक्षणीं दाद्यदाज्यस्थालीं च चक्षुषोः॥ ३५॥
कर्णे नेत्रे मुखे घ्राणे हिरण्य शकलान् क्षिपेत्॥

And Kuṇḍa (vessel) at the region of its right hand, an Upabhṛt (a sacrificial utensil) at its left, an Udakhalam (a grain thresher) on either of its sides, a Mūsala (threshing rod) at its back, a stone slab at the region of its breast, with rice, sesame and clarified butter at its mouth, a Prokṣaṇī on either of its ears, an Ajyasthālī (vessel for clarified butter) on either of its eyes, and bits of gold in the orifices of its mouth, ears and eyes.

अग्निहोत्रोपकरणाब्रह्मलोकगतिर्भवेत् ॥ ३६॥
असौ स्वर्गाय लोकाय स्वाहोत्याज्याहुतिः सकृत्॥
हंससारसक्रौञ्चानां चक्रवाकं च कुक्कुटम्॥ ३७॥
मयूरमेषघाती च अहोरात्रेण शुध्यति॥
पक्षिणः सकलान्हत्वा अहोरात्रेण शुध्यति॥ ३८॥

Thus all the articles and utensils required in an Agni Hotra sacrifice, should be arranged along the different parts of the effigy of Kuśa

grass, which should be lighted with fire, and a single libation of clarified butter, should be cast therein by reciting the Mantra, "Asou svargāya lokaya svāhā" (obeisance to the Fire-God, may he ascend the region of heaven). By thus burning the effigy of a Brāhmaṇa, dead in a distant country, his relation may ensure the residence of his soul in the region of Brahmā.

The killer of a swan, Sārasa, heron, Cakravāk, or a cock may regain the former purity of his self by fasting for a single day, which rule holds good as regards the killing of any other bird.

सर्वाश्चतुष्पदाहन्त्वा अहोरात्रोषितो जपेत्॥
शूद्रं हत्वा चरेत्कृच्छ्रमतिकृच्छ्रं तु वैश्यहा॥
क्षत्रं चान्द्रायणं विप्रं द्वाविंशतिशमाहरे(वहे)त्॥ ३९॥

The rite of expiation in connection with the killing of a quadruped, consists in fasting for a day and in mentally repeating any sacred Mantra. The proper atonement for inadvertently bringing about the death of a Śūdra, consists in practising a Kṛccha Vrata, that for killing a member of the Vaiśya caste, is the practice of an Ati-Kṛccha Vrata. The penance of be practised for expiating the sin of killing a Kṣatriya, is a Cāndrāyaṇa, which should be practised twenty to thirty times by way of atoning for an act of Brāhmaṇa-killing.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पराशरोक्तधर्मनिरूपणं
नाम सप्तोत्तरशततमोऽध्यायः॥ १०७॥

अध्यायः १०८ / Chapter 108

सूत उवाच

नीतिसारं प्रवक्ष्यामि अर्थशास्त्रादि संश्रितम्॥
राजादिभ्यो हितं पुण्यमायुःस्वर्गादिदायकम्॥ १॥

Sūta (Lomaharṣaṇa) said :—Now I shall discourse on the Science of Ethics and Expediency, a perusal whereof may benefit kings and commons alike, and enable them to secure long lives, and good names on earth, and exalted stations in heaven after death.

सद्भिः सङ्गं प्रकुर्वीत् सिद्धिकामः सदा नरः॥
नासद्भिरिहलोकाय परलोकाय वा हितम्॥ २॥

A man wishing success in life, shall make it a point not to mixed in vulgar companies, but to associate only with the best and the most virtuous in the land.

वर्जयेत्क्षुद्रसंवादमदुष्टस्य तु दर्शनम्॥
विरोधं सह मित्रेण संप्रीतिं शत्रुसेविना॥ ३॥

Company of the wicked or of the inequitable, is neither good in this life nor in the one to come. A man should shun even any oral discourse with the wicked, avoid their presence and company, be on his guard against picking up a

quarrel with his trusted friends, or against mixing with those who serve his enemies or are in friendly terms with them.

मूर्खशिष्योपदेशेन दुष्टस्त्रीभरणेन च॥
दुष्टानां संप्रयोगेण पण्डितोऽप्यवसीदति॥ ४॥

Even a learned man comes to grief by teaching a bad pupil, or by maintaining a bad wife. An evil company is but the highroad to depravity.

ब्राह्मणं बालिशं क्षत्रमयोद्धारंविशं जडम्॥
शूद्रमक्षरसंयुक्तं दूरतः परिवर्जयेत्॥ ५॥

The very presence of an illiterate Brāhmaṇa or of a dastardly Kṣatriya or of a lazy Vaiśya, or of a literate Śūdra should be shunned from a distance.

कालेन रिपुणा सन्धिः काले मित्रेण विग्रहः॥
कार्यकारणमाश्रित्य कालं क्षिपति पण्डितः॥ ६॥

One should make a compact with one's enemies, or a breach with his friends at the right moment. Wise men bide their time out of motives of expediency and with a full regard to the cause and effect of their each act of conduct.

कालः पचति भूतानिकालः संहर्ते प्रजाः॥
कालः सुतेषु जागर्ति कालो हि दुरतिक्रमः॥ ७॥

It is Time that rears up all created beings. It is Time that brings about their dissolution. It is Time which sits up fully awake when all else is asleep. Hence Time is unconquerable, and suffers no slightrness of his authority.

कालेषु हरते वीर्यं काले गर्भं च वर्तते॥
कालो जनयते सृष्टिं पुनः कालोऽपि संहरेत्॥ ८॥

It is Time that makes the semen flow in to its natural repository, and evolve itself in the shape of a foetus in the womb. Time is the principal factor in the evolution of the universe, and it is Time that will bring about its final dissolution.

कालः सूक्ष्म गतिर्नित्यं द्विविधश्चेह भाव्यते॥
स्थूलसंग्रहचारेण सूक्ष्मचारान्तरेण च॥ ९॥

Invisible is the fight of Time, which becomes manifest at one place by the occurrence of gross

phenomene, while in another it is too subtile to be detected.

नीतिसारं सुरेन्द्राय इममूचे बृहस्पतिः॥
सर्वज्ञो येन चेन्द्रोऽभूद्व्याहृत्याप्नुयादिवम्॥ १०॥

The following synopsis of the rules of conduct was narrated by Brhaspati to Indra, the lord of the celestials, whereby the latter acquired omniscience and was enabled to recover the kingdom of heaven from the hands of the demons.

राजर्षिर्ब्राह्मणैः कार्यं देवविप्रादिपूजनम्॥
अश्वमेधेन यष्टव्यं महापातकनाशनम्॥ ११॥

It is incumbent on the Brāhmaṇas and the Rājarsis to worship the gods, to propitiate the Brāhmaṇas and to celebrate Hore-Sacrifice for the atonement of sins of the most aggravated nature.

उत्तमैः सह साङ्गत्वं पण्डितैः सह सत्कथाम्॥
अलुब्धैः सह मित्रत्वं कुर्वाणो नावसीदति॥ १२॥

A man by making an alliance with the good, as well as by discussing commendable topics with the learned and making friendship with the greedless, cannot possibly come to any grief.

परीवादं परार्थं च परिहासं परस्त्रियम्॥
परवेशमनि वासं च न कुर्वीत कदाचन॥ १३॥

Incest or jesting with another's wife. taking of another's goods, and residence in another's house should be avoided.

परोऽपि हितवान्धुर्बुधुरप्यहितः परः॥
अहितो देहजो व्याधिर्हितमारण्यमौषधम्॥ १४॥

A well-meaning alien (enemy) is a friend and a hostile friend is an alien. A disease which originates in the body is an enemy, but a herb which grows in the forest (and out side of the body) is a friend.

स बन्धुर्योहिते युक्तः स पिता यस्तु पोषकः॥
तन्मित्रं यत्र विश्वासः स देशो यत्र जीव्यते॥ १५॥

He who maintains a person is a father to him. He in whom confidence is reposed is a friend and the country which provides one's means of livelihood is one's true country.

स भृत्यो यो विधेयस्तु तद्वीजं यत्प्ररोहति॥
सा भार्या या प्रियं ब्रूते स पुत्रो यस्तु जीवति॥ १६॥

A servant who does the commands of his master, is a true servant, a seed which sprouts is a true seed; a child that lives is a true child, and a wife who speaks sweet is a true wife.

स जीवति गुणा यस्य धर्मो यस्य स जीवति॥

गुणधर्मविहीनो यो निष्फल तस्य जीवनम्॥ १७॥

He who has virtue is truly alive. He who has piety lives but in the true sense of the term. Futile is the life of him who is bereft of piety and life.

भार्या या गृहे दक्षा सा भार्या या प्रियंवदा॥

सा भार्या या प्रतिप्राणा सा भार्या या पतिव्रता॥ १८॥

She who speaks sweetly to her husband and is a clever manager of household affairs, is a true wife. She who is one in spirit with her lord and devotes her whole self to his happiness, is a true wife.

नित्य स्नाता सुगन्धा च नित्यं च प्रियवादिनी॥

अल्पभुक्ताल्पभाषी च सततं मङ्गलैर्युता॥ १९ ॥

धर्मबहुला सततं च पतिप्रिया॥

सततं प्रियवक्त्री च सततं त्वृतुकाभिनी॥ २०॥

एतदादिक्रियायुक्ता सर्वसौ भाग्यवर्द्धिनी॥

यस्येदृशी भवेद्भाष्या स देवेन्द्रो न मानुषः॥ २१॥

He whose wife decorates her person with sandal paste and perfumes her body her daily ablution, talks little and agreeably, partakes small quantities of food, is ever fond of him and is constantly engaged in doing acts of piety and virtue with a view to bring happiness and prosperity in the house, and is ever ready to yield to the procreative desires of her lord, is not a man, but the lord of heaven.

यस्य भार्या विरूपाक्षी कश्मला कलहप्रिया॥

उत्तरोत्तरवादा स्या सा जरा न जरा जरा॥ २२॥

यस्य भार्यसां श्रितान्यञ्च परवेशमाभिकांक्षिणी॥

कुक्रिया त्यक्तलज्जा च सा जरा न जरा जरा॥ २३॥

A scolding wife, wild, querulous and argumentative, is but the blight of life (*lit.*, old age itself). A wife, attached to another and fond of staying in an other man's house, and who is not ashamed of her own depravity, is but the curse of life.

यस्य भार्या गुणा च भर्तारमनुगामिनी॥

अल्पाल्पेन तु सन्तुष्टा सा प्रिया न प्रिया प्रिया॥ २४॥

A wife who appreciates and honours the good qualities in her lord and lives in loving submission to his wishes, is satisfied with the little she gets, is alone entitled to be called a beloved.

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः॥

ससर्पे च गृहे वासो मृत्युरेव न संशयः॥ २५॥

An unchaste wife, an insincere friend, an argumentative servant, and a residence in a snake infested chamber, are but the preludes to death.

त्यज दुर्जनसंसर्गं भजसाधुसमागमम्॥

कुरु पुण्यमहारात्र स्मर नित्यमनित्यताम्॥ २६॥

Walk not in the path of the wicked, but sit in the assembly of the pious and the godly. Suffer not the transitory character of all mundane things to be absent for a moment from your mind, and be perpetually engaged in doing what is good and commendable.

व्यालीकण्ठप्रदेशाह्वयि च फणभृद्भाषणा

या च रौद्री या कृष्णा व्याकुलांगी

रुधिरनयनसंव्याकुला व्याघ्रकल्पा॥

क्रोधे यैवाग्रवक्त्रा स्फुरादनलशिखा

काकजिह्वाकराला सेव्या न स्त्री विदग्धा

परपुरगमना भ्रान्तचित्ता विराक्ता॥ २७॥

A woman who is deadlier than the fangs of a serpent, or one that is blood-eyed, black and fierce as a tigress, or is possessed of a cow-like tongue and becomes foul-mouthed in rage, or is eccentric in her habits, apathetic and fond of staying in an other man's house, should not be courted by a wise man for matrimonial alliance.

सक्तिः सुतोके सुकृतं कृतघ्ने शीतं च

वह्नौ (सीतापह्नौ ह्यतपयैव)? हैमे॥

उत्पद्यते दैववशा त्कदाचिद्वेश्यासु

रागो न भवेत्कदाचित्॥ २८॥

भुजङ्गमे वेश्मनि दृष्टिदृष्टे

व्याधौ चिकित्साविनिवर्तिते च॥

देह च बाल्यादिवयोऽन्विते च

काला वृत्तोऽसौ लभते धृतिं कः॥ २९॥

He who lives in a snake-infested chamber, or whose disease has run into an incurable type, as well as the one who has passed through the three bodily stages of infancy, youth and old

age, is undoubtedly in the grasp of Death. Where is the man who can retain his mental equilibrium under the circumstance?

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशाख्ये आचारकाण्डे बृहस्पतिप्रोक्तनीतिसारनिरूपणं
नामाष्टोत्तर शततमोऽध्यायः॥ १०८॥

अध्यायः १०९ / Chapter 109

सूत उवाच

आपदर्धे धनं रक्षेद्द्वारात्रक्षेद्भनैरपि॥
आत्मानं सततं रक्षेद्द्वारैरपि धनैरपि॥ १॥

Sūta said :—Money should be saved for the time of distress, and a wife should be protected even at the sacrifice of a stored up treasure. A man should defend his ownself even at the cost of his wealth and wife.

त्यजेदकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत्॥
ग्रामं जनपदस्यार्थे आत्मार्ये पृथिवीं त्यजेत्॥ २॥

It is prudent to sacrifice a individual for the protection of a family. The safety of an village should be purchased with the loss of a family, while that of a country should not be regarded too dear even at the sacrifice of a single village, it being imperatively obligatory on a person to save his own self even at the loss of the whole world.

वरं हि नरके वासो न तु दुश्चरिते गृहे॥
नरकात्क्षीयते पापं कुगुहात्र निवर्त्तते॥ ३॥

It is better to live in hell than to reside in a house of infamy. Extinction of the effects of his own misdeeds in life, sets free a condemned spirit from its doleful confines whereas a person who has once resorted to a house of ill fame, can never be properly reclaimed.

चलतयेकेन पादेन तिष्ठत्येकेन बुद्धिमान्॥
न परीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत्॥ ४॥

A wise man does not move one step by letting go his sure and former foot-hold. In old situation of trust and tested safety should not be given up without well ascertaining the nature of a new one.

त्यजेद्देशमसद्वत्तं वासं सोपद्रवं त्यजेत्॥
त्यजेत्कृपणराजानं मित्रं मायामयं त्यजेत्॥ ५॥

A man should renounce a country whose inhabitants walk in the path of inequity, give up his residence in a house found to be infested with dangers, avoid all connections with a niggardly prince, and forego the company of deceitful friends.

अर्थेन किं कृपणहस्तगत्येन
केन ज्ञानेन किं बहुशठाग्रहसंकुलेन॥
रूपेण किं गुणपराक्रमवर्जितेन
मित्रेण किं व्यसनकालपराडमुखेन॥ ६॥

Of what good is the gold which is in the greedy gripe of a miser? Of what worth is the knowledge which is wedded to a low cunning nature? What does mere personal beauty avail a person whose mind is not adorned with ennobling attributes? And what is the good of one's having a friend who forsakes one in days of adversity.

अदृष्टपूर्वा बहवः सहायाः
सर्वे पदस्थस्य भवन्ति मित्राः॥
अर्थैर्विहीनस्य पदच्युतस्य
भवत्यकाले स्वजनोऽपि शत्रुः॥ ७॥

From unforeseen quarters friends gather round a man in power and prosperity. Even the very kins of one, out of office and fortune, turn their back as enemies in one's adversity.

आपत्सु मित्रं जानी याद्रूपे शूरं रहः शुचिम्॥
भार्या च विभवे क्षीणे दुर्भिक्षे च प्रियातिथिम्॥ ८॥

Friendship is tested in distress; valour, in battle; a wife, on the loss of fortune; and an agreeable guest in time of famine or scarcity.

वृक्षं क्षीणफलं त्यजन्ति विहगाः
शुष्कं सरः सारसा निर्द्रव्यं पुरुषं
त्यजन्ति गणिका भ्रष्टं नृपमन्त्रिणः॥

पुष्पं पथ्युषितं त्यजन्ति मधुपाः
दग्धं वनान्तं मृगाः सर्वः कार्यवशाज्जनो
हि रमते कस्यास्ति को वल्लभः॥ १॥

Birds forsake a tree whose fruits are gone. Herons visit not the shores of a dried pool. Courtesans smile not on (forswear the company at) a person whose purse is exhausted, nor Ministers flock round a king, bereft of his sovereignty. On the withered flowers the bees sit not with their melodious hummings, nor do herds of deer roam about in the forest which a wood fire has consumed. One person endears another simply out of motives of self seeking. Is there any love for love's sake an earth?

लुब्धमर्थप्रदानेन श्लाघ्यमङ्गलिकर्मणा॥
मूर्खं छन्दानुवृत्त्या च याथातथ्येन पण्डितम्॥ १०॥

The greedy are taken by gain, the proud by a show of humility, fools, by pleasing themes, and the wise by truth.

सद्भावेन हि तुष्यन्ति देवाः सत्पुरुषा द्विजाः॥
इतरेः खाद्यपात्रेण मानदानेन पण्डिताः॥ ११॥

The gods, the good and the Brāhmaṇas, are pleased with the exhibition of genuine goodness, the vulgar, with food and drink, and the erudite, with learned discourses.

उत्तमं प्राणिपातेन शठं भेदेन योजयेत्॥
नीचं स्वल्पप्रदा नेन समं तुल्यपराक्रमैः॥ १२॥

The good should be won over with marks of respect. The crafty should be won by creating a breach in their ranks, the low by making trifling gifts or concessions in their favour, and one's rivals by exhibiting equal prowess.

यस्ययस्य हि यो भावस्तस्यतस्य हितं वदन्॥
अनुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत्॥ १३॥

An intelligent man shall enter into the good graces of persons he shall have to deal with through an accurate judgment of their likes and dislikes, and thus speedily win them over to his cause or side.

नदीनां च नखी नां च शृङ्गिणां शस्त्रपाणिनाम्॥
विश्वासो नैव गन्तव्यः स्त्रीषु राजकुलेषु च॥ १४॥

No confidence should be reposed in (the freaks of) rivers horned cattle, clawed beasts,

women, persons of royal blood and arm-bearing individuals (fully equipped soldiers etc.).

अर्थनाशं मनस्तापं गृहे दुश्चरितानि च॥
वञ्चनं चाप मानं च मतिमात्रं प्रकाशयेत्॥ १५॥

A prudent man should never give any publicity to any publicity to any insult he might have suffered, to any deception that might have been practised upon him, to any heart-ache of his own, nor to an instance of female infidelity in his house.

हीनदुर्जनसंसर्गअत्यन्तविरहादरः॥
स्नेहोऽन्यगेहवासश्च नारीसच्छीलनाशनम्॥ १६॥

Movements in a low or wicked company, a long separation from her husband, excessive and indulgent fondling, and a residence in another's house are the factors which excite a wife to break her plighted faith.

कस्य दोषः कुले नास्ति व्याधिना को न पीडितः॥
केन न व्यसनं प्राप्तं श्रियः कस्य निरन्तराः॥ १७॥

Who is he who can boast of a spotless pedigree? Where is the man who has never been assailed by any malady? Who is he whom danger doth not beset in life? 'Who can be sure of the perpetual favours of fickle fate?

कोऽर्थे प्राप्य न गर्वितो भुवि नरः
कस्यापदो नागताः स्त्रीभिः कस्य
न खण्डितं भुवि मनः को नाम राज्ञां प्रियः॥
कः कालस्य न गोचरान्तरगतः
कोऽर्थी गतो गौरवं को वा दुर्जनवागुरा
निपतितः क्षेमेण यातः पुमान्॥ १८॥

Who is he whom opulence filleth not with pride? Who is he who standeth above all probability of danger? Where is the man who is impervious to female charms? Who is he whom a king doth love in his heart? Who is he whom Time doth not sway? Who is he whom begging doth not lower? Who is he who being netted with the guiles of the crafty, has come off unscathed?

सुहृत्स्वजनबन्धुर्न बुद्धिर्यस्य न चात्मनि॥
यस्मिन्कर्मणि सिद्धेऽपि न दृश्येत् फलोदयः॥
विपत्तौ च महदुःखं तद्बुधः कथमाचरेत्॥ १९॥

Perpetually in distress is the man who has no friends or relations of his own, nor endowed with a sharp intellectual faculty and incasable of putting a success to better advantage. Wherefore should a wise man engage in a pursuit, success in which does not bring in any profit, and failure whereof is fraught with dangerous results.

यस्मिन्देशे न सम्मानं न प्रीतिर्न बान्धवाः॥

न च विद्यागमः कश्चित् देशं परिवर्जयेत्॥ २०॥

Quit the country where you can find neither friends nor pleasures, nor in which is there any knowledge to be gained.

धनस्य यस्य राजतो भयं चास्ति चौरतः॥

मृतं च यत्र मुच्यते समर्जयस्व तद्धनम्॥ २१॥

Acquire that wealth which kings or thieves can neither extort nor steal and which follows a person even beyond the grave. Your successors, after your demise, shall inherit and divide among themselves the wealth which has cost you life-long and killing toils to acquire.

यदर्जितं प्राणहरैः परिश्रमैर्मृतस्य

ते वै विभजन्ति रिक्थिनः॥

कृतं च यदुक्कृतमर्थलिप्सया

तदेव दोषापहतस्य यौतुकम्॥ २२॥

The soul only enjoys the fruits of the sins and inequities involved in the acquisition of wealth which, again, forms the portion of others Who come next.

सञ्चितं निहितं द्रव्यं परामृश्यं मुहुर्मुहुः॥

आखोरिव कदर्यस्य धनदुःखाय केवलम्॥ २३॥

A miser, cerning and hoarding up gold without knowing its proper use, is like a mouse which steals from other men's granaries, and is only troubled with the care of defending his illgotten gain.

नग्नो व्यसनो रूक्षाः कपालाङ्कितपाणयः॥

दर्शयन्तीह लोकस्य अदातुः फलमीदृशम्॥ २४॥

A miser, naked, wretched and lamenting the loss of his fortune by striking his hand against his forehead, shoes but the evil effects of not making any gift (proper use of money).

शिक्षयन्ति च याचन्ते देहीति कृपणा जनाः॥

अवस्थेयमदानस्य मा भूदेवं भवानपि॥ २५॥

A miser, continually crying for fresh hoards, and stretching out his palms in greed, demonstrates but the plight in which a non-giver would stand in his next birth. May you never be in such a predicament.

सञ्चितं क्रतुशतैर्न युज्यते याचितं गुणवते न दीयते॥

तत्कदर्यपरिरक्षितं धनं चोरपार्थिवगृहे प्रयुज्यते॥ २६॥

Money hoarded up by a miser simply for the pleasure of hoarding, without being spent in the celebration of a hundred Horse-Sacrifices, or in relieving the want of the wise and the erudite, ultimately finds its way into the coffers of thieves and king's courts.

न देवेभ्यो न विप्रेभ्यो बन्धुभ्यो नैव चात्मने॥

कदर्यस्य धनं याति त्वग्नितस्कराजसु॥ २७॥

The wealth accumulated by a miser, never comes to the use of the Brāhmaṇas, nor to that of his own relations; is never spent for any religious purpose, nor in purchasing his personal comforts, but is consumed by fire, thieves, and law-courts.

अतिक्लेशेन येऽप्यर्था धर्मस्य सातिक्रमेण च॥

अरेर्वा प्रणिपातेन मा भूवस्ते कदाचन॥ २८॥

May that wealth which is acquired by vicious ways, or by excessive toil, or by bowing down to one's enemies, be never yours.

विद्याघातो ह्यनभ्यासः स्त्रीणां घातः कुचैलता॥

व्याधीनां भोजनं जीर्णं शत्रोर्घातः प्रपञ्चता॥ २९॥

Non-cultivation thereof, is a blow to one's learning; a shabby dress is a blow to a woman; eating after digestion is a blow to a disease; and cleverness is a blow to one's enemies

तस्करस्य वधो दण्डः कुमित्रस्याल्पभाषणम्॥

पृथक् शय्या तु नारीणां ब्राह्मणस्यानिमन्त्रणम्॥ ३०॥

Death is the penalty for theft, a separate bed is the punishment for a wife, a cold greeting is the punishment for deceitful friends, and non-invitation is the punishment for Brāhmaṇas.

दुर्जनाः शिल्पिनोदासा दुष्टश्च पटहाः स्त्रियः॥

ताण्डिता मार्दवं यान्ति न ते सत्कारभाजनम्॥ ३१॥

Rogues, artisans, badmen, drums, and women, are softened and set right by beating. They do not deserve good behaviour.

जानीयात्प्रेषणे भृत्यान्बान्धवाव्यसमनागमे॥

मित्रमापदि काले च भार्याञ्च विभवंक्षये॥ ३२॥

A mission is the true test for the efficiency of one's servants; adversity, for the sincerity of one's friends; and loss of fortune is the proper occasion to test the fondness of one's wife.

स्त्रीणां द्विगुण आहारः प्रज्ञा चैव चतुर्गुणा॥

षड्गुणो व्यवसायश्च कामश्चाष्टगुणः॥ ३३॥

A woman takes twice as much food, is four times as much cunning, six times as much resourceful, and eight times as much armorous, as a man.

न स्वप्नेन जयोन्निद्रां न कामेन स्त्रियं जयेत्॥

न चेन्नैर्जयेद्वह्निं न मद्येन तृषां जयेत्॥ ३४॥

Sleep cannot be conquered by sleeping. A woman knows no satisfaction in sexual matters. Fire cannot be conquered with logs of wood, not thirst, with wines.

समांसैर्भोजनैः स्निग्धैर्मद्यैर्गन्धविलेपनः॥

वस्त्रैर्मनोरमैर्माल्यैः कामः स्त्रीषु विजृम्भते॥ ३५॥

Amorous fancies in women, are roused up by a meat diet and emulsive fares, by good apparels, flowers, perfumes and wine.

ब्रह्मचर्येऽपि वक्तव्यं प्राप्तं मन्मथचेष्टितम्॥

हृद्यं हि पुरुषं दृष्ट्वा योनिः प्रक्लिद्यते स्त्रियाः॥ ३६॥

सुवेषं पुरुषं दृष्ट्वा भ्रातरं यदि वा सुतम्॥

योनिः क्लिद्यति नारीणां सत्यंसत्यं हि शौनक॥ ३७॥

Verily do I say unto you, O Śounaka, that even an ascetic Brahmacārin, becomes fascinated [at such a sight], and the sexual organ of a woman, is moistened at the sight of a handsome, and welldressed youth, even if he happen to be connected with her in the relationship of a father, a brother, or a son.

नद्यश्च नार्यश्च समस्वभावाः

स्वतन्त्रभावे गमनादिके च॥

तोयैश्च दोषैश्च निपातयन्ति

नद्यो हि कूलानि कुलानि नार्यः॥ ३८॥

नदी पातयते कूलं नारी पातयते कुलम्॥

नारीणाञ्च नदीनां च स्वच्छन्दा ललिता गतिः॥ ३९॥

A woman as well as a river, let alone, is sure to take the downward course. A woman, under the circumstance, brings down the honour of her family, while a river tumbles down her banks. A free woman, or an unchecked stream of water, is sportive in her course.

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः॥

नान्तकः सर्वभूतानां न पुंसां वामलोचनाः॥ ४०॥

Fire is never satisfied with fuels; nor an ocean is satisfied with receiving rivers. Death knows no satiety; and a woman knows no gratification in matters sexual.

न तृप्तिरस्ति शिष्टानामिष्टानां प्रियवादिनाम्॥

सुखानाञ्च सुतानाञ्च जीवितस्यवरस्य च॥ ४१॥

A man knows no satiety in discoursing with good and sincere talkers; pleasure never palls; and a man knows no satisfaction as regards the increased duration of his life and increased number of his progeny.

राजा न तप्तो धनसंचयेन न सागरस्तृप्तिमगाज्जालेन॥

न पण्डितस्तृप्यति भाषितेन तृप्तं न चक्षुर्नृपदर्शनेन॥ ४२॥

A king knows no gratification in the acquisition of wealth, nor is an ocean satisfied with the increase of its tributaries. A learned man knows no content in discoursing, nor the eyes suffer any satiety with their feasts of royal sight (sight of the king).

स्वकर्म धर्मोर्जितजीवितानां

शास्त्रेषु दारेषु सदा रतानाम्॥

जितेन्द्रियाणां मतिथिप्रियाणां

गृहेऽपि मोक्षः पुरुषोत्तमानाम्॥ ४३॥

Those excellent men who live by plying any honest trade, and rest contented with money honestly earned and obtained, are true to their own wives and pass their time in intellectual pursuits, practise hospitality to all comers and are the lords of their own senses, attain liberation even in their own homes.

मनोऽनुकूलाः प्रमदा रूपवत्यः स्वलंकृताः॥

वासः प्रासादपृष्ठेषु स्वर्गः स्याच्छुभकर्मणः॥ ४४॥

Paradise on earth is the residence in a splendid mansion in the company of a pleasant, handsome, and gem-bedecked wife, which can result only from the dynamics of good deeds done by a man in his previous existence.

न दानेन न मानेन नार्जवेन न सेवया॥

न शस्त्रेण न शास्त्रेण सर्वथा विषमा स्त्रियः॥ ४५॥

Neither by gift alone, nor by simple respect, courtesy nursing, chastisement, etc., nor with knowledge alone that a woman can be conquered.

Gradually knowledge should be acquired. Little by little a fortune should be built up.

शनैर्विद्या शनैरर्थाः शनैः पर्वतमारुहेत्॥

शनैः कामं च धर्मं च पञ्चैतानि शनैः शनैः॥ ४६॥

By degrees a mountain should be climbed (difficulty should be sunnounted). Little by little desires should be gratified, and little by little virtues should be acquired, graduated efforts being enjoined to be made in these five things.

शाश्वतं देवपूजादि विप्रदानं च शाश्वतम्॥

शाश्वतं सगुणा विद्या सुहृन्मित्रं च शाश्वतम्॥ ४७॥

For all eternity lasts the merit of divine service, while that of making a gift to a Brāhmaṇa endures for good. Eternal are the fruits of knowledge wedded to a noble nature; and eternal is the friendship which is roused up in a lofty soul.

ये बालभावान्न पठन्ति विद्यां ये यौवनस्था ह्यथनात्मदाराः॥
ते शोचनीयाइह जीवलोकं मनुष्यरूपेण मृगाश्चरन्ति॥ ४८॥

Pitiable are those human mammals in life who neglect their studies out of excessive fondness for play in their childhood; and fail to secure good friends, wives, and fortunes in their youth. They are but beasts in human shapes.

पठने भोजने चित्तं न कुर्याच्छास्त्रसेवकः॥

सुदूरमपि विद्यार्थी व्रजेदगरुडवेगवान्॥ ४९॥

A student of the Śāstras, shall not constantly indulge in thoughts of eating, but travel even to a distant clime for his study with the speed of the celestial Garuḍa (the bird of conveyance of the divine Viṣṇu).

ये बालभावे न पठन्ति तुरा यौवननष्टविन्ताः॥

वृद्धभावे परिभूयमानाः संदह्यमानाः शिशिरे

यथाब्जम्॥ ५०॥

Like the lotus in winter, those who have not studied out of playful tendencies in their infancy, and have defiled their souls with the follies of youth shall be withered up in their old age, overwhelmed with griefs and cares.

तर्केऽप्रतिष्ठा श्रुतयो विभिन्नाः

नासावृषिर्यस्य मतं न भिन्नम्॥

धर्मस्य तत्त्वं निहितं गुहायां

महाजनो येन गतः स पन्थाः॥ ५१॥

Disquisitions on Religion and Godhead are as old as the human race, yet the Śrutis could not come to an agreement anent those subjects. There is not a ṛṣi but propounds a theory of his own. True religion lies hid in a cave. The path of the masters is the true path in life.

आकारैरिगितैर्गत्या चेष्टया भाषितेन च ॥

नेत्रवक्रविकाराभ्यां लक्ष्यतेऽन्तर्गतं मनः॥ ५२॥

The latent, or hidden workings of a man's mind, should be gathered and ascertained from his mien, demeanour, and the contortions of his face and eyes.

अनुक्तमप्युहति पण्डितो जनः

परेङ्गितज्ञानफला हि बुद्धयः॥

उदीरितोर्थः पशुनापि गृह्यते

हयाश्च नागाश्च वहन्ति दर्शितम्॥ ५३॥

A wise man can catch the significance even of an unarticulated speech. The function of the intellect is to read the language of demeanours, etc. Even a beast can understand the meaning of an stiriculated speech. Do not horses, elephants, etc., execute the biddings of their drivers?

अर्थाद्ब्रह्मस्तीर्थं यात्रां तु

गच्छेत्सत्याद्ब्रह्मो रौरवं वै व्रजेच्च॥

योगाद्ब्रह्मः सत्यधृतिश्च

गच्छेद्ब्रह्मो मृगायायां व्रजेच्च॥ ५४॥

Tumbled out of a fortune, one should start on a pilgrimage to a distant shrine. Deviation

from the path of truth leads to Rourava (a hell of that name), deprived of the privilege of trance (occult sight). One should bide his time

with truth and patience. Ousted of his kingdom, a king should go out on a hunting excursion in the forest.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृह० नीतिसारे नवोत्तरशततमोऽध्यायः॥ १०९॥

अध्यायः ११० / Chapter 110

सूत उवाच

यो ध्रुवाणि परित्यज्य ह्यध्रुवाणि निषेवते॥
ध्रुवाणि तस्य नश्यन्ति ह्यध्रुवं नष्टमेव च॥ १॥
वाग्यन्त्रहीनस्य नरस्य विद्या
शस्त्रं यथा कापुरुषस्य हस्ते॥
न तुष्टिमुत्पादयते शरीरे

ह्यन्धस्य दारा इव दर्शनीयः॥ २॥

Sūta said :—He who rejects a certain good in quest of one which is uncertain and remote, loses both the certain and the prospective one. Like erudition in the dumb, like swords in the hands of cowards, a beauty wedded to a blind husband, loses the significance of her life.

भोज्ये भोजनशक्तिश्च रतिशक्तिर्वरस्त्रियः ॥

विभवे दानशक्तिश्च नाल्पस्य तपसः फलम्॥ ३॥

A good appetite with plenty to eat, a healthy sexual potency with a bevy of handsome wives, and opulence with a heart that unstintedly gives to the poor, are the effects of a prior-life Tapasyā of no mean order.

अग्निहोत्रफला वेदाः शीलवृत्तिफलां शुभम्॥

रतिपुत्रफला दारा दत्तभुक्तफलं धनम्॥ ४॥

The high prerogative of reading the immutable Vedas (revelations) is the fruit of performing the Agnihotra sacrifices. Good both in this world and the one to come, is the fruit of one's moral living in this existence. Offsprings and sexual pleasure are the fruits of marriage, and charity and enjoyment are the fruits of wealth.

वरयेत्कुलजां प्राज्ञो विरूपामपि कन्यकाम्॥

सुरूपां सुनितम्बाञ्च नाकुलनां कदाचन॥ ५॥

One should marry a girl of noble descent even bereft of personal attractions, in preference to a handsome one with spacious and well-formed hips but of low and obscure parentage

अर्थोनापि हि किं तेन यस्यानर्थे तु संगतिः॥

को हि नाम शिखाजातं पत्रगस्य मणिं हरेत्॥ ६॥

Covet not the riches of the mighty who would meet such efforts with condign punishment. Who on earth will stretch out his hand to rob a cobra of the jewel which shines on its hood?

हविर्दृष्टकुलदग्रहृद्बालादपि सुभाषितम्॥

अमेध्यात्काञ्चनं ग्राह्यं स्त्रीरत्नं दुष्कुलादपि॥ ७॥

Clarified butter may be taken even from a house of divine service, and good words may be considered, even if spoken by a child.

विषादप्यमृतं ग्राह्यममेध्यादपि काञ्चनम्॥

नीदप्युत्तमां विद्यां स्त्रीरत्नं दुष्कुलादपि॥ ८॥

Gold may be taken from a person of impure descent, and a good and virtuous wife, even from a family of questionable morals.

न राज्ञा सह मित्रत्वं न सर्पो निर्विषः क्वचित्॥

न कुलं निर्मलं तत्र स्त्रीजनो यत्र जायते॥ ९॥

Friendship with a king is an absurdity. Absurdity is a serpent without venom, and absurd is the lasting good name of a house in which female children are born.

कुले नियोजयेद्भक्तं पुत्रं विद्यासु योजयेत्॥

व्यसने योजयेच्छत्रुमिष्टं धर्मे नियोजयेत्॥ १०॥

One should engage a devoted person in one's own house, engage one's sons in pursuit of knowledge, keep one's enemies engaged with dangers, and engage one's own self in the pursuit of God.

स्थानेष्वेव प्रयोक्ताव्या भृतयाश्चारभरणानि च॥

न हि चूडामणिः पादे शोभते वै कदाचन॥ ११॥

Servants and ornaments should be kept and worn in their proper places. No one puts on a head-gear around his ankle, nor a servant thinks that he is the master.

चूडामणिः समुद्रोऽग्निर्घण्टा चाखण्डमम्बरम्॥

अथवा पृथिवीपालो मूर्ध्नि पादे प्रमादतः॥ १२॥

Head is the natural place for fire, ocean, king and head jewels. They should never be touched with the foot even through inadvertance.

कुसुमस्तम्बकस्येव द्वे गती तु मनस्विनः॥

मूर्ध्नि वा सर्वलोकानां शीर्षतः पतितो वने॥ १३॥

Like the petals of a flower, only two alternatives are open to a man of "true vigour, either to be placed on the heads of men, or to drop down withered and unnoticed in a lonely forest.

कनकभूषणसंग्रहणोचितो यदि

मणिस्त्रपुणि प्रतिबध्यते॥

न च विरौति न चापि स शोभते

भवति योजयितुर्वचनीयता॥ १४॥

A gem which is fit to be worn on the head, set in a fitting ornament of gold, shines none the less if it is tied around the ankle. But censurable is the man who puts it in such a low and wrong position.

वाजिवारणलौहानां काष्ठपाषणवाससाम्॥

नारीपुरुषतोयानामन्तरं महदन्तरम्॥ १५॥

Great is the difference between a horse and an elephant, wood and iron, stone and silver, and a man and a woman. The lofty aspirations and enabling virtues of a truly great man who is vanquished, are not jeopardised in his disgrace; the tongues of a flame (fire), never cease to point upward even when held in an inverted position.

कदर्थितस्यापि हि धैर्यवृत्तेर्न

शक्यते सर्वगुणप्रमाथः॥

अथः खलोनापि कृतस्य वहेर्नाथः

शिखा याति कदाचिदेव॥ १६॥

न सदश्वः कशाघातं सिंहो न गजगर्जितम्॥

वीरो वा परनिर्दिष्टं न सहेद्भीमनिःस्वनम्॥ १७॥

A good horse brooks not the touch of a whip; nor a lion, the roar of an elephant; nor a true hero, the boastings of his rival.

यदि विभवविहीनः प्रच्युतो वाशु दैवान्न तु

खलजनसेवां काङ्क्षयेन्नैव नीचाम्॥

न तृणमदनकार्यं सुक्षुधातोऽज्जि सिंहः पिबति

रुधिरमुष्णं प्रायशः कुञ्जराणाम्॥ १८॥

Seek not the service of the wicked, nor beg of the mean and the vulgar, even if thou chancest to be fallen on evil days. A lion, even under the pangs of hunger, eateth not grass but drinketh the hot blood of an elephant's heart.

सकृद्दुष्टश्च यो मित्रं पुनः सन्धातुमिच्छति॥

स मृत्युमेव गृह्णीयाद्गर्भमश्वतरी यथा॥ १९॥

A reunion with a friend who has once betrayed himself, is fatal to a person like conception to a she-mule.

शत्रेर पत्यानि प्रियंवदानि

नोपेक्षित व्यानि बुधैर्मनुष्यैः॥

तान्येव कालेषु विपत्कराणि

विषस्य पात्राण्यपि दारुणानि॥ २०॥

A wise man shall not spare the offsprings of his enemy, even if courteous and sweet-mouthed inasmuch as they can prove themselves fatal like cups of poison.

उपकारगृहीतेन शत्रुणा शत्रुमुद्धरेत्॥

पादलग्नं करस्थेन कण्टकेनैव कण्टकम्॥ २१॥

One enemy should be got rid of through the help of another one by a favour as a thorn, pricked into the sole of the foot, is extracted with the help of one taken hold of by the hand.

अपकारपरान्नित्यं चिन्तयेन्न कदाचन॥

स्वयमेव पतिष्यन्ति कूलजाता इव द्रुमाः॥ २२॥

No means is necessary to be devised for the fall of a person whose constant theme is the downfall of others, as he meets his own overthrow in the usual course of things, like a tree which grows on the bank of a treacherous river.

अनर्था ह्यर्थरूपाश्च अर्थान्शून्यारूपिणः॥

भवन्ति ते विनाशाय दैवायत्तस्य वै सदा॥ २३॥

The harmful appear as good and the good as harmful, when for tune frowns. A man, under the circumstance, is inevitably drawn on towards the evil which leads to his doom.

कार्यकालोचिताऽपापा मतिः सञ्जायते हि वै॥

सानुकूले तु दैवे शं पुंसः सर्वत्र जायते॥ २४॥

Good propensities return with the smile of Fortune, and a man, perceiving the errors of his judgment and conduct, forth with turns aside from the path of evil.

धनप्रयोगकार्येषु तथा विद्या गमेषु च॥

आहारे व्यवहारे च त्यक्तलज्जः सदा भवेत्॥ २५॥

No sense of false delicacy should be observed in matters of learning, pecuniary transaction and mutual dealing.

धनिनः श्रोत्रियो राजा नदी वैद्यस्तु पञ्चमः॥

पञ्च यत्र न विद्यन्ते न कुर्व्यसातत्र संस्थितिम्॥ २६॥

Live not in a country which cannot boast of these five factors, namely, a king, rich men, Śrotriyas (scholars well-versed in Vedic lore), a river and a physician.

लोकयात्रा भयं लज्जा दाक्षिण्यं दानशीलता॥

पञ्च यत्र न विद्यन्ते न तत्र दिवसं वसेत्॥ २७॥

Live not in a place, even for a single day where these five things, such as, prospect of earning a livelihood, sense of shame, dread of law, mercy, and charity, exist not.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृह० नीतिसारे दशोत्तरशततमोऽध्यायः॥११०॥

अध्यायः १११ / Chapter 111

सूत उवाच

पार्थिवस्य तु वक्ष्यामि भृत्यानाञ्चैव लक्षणम्॥

सर्वाणि महीपालः सम्यङ्निवृत्त्यं परीक्षयेत्॥ १॥

Sūta said :—Now I shall deal with the commendable traits in kings, and servants in regal employ, which a king should keep a constant eye upon, during their entire period of service.

राज्यं पालयते नित्यं सत्यधर्मपरायणः॥

निर्जित्य परसैन्यानि क्षितिं धर्मेण पालयेत्॥ २॥

A king should rule his kingdom according to the tenets of true religion, and in the light of truth and justice, and protect the country from the inroads of foreign invaders.

पुष्पात्पुष्पं विचिन्वीत् मूलच्छेदं न कारयेत्॥

मालाकार इवारण्ये न यथाङ्गाकारकः॥ ३॥

Like a florist who makes a festoon by culling

कालविच्छेदत्रियो राजा नदी साधुश्च पञ्चमः॥

एते यत्र न विद्यन्ते तत्र वासं न कारयेत्॥ २८॥

Live not in a place which is devoid of these five things, such as, an astrologer, a Śrotriya, a king, a river, and a true anchorite.

नैकत्र परिनिष्ठास्ति ज्ञानस्य किल शौनक॥

सर्वः सर्वं न जानाति सर्वज्ञो नास्ति कुत्रचित्॥ २९॥

O Sounaka, perfect knowledge does not culminate in any particular individual, since every one knows not all nor there can be found an omniscient being among men. None is omniscient in this world, nor is there one entirely devoid of knowledge.

न सर्ववित्कश्चिदिहास्ति लोके

नात्यन्तमूर्खो भुवि चापि कश्चित्॥

ज्ञानेन नीचोत्तममध्यमेन योऽयं

विजानाति स तेन विद्वान्॥ ३०॥

Wise men make such distinctions as Erudite, Idiot and Average Intellect, according to a relative standard of knowledge possessed by the individual members of a society.

flowers form flower-bearing trees without uprooting them, a king should collect a tithe of the income of his subjects by the war of imperial revenue, without creating any hardship on, or grinding, them with an unbearable taxation.

दोग्धारः क्षीरभुञ्जाना विकृतं तत्र भुञ्जते॥

परराष्ट्र महीपालैर्भोक्तव्यं नच दूषयेत्॥ ४॥

नोधश्छिन्द्यात्तु या धेन्वाः क्षीरार्थी लभते पयः॥

एवं राष्ट्रं प्रयोगेण पीडयमानं न वर्द्धते॥ ५॥

As a milk man milches a cow without exhausting the supply in, or cutting away, her teats, so a king shall justly tap the resources of an enemy's country brought under his sway, without draining it dry or carrying fire and sword through its entire length.

तस्मात्सर्वप्रयत्नेन पृथिवीमनुपालयेन्॥

पालकस्य भवेद्भूमिः कीर्तिरायुर्यशो बलम्॥ ६॥

Henc a king should rule the world for the advancement of order and prosperity, since the Earth with the fame, valour and strength which follows a just and vigorous rule, belongs to her protector.

अभ्यर्च्य विष्णुं धर्मात्मा गोब्राह्मणहिते रतः॥

प्रजाः पालयितुं शक्तः पार्थिवो विजितेन्द्रियः॥ ७॥

That king, who, having bridled his senses, dedicates him self to the service of God and the well-being of the world (Es) and the Brāhmaṇas, and cow js alone capable of justly ruling his subjects.

ऐश्वर्यमधुवं प्राप्य राजा धर्मे मतिञ्चरेत्॥

क्षणेन विभवो नश्येन्नात्मायत्तं धनादिकम्॥ ८॥

Even amidst when flushed with victory and prosperity, a king, should devote his Self to the pursuit of virtue, since the riches of the world are always liable to decay, whereas the opulence of the soul knows no perishing.

सत्यं मनोरमाः कामाः सत्यं रम्या विभूतयः॥

किन्तु वै वनितापांगभंगिलोलं हि जीवितम्॥ ९॥

Pleasant indeed it is to gratify one's desires. Pleasant, indeed, are the riches of the world, but they are fickle and transitory as the flurried and wistful glances of an amorous damsel.

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती

रोगाश्च शत्रव इव प्रभवन्ति गात्रे॥

आयुः परितस्त्रवति भिन्नघटादिबाम्भो

लोको न चात्महितमाचरतीह कश्चित्॥ १०॥

Old age, like a tigress, is lying in wait just to spring upon a man; and Diseases, like victorious enemies are consuming his limbs- and life, like water in a leaky vessel, is fast ebbing away. Ah, wherefore should he not attend to the well-being of his own Self?

निःशङ्कं किं मनुष्याः कुरुत

परहितं युक्त मग्रेहितं यन्मोदध्वं

कामिनीभिर्मदनशरहता मन्दमन्दातिदृष्ट्या॥

मा पापं संकुरुध्वं द्विजहरिपरमाः

संभजध्वं सदैव आयुर्निःशेषमेति

स्खलति जलघटीभूतमृत्युच्छलेन॥ ११॥

Why do you continue in complacent

quietitude, oh men? Why do you allow yourselves to be smitten with the amorous glances of youthful maidens? Why do you not think of what will befall you after death? Life is transitory; and "each moment, the Ghaṭi-yantra (a time measuring apparatus somewhat like our modern clock) of the heart ticks out the footfalls of approaching Death.

मातृत्वपरदारेषु पदद्रव्येषु लोष्टवत्॥

आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः॥ १२॥

He, who looks at another's wife as his own mother, at another's goods as (worthless) brickbats, and upon all men as similarly susceptible to impressions of pleasure and pain as his own self, sees but right.

एतदर्थं हि विप्रेन्द्रा राज्यमिच्छन्ति भूभूतः॥

यदेषां सर्वकार्येषु वचो न प्रतिहन्यते॥ १३॥

Kings desire realms, O lord of the Brāhmaṇas, only for the end that their commands might not be frustrated.

एतदर्थं हि कुर्वन्ति राजानो धनसञ्चयम्॥

रक्षयित्वा तु चात्मानं यद्धनं तदद्विजातये॥ १४॥

Kings collect money only to leave its residue at the disposal of the Brāhmaṇas after first providing for their own legitimate wants.

ॐकारशब्दो विप्राणां येन राष्ट्रं प्रवर्द्धते॥

स राजा वर्द्धते योगाद्याधिभिश्च न बध्यते॥ १५॥

Omkāra is the natural sound of the Brāhmaṇas. Recitation of Omkāra leads to the expansion of the suzerainty of a king and contributes to his health and prosperity in life.

असमर्थाश्च कुर्वन्ति मुनयो द्रव्यसञ्चयम्॥

किं पुनस्तु महीपालः पुत्रवत्पालयन्प्रजाः॥ १६॥

Even the Munis, though otherwise incapable of earning, are found to make provisions for times of scarcity, and hence it is doubly incumbent on a sovereign, who rules his liege subjects in a paternal spirit, to keep his treasures well-replenished at all times.

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः॥

यस्यार्थाः स पुत्राँल्लोके यस्यार्थाः स च पण्डितः॥ १७॥

He who has money, has many friends. He who has money, relations he who has it is a

learned man. He only is really worthy who has a long purse at his command.

त्यजन्ति मित्राणि धनैर्विहीनं
पुत्राश्च दाराश्च सुहृज्जनाश्च॥
ते पार्थिवन्तं पुनराश्रयन्ति ह्यर्थो
हि लोके पुरुषस्य बन्धुः॥ १८॥

Friends, wives and sons forsake a man in distress and fall off in his days of adversity. They return to him with the return of fortune. Hence money is the only true friend a man may have in this life.

अन्धो हि राजा भवति यस्तु शास्त्रविवर्जितः॥
अन्धः पश्यति चारेण शास्त्रहोनो न पश्यति॥ १९॥

Blind is the king who is bereft of knowledge. A blind prince may see through the eyes of his spies, but as ignorant king is always in the dark.

यस्य पुत्राश्च भृत्याश्च मन्त्रिणश्च पुरोहिताः॥
इन्द्रियाणां प्रसुप्तानि तस्य राज्यं चिरं न हि॥ २०॥

Transient is the sovereignty of the prince whose sons, servants and priests are not always on the alert, and whose senses have lost their wonted vigour.

येनार्जितास्त्रयोऽप्येते पुत्रा भृत्याश्च बान्धवाः॥
जिता तेन समं भूपैश्चतुरब्धिवसुन्धरा॥ २१॥

The king who has conquered the hearts of his friends, sons and servants may already count upon the sovereignty of the whole ocean-girdled earth with the homage of the potentates of her different divisions.

लंघयेश्चास्त्रयुक्तानि हेतुयुक्तानि यानि च॥
स हि नश्यति वै राजा इह लोके परत्र च॥ २२॥

The king, who defies the dictates of reason and the injunctions of the Śāstras, is dead both in this world and the next.

मनस्तापं न कुर्वीत आपदं प्राप्य पार्थिवः॥
समबुद्धिं प्रसन्नात्मा सुखदुःखे समो भवेत्॥ २३॥

Even in defeat or discomfiture a king should not give vent to grief or despondency. Equally indifferent to pleasures and pain, he shall always try to preserve his equanimity.

धीराः कष्टमनुप्राप्य न भवन्ति विषादिनः॥
प्रविश्य वदनं राहोः किं नोदति पुनः शशी॥ २४॥

The wise grieve not at the loss of fortune. Does not the moon come back resplendent out of the jaws of the Rāhu?

धिग्धिक् शरीरसुखलालितमानवेषु
मा खेद येद्धनकृशं हि शरीरमेव॥
सद्धारका ह्यधनपाण्डुसुताः श्रुता हि दुःखं
विहार्यं पुनरेव सुखं प्रपन्नाः॥ २५॥

Fie to him who thinks only of his body and its comforts. Grieve not at the loss of flesh and muscular strength. Whoever has not heard it that the sons of Pāṇḍu managed to retrieve their fortune even amidst almost insurmountable difficulties?

गन्धर्वविद्यामालोक्य बाद्यं च गणिकागणान्॥
धनुर्वेदार्थशास्त्राणि लोके रक्षेच्च भूपतिः॥ २६॥

A king shall protect the courtesans by hearing their songs and witnessing their dances and the atrical performances, and his subjects with the cultivation of sciences of money-making and warfare.

कारणेन विना भृत्ये यस्तु कुप्यति पार्थिवः॥
स गृह्णाति विषोन्मादं कृष्णसर्पविसर्जितम्॥ २७॥

An unjust and groundless chastisement of his servant by a king is often retaliated by an attempt at poisoning him.

चापलाद्वारयेदद्दृष्टिं मिथ्यावाक्यञ्च वारयेत्॥
मानवे श्रोत्रिये चैव भृत्यवर्गे सदैव हि॥ २८॥

A king shall renounce all fickleness in his dealings and be always truthful and pleasantly disposed to his servants, subjects and the Brāhmaṇas.

लीलां करोति यो राजा भृत्यस्वजनगर्वितः॥
शासने सर्वदा क्षिप्रं रिपुभिः परिभूयते॥ २९॥

A king, who being elated by the fealty of his friends and relations yields to the snares of gossip and falconry, is easily conquered by his adversary.

हुंकारे भृकुटीं नैव सदा कुर्वीत पार्थिवः॥
विना दोषेण यो भृत्यान्नाजाऽधमण शस्ति च॥
लीलासुखानि भोग्यानि त्यजेदिह महीपतिः॥ ३०॥

A king shall not always roar nor frown, but protect his servants without infringing the rules

of statecraft. Pleasures and luxurious habits are the two things which should be foresworn by a king.

सुखप्रवृत्तैः साध्यन्तैः शत्रवो विग्रहे स्थितैः॥ ३१॥

The luxurious and the voluptuous are easily defeated by their enemies in battle.

उद्योगः साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः॥

षड्विधो यस्य उत्साहस्तस्य देवोऽपि शंकते॥ ३२॥

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृ० नीतिसारे एकादशोत्तरशततमोऽध्यायः॥ १११॥

अध्यायः ११२ / Chapter 112

सूत उवाच

भृत्या बहुविधा ज्ञेया उत्तमाधममध्यमाः॥

नियोक्तव्या यथार्हेषु त्रिविधेष्वेवकर्मसु॥ १॥

Sūta said :—There are three kinds of servants, good, bad and indifferent, who shall be posted to offices best suited to their capacities.

भृत्ये परिक्षणं वक्ष्ये यस्ययस्य हि यो गुणः॥

तमिमं संप्रवक्ष्यामि ये यथाकथितं किल॥ २॥

Presently shall I describe in detail the traits which are to be commended in the character of each of them, as narrated in the works on Social Economy.

यथा चतुर्भिः कनकं परीक्ष्यते

निर्घर्षणच्छेदनतापताडनैः॥

तथा चतुर्भिर्भूतकं परीक्ष्येब्रह्मतेन

शीलेन कलेन कर्मणा॥ ३॥

Gold is tested by touch, cutting, striking and melting, whereas a servant is known by his conduct, character, parentage and acts.

कुलशीलगुणोपेतः सत्यधर्मपरायणः॥

रूपवान्सुप्रसन्नश्च कोशाध्यक्षो विधीयते॥ ४॥

A man of noble birth and character, who is further graced by the qualifications of truthfulness, honesty of purpose, handsome features and a broad catholicity of views, should be entrusted with the management of a realm.

मूल्यरूपपरीक्षाकृद्भवेद्बलपरीक्षकः ॥

बलाबलपरिज्ञाता सेनाध्यक्षो विधीयते॥ ५॥

Even the gods stand in dread of him who is possessed of energy, daring, fortitude, strength, valour and intelligence.

उद्योगेन कृते कार्ये सिद्धिर्यस्य न विद्यते॥

दैवं तस्य प्रमाणं हि कर्तव्यं पौरुषं सदा॥ ३३॥

It is an evil providence that mars the success of an energetic exertion, still a man must exert and command success.

He who can rightly assay gold, silver and precious stones, should be alone appointed as the jeweller to his king. An officer, who understands the comparative strength or weakness of the enemy's forces and can at once detect the point of vantage in a field of battle, should be alone confided with the martialship of the realm.

इंगिताकारतत्त्वज्ञो बलवान् प्रियदर्शनः॥

अप्रमादी प्रमाथी च प्रतीहारः स उच्यते॥ ६॥

He, who can read the mind of his master by his looks and gestures, and is strong vigilant, and handsome, and can successfully deal or pair off a blow, should be appointed as a warder.

मेधावी वाक्यदुः प्राज्ञः सत्यवादी जितेन्द्रियः॥

सर्वशास्त्रसमालोकी ह्येष साधुः स लेखकः॥ ७॥

The king's writer or secretary shall be a man, who is intelligent, wise, truthful and self-controlled and is well read in all the branches of the Śāstras.

बुद्धिमान्मतिमांश्चैव परचित्तोपलक्षकः॥

क्रूरो यथोक्तवादी च एष दूतो विधीयते॥ ८॥

The royal ambassador shall be a man of profound intelligence and clear comprehension. An adept in the art of simulation, he must be capable of reading what passes in other men's minds and of giving the right reply at the opportune moment.

समस्तस्मृतिशास्त्रज्ञः पण्डितोऽथ जितेन्द्रियः॥

शौर्यवीर्यगुणोपेतो धर्माध्यक्षो विधीयते॥ ९॥

The high priest of the realm, should be a man of vast erudition and perfect self-control a hero in soul and virtue.

पितृपैतामहो दक्षः शास्त्रज्ञः सत्यवाचकः॥

शुचिश्च कठिनश्चैव सूषकारः स उच्यते॥ १०॥

The royal cook should be a man whose father and grandfather had served in the same capacity before and who is truthful, hardy and cleanly in his habits.

आयुर्वेदकृताभ्यासः सर्वेषां प्रियदर्शनः॥

आयुः शीलगुणोपेतो वैद्य एव विधीयते॥ ११॥

He, who has acquired a mastery. in the science and practice of medicine and is virtuous, frank and friendly to all beaming with the glow of health and kindness which virtue sheds only on the face of her sincere and ardent votary, shall be the royal physician.

वेदवेदांगतत्त्वज्ञो जपहोमपरायण॥

आशीर्वादपरो नित्यमेष राजपुरोहित॥ १२॥

The royal priest should be a man who has studied the Vedas and the Vedāṅgas, and constantly meditates upon the divine Self, and celebrating Homa ceremonies and pleasing the whole world in his weal and woe.

लेखक पाठकश्चैव गणकः प्रतिरोधकः॥

आलस्ययुक्तश्चेदाजा कर्म संवर्जयेत्सदा॥ १३॥

A King shall dismiss from the royal service any writer (secretary), together, computer, and the head of any civic corporation, etc., any way found wanting in thier respective duties.

द्विजिह्वमुद्वेगकरं क्रूरमेकान्तदारुणम्॥

खलस्याहेश्च वदनमपकाराय केवलम्॥ १४॥

Double-tongued are the snakes and malicious; their crue mouths are the source of many an evil to man. Avoid the company of an erudite miscreant.

दुर्जनः परिहर्तव्यो विद्ययाऽलंकृतोऽपि सन्॥

मणिना भूषितः सर्पः किमसौ न भयङ्करः॥ १५॥

अकारणाविष्कृतकोप धारिणः

खलाद्भयं कस्य न नाम जायते॥

विषं महाहेर्विषमस्य दुर्वचः

सदुःसहं सन्निपतेत्सदा मुखे॥ १६॥

Is not the serpent that bears a gem on its

hood doubly dangerous for the stone? Who is he that dreadeth not the malicious who work mischief without any provocation and who are but the serpents in human form? Words of spits drop down from the mouths of the malicious; the fangs of serpents secrete deadly venom.

तुल्यार्थं तुल्यसामर्थ्यं मर्मज्ञं व्यवसायिनम्॥

ऊर्ध्वराज्यहरं भृत्यं यो हन्यात्स न हन्यते॥ १७॥

The king, who ruins a servants, who is equally rich, powerful and influential as himself and holds a divided sway over the country, escape ruin in his turn.

शूरत्वयुक्ता मृदुमन्दवाक्या

जितेन्द्रियाः सत्यपराक्रमाश्च॥

प्रागेव पश्चाद्विपरी तरूपा ये

ते तु भृत्या न हिता भवन्ति॥ १८॥

They bode no good servant who show themselves silent, valarous, truthful, self-controlled and capable at the outset, and exhibit contrary qualities in the course, of the service.

निरालस्याः सुसंतुष्टाः सुस्वप्नाः प्रतिबोधकाः॥

सुखदुःखसमा धीरा भृत्या लोकेषु दुर्लभाः॥ १९॥

Rare are the servants who are contented, laborious, vigilant, equally. devotee for good or for evil, and capable of being readily roused up from their seep.

क्षान्तिसत्यविहीनश्च क्रूरबुद्धिश्च निन्दकः॥

दाम्भिकः कपटी चैव शठश्च स्पृहयाऽन्वितः॥

अशक्तो भयभीतश्च राज्ञा त्यक्तव्य एव सः॥ २०॥

A man bereft of all fortitude, character and honesty as well as one who is arrogant, gluttonous, dishonest, spiteful, should be excluded from the royal service.

सुसन्धानानि चास्त्राणि शस्त्राणि विविधानि च॥

दुर्गे प्रवेशितव्यानि ततः शत्रुं निपातयेत्॥ २१॥

A king shall take recourse to his fortress for the purpose of destroying his enemy as soon as he can secure a well-replenished treasury and a well-equipped arsenal.

षण्मासमथ वर्षं वा सन्धिं कुर्यान्नराधिपः॥

पश्यन्सञ्चितमात्मानं पुनः शत्रुं निपातयेत्॥ २२॥

मूर्खान्नियोजयेस्तु त्रयोऽप्येते महीपतेः॥

अयशश्चार्थनाश्च नरके चैव पातनम्॥ २३॥

A king shall bide in peace with his adversary under a treaty, for six months or a year at the outside, and shall give battle thereafter as soon as he will be able to fully recoup his losses. Infamy, frustration and Hell are the three dire consequences which befall a prince that employs a foolish and illiterate man in his service.

यत्किञ्चित्कुरुते कर्म शुभं वा यदि वाऽशुभम्॥

तेन स्म वन्द्यते राजा सूक्ष्मतो भृत्यकार्यतः॥ २४॥

॥ इतिगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृहस्पत्युक्त नीतिसारे द्वादशोत्तर

इति श्रीशततमोऽध्यायः॥ ११२॥

अध्यायः ११३ / Chapter 113

सूत उवाच

गुणवन्तं नियुञ्जीत गुणहीनं विवर्जयेत्॥

पण्डितस्य गुणाः सर्वे मूर्खे दोषाश्च केवलाः॥ १॥

Sūta said :—Try to secure the services of the qualified and reject the incapable from the list inasmuch as all virtues grace the mind of the erudite, and an illiterate fool is, at best, but the embodiment of all evil propensities.

सद्भिरासीत सततं सद्भिः कुर्वीत सङ्गतिम्॥

सद्भिर्विवादं मैत्रीञ्च नासद्भिः किञ्चिदचरेत्॥ २॥

Sit in the assembly of the honest; combine with those that are good and virtuous; nay seek out a noble enemy where enmity can be helped and have nothing to do with the wicked and the unrighteous.

पण्डितैश्च विनीतैश्च धर्मः सत्यवादिभिः॥

बन्धनं स्थोऽपि तिष्ठेच्च न तु राज्ये खलैः सह॥ ३॥

Even in bondage thou shalt live with the virtuous, the erudite and the truthful; but not for a kingdom thou shalt stay with the wicked and the malicious.

सावशेषाणि कार्याणि कवत्र्यैश्च युज्यते॥

तस्मात्सर्वाणि कार्याणि सावशेषाणि कारयेत्॥ ४॥

Good can come only out of a work that has been rightly carried through; and therefore thou shalt leave no work unfinished.

मधुहेव दुहेत्सारं कुसुमञ्च न घातयेत्॥

वत्सापेक्षी दुहेत्क्षीरं भूमिं गाञ्चैव पार्थिवः॥ ५॥

The subtle dynamics of good or evil deeds determine the prosperity or ruin of a sovereign, and therefore he shall ponder well over a thing before undertaking it.

तस्माद्भूमिश्चरः प्राज्ञं धर्मकासार्यसाधने॥

नियोजयेद्विषयतः गोब्राह्मणहिताय वै॥ २५॥

Hence a king should constantly dedicate himself to the good of the cows and the Brāhmaṇas.

A king shall tap the resources of his dominion just as a bee culls honey from a flower without killing it. He shall milch a cow or the earth, leaving some sustenance for her offsprings.

यथाक्रमेण पुष्पेभ्यश्चिनुते मधु पदपदः॥

तथा वित्तमुपादाय राजा कुर्वीत सञ्चयम्॥ ६॥

A bee culls honey from flower to flower without fully draining any particular one, and a king shall collect his revenues, bee-fashion, from his subjects without creating hardship on any.

वल्मीकं मधुजालञ्च शुकराक्षे त चन्द्रमाः॥

राजद्रव्यञ्च भैक्ष्यञ्च स्तोकंस्तोकं प्रवर्द्धते॥ ७॥

Day by day the royal granary and treasury should be replenished and filled as an ant-hill, a bee-hive, and the phases of the moon in a light fortnight are increased.

अर्जितस्य क्षयं दृष्ट्वा संप्रदत्तस्य सञ्चयम्॥

अवन्ध्यं दिवसं कुर्याद्दानाध्ययनकर्मसुः॥ ८॥

A little ink (used every day in writing) writes a good volume in the long run. By little fresh accretions, each day, an ant-hill reaches to a pretty good height. A little study, a little virtue, a little act of charity practised each day, may serve to make the life unbarren at its close.

वनेऽपि दोषाः प्रभवन्ति रागिणां

गृहेऽपि पञ्चेन्द्रियनिग्रहस्तपः॥

अकुत्सिते कर्मणि यः प्रवृत्तते
निवृत्तरागस्य गृहं तपोवनम्॥ १॥

Desires assail the worldly-disposed even amidst the solitude of a wilderness and the subjugation of his senses by a man even amidst the tumults of the world and domesticity constitutes true penitence and meditation. The house of a man who has abjured evil and killed all desires, is the true hermitage.

सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते॥
मृजया रक्ष्यते पात्रं कुलं शलिनं रक्ष्यते॥ १०॥

Piety is preserved by truthfulness; knowledge, by constant cultivation; courtesy, by humility; and a family good name, by the character of its members.

वरं विन्ध्याटव्यां निवसनमभुक्तस्य मरणं
वरं सर्पाकीर्णं शयनमथ कूपे निपतनम्॥
वरं भ्रान्तावर्त्ते सभयजलमध्ये प्रविशनं न तु
स्वीये पक्षे हि धनमणु देहीति कथनम्॥ ११॥

Better it is to dwell in the howling Vindhya forest, better it is to die of starvation, preferable it is to live in a snake-infested chamber, infinitely preferable is a leap in a well or in a whirlpool where sharks and other dreadful water-animals abound, than to say "help me" to one's friends and relation.

भाग्यक्षयेषु क्षीयन्ते नोपभोगेन सम्पदः॥
पूर्वाजिते हि सुकृते न नश्यन्ति कदाचन॥ १२॥

Enjoyment does not consume the opulence of a man, it is the end of his good luck that leads to his ruin. The effects of his deeds in a prior birth has a hand in hewing his destiny in this as in other things.

विप्राणां भूषणं विद्यां पृथिव्या भूषणं नृपः॥
नभसो भूषणं चन्द्रः सर्वस्य भूषणम्॥ १३॥

Knowledge is the ornament of the Brāhmaṇas; the king, is that of the Earth. The moon is the ornament of the heaven; and a good character is a decoration and distinction to all and everywhere.

एते ते चन्द्रतुल्याः क्षितिपतितनया
भीमसेनार्जुनाद्याः शूराः सत्यप्रतिज्ञा
दिनकरवपुषः केशवेनोगूढाः॥

ते वै दुष्टग्रहस्थाः कृपणसवशगता
भैक्ष्यचर्या प्रयाताः को वा कस्मिन्समर्थो
भवति विधिवशाद्भामयेत्कमरेखा॥ १४॥

The valorous Bhīmasena and his brothers Arjuna, etc., were all heroes of royal descent. They were truthful and resplendent like the mid day sun and enjoyed the direct tutelary protection of Keśava. Even they, under the influence of a malign fate, were bound to live in penury and beg their bread from door to door. What can a man achieve in life without destiny? It is fate that makes us fulfill our own destiny on earth according to the effects of our own deeds in a prior life.

ब्रह्मा येन कुलालवन्नियमितो
ब्रह्माण्डभाण्डोदरे विष्णुर्येन
दशावतारगहने क्षिप्तो महासङ्कटे॥
रुद्रो येनकपालपाणिपुटके
भिक्षाटनं कारितः सूर्यो भ्राम्यति
नित्यमेव गगने तस्मै नमः कर्मणे॥ १५॥

Obeisance to Karma that has fixed Brahmā in this globe of the universe (*lit.*, region of Becoming) which is perpetually revolving like a potter's wheel that has consigned the divine Viṣṇu to the pangs of ten successive incarnations of earth—that has sent out the immortal Rudra in the guise of a common mendicant with an alms bowl of human cranium in his hand and that has driven the Sun-god as a blazing, burning itinerant across the plains of heaven.

दाता बलिर्याचकको मुरारिर्दानं
मही विप्रयेमुखस्य मध्ये॥
दत्त्वा फलं बन्धनमेव लब्धं
नमोऽस्तु ते दैव यथेष्टाकारिणे॥ १६॥

The good king Bali made a gift of the whole earth amidst the best of the Brāhmaṇas to the god Murārī, who stood as a suppliant for it at his door; and in consequence he was incarcerated for good in the gloom of the nether worlds Obeisance to Fate, the creator of all anomalies.

माता यदि भवेत्लक्ष्मीः पिताः साक्षाज्जनार्दनः॥
कुबुद्धौ प्रतिपत्तिश्चेत्तस्मिन्दण्डः पतेत्सदा॥ १७॥

Which way will trend the thoughts of a being whom the supreme god has begotten on Lakṣmī, the goddess of opulence? What wonder is there that good fortune will preside at his nativity.

येनयेन यथा यद्वत्पुरा कर्म सुनिश्चितम्॥
तत्तदेवान्तरा भुङ्क्ते स्वयमाहितमात्मना॥ १८॥
आत्मना विहितं दुःखमात्मना विहितं सुखम्॥
गर्भशय्यामुपादाय भुङ्क्ते वै पौर्वदैहिकम्॥ १९॥

We enjoy or suffer the effects of our own good or bad deeds of our past birth. A man is the creator of his own fate, and even in his foetal life he is afflicted by the dynamics of the works of his prior existence.

न चान्तरिक्षे न समुद्रमध्ये
न पर्वतानां विवरप्रवेशे॥
न मातृमूर्ध्नि प्रधृस्तथाङ्गे त्यक्तुं
क्षमः कर्म कृतं नरो हि॥ २०॥

Whether confined in a mountain fastness or lulling on the bosom of a sea, whether secure in his mother's lap or held high above her head, a man cannot fly from the effects of his own prior deeds.

दुर्गस्त्रिकूटः परिखा समुद्रो
रक्षांसि योधाः परमा च वृत्तिः॥
शास्त्रञ्च वै तूशनसा प्रदिष्टं
स रावणः कालवशाद्विनष्टः॥ २१॥

Ravana had his fortress on the summits of the mount Trikūṭa, moated by the deep sea; and innumerable hosts of valiant Rākṣasas were ever ready to lay their lives for him. The wise sage Uśaṇā (Śukrācāryya) himself tutored him well in ethics, politics and social economy. Time had killed even that mighty Rāvaṇa.

यस्मिन्वयसि यत्काले यद्विवा यच्च वा निशि॥
यन्मुहूर्त्ते क्षणे वापि तत्तथा न तदन्यथा॥ २२॥

Whatever is to befall a man on any particular age or time, will surely overtake him then and on that date.

गच्छन्ति चान्तरिक्षे वा प्रविशन्ति महीते॥
धारयन्ति दिशः सर्वा नादत्तमुपलभ्यते॥ २३॥

Scale the heavens, or plunge into the nether

regions, or enfilade the quarters of the skies, a thing, which you have once given away, can never be yours.

पुराधीता च या विद्या पुरा दत्तञ्च यद्धनम्॥
पुरा कृतानि कर्माणि ह्यग्रे धावन्ति धावतः॥ २४॥

Knowledge acquired by a man in his prior birth, wealth given away in charity in his prior existence, and works done by him in a previous incarnation, go ahead of his soul in its sojourn.

कर्माण्यत्र प्रधानानि सम्यगुक्षे शुभग्रहे॥
वसिष्ठकृतलग्नाऽपि जानकी दुःखभाजनम्॥ २५॥

A person's Karma is the principle factor in determining his happiness or unhappiness in life, inasmuch as Jānakī, though joined in wedlock under the auspices of blissful asterisms by the holy Vasiṣṭha himself, had nothing but misery for her portion in life. [A good physiognomy does not necessarily ensure a happy life on earth.]

स्थूलजंघो यदा रामः शब्दगामी च लक्ष्मणः॥
घनकेशी यदा सीता त्रयस्ते दुःखभाजनम्॥ २६॥

Rāma was round-thighed, Lakṣmaṇa was fleet coursing as the wind, and Sītā had a crown of fine, thick -set hair, yet they were all unhappy.

न पितुः कर्मणा पुत्रः पिता वा पुत्रकर्मणा॥
स्वयं कृतेन गच्छन्ति स्वयं बद्धाः स्वकर्मणा॥ २७॥

A son cannot relieve the misery of his father's spirit by performing proper obsequies, nor a fond father, with all his anxious care for his good and due performance of his paternal duties, can lead him in the path of happiness. This human body entombs a Self which is nothing if not emphatically a worker.

कर्मजन्यशरीरेषु रोगाः शारीरमानसाः॥
शरा इव पतन्तीह विमुक्ता दृढधन्विभिः॥ २८॥
अन्यथा शास्त्रभिण्ण्या धिया धीरोऽर्थमीहते॥
स्वामिवत्प्राक्कृतं कर्म विदधाति तदन्यथा॥ २९॥

It is the works of this Self in a prior existence which determine the nature of its organism in the next, as well as the character of the diseases, whether physical or mental which it is to fall a prey to. Shafts discharged even by strong

armed archers fall to the ground and wise men even with their knowledge and forethought are sometimes vanquished. Hence all projects should be carefully judged and deliberated in the light of the Śāstras.

बालो युवा च वृद्धश्च यः करोति शुभाशुभम्॥
तस्यांतस्यामवस्थायां भुङ्क्ते जन्मनिजन्मनि॥ ३०॥

A man reaps that at that age, whether infancy, youth or old age, at which he had sowed it in his previous birth.

अनीक्षमाणोऽपि नरो विदेशस्थोऽपि मानवः॥
स्वकर्मपोतवातेन नीयते यत्र तत्फलम्॥ ३१॥

The Karma of a man draws him away from a foreign country and makes him feel its consequence even in spite of his will.

प्राप्तव्यमर्थं लभते मनुष्यो देवोऽपितं
वारयितुं न शक्तः॥
अतो न शोचामि न विस्मयो मे ललाटलेखा
न पुन प्रयाति (यदस्मदीयं न तु तत् परेषाम्)॥ ३२॥

A man gets in life what he is fated to get, and even a god cannot make it otherwise. Thus neither do I wonder nor mourn my lot, O Śounaka. What is lotted cannot be blotted.

सर्पः कूपे गजः स्कन्धे बिल आखुश्च धावति॥
नरः शीघ्रतरादेव कर्मणः कः पलायते॥ ३३॥

A frightened mouse runs to its hole; a scared serpent, to a well; a terrified elephant, to its stake but where can a man fly from his Karma?

नाल्पा भवति सद्विद्या दीयमानापि वर्द्धते॥
कूपस्थमिव पानीयं भवत्येव बहूदकम्॥ ३४॥

Knowledge imparted is knowledge gained. Fresh water springs up from beneath the well that has been bored out.

येऽर्था धर्मेण ते सत्या येऽधर्मेण गताः श्रियः॥
धर्मार्थी च महाल्लोके तत्समृत्वा ह्यर्थकारणात्॥ ३५॥

Riches earned honestly and fairly, are true riches; opulence acquired by honest means, is true opulence: Do not lose sight of the fact, when you try to acquire any thing in life.

अन्नार्थी यानि दुःखानि करोति कृपणो जनः॥
तान्येव यदि धर्मार्थी न भूयः क्लेशभाजनम्॥ ३६॥

The amount of hardship which a man undergoes in order to earn his bread, is infinitely greater than what is necessary for acquiring religious merit which can grant him an immunity from such troubles in his births to come.

सर्वेषामेव शौचानामन्नशौचं विशिष्यते॥
योऽन्नार्थैः शुचिः शौचान्न मृदा वारिणा शुचिः॥ ३७॥
सत्यं शौचं मनःशौचं शौचमिन्द्रियानिग्रहः॥
सब्रूभूते दया शौचं जलशौचञ्च पञ्चमम्॥ ३८॥

Of all cleanliness, cleanliness of food, is the best. Truthfulness is the cleanliness of speech. A clean mind denotes a clean spirit. Subjugation of the senses is the only true cleanliness of the flesh. Kindness to all constitutes one sort of cleanliness of which cleansing by water forms the fifth method.

यस्य सत्यञ्च शौचञ्च तस्य स्वर्गो न दुर्लभः॥
सत्यं हि वचनं यस्य सोऽश्वमेधाद्विशिष्यते॥ ३९॥

Heaven is open and easily accessible to a man of truth; and he who lieth not, is holier than a horse sacrifice.

मृत्तिकानां सहस्रेण चोदकानां शतेन हि॥
न शुध्यति दुराचारो भावोपहतचेतनः॥ ४०॥

Impure is the person of a miscreant or of an evil-thinker which cannot be cleansed, though a thousand times rubbed with clay, or a hundred times washed with water.

यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम्॥
विद्या कीर्त्तिश्च स तीर्थफलमश्नुते॥ ४१॥

He who has subjugated his mind and acquired knowledge, fame and a full control over his hands and feet, and has practised penance and meditation as well, acquires for himself the merit of a pilgrimage.

न प्रहृष्यति सम्मानैर्नावमानैः प्रकृष्यति॥
न क्रुद्धः परुषं ब्रूयादेतत्साधोस्तु लक्षणम्॥ ४२॥

Not to be jubilant over a mark of honour or distinction, nor to take umbrage at any humiliation, as well as forbearance from using any abusive language are the qualities which mark a truly virtuous man.

दरिद्रस्य मनुष्यस्य प्राज्ञस्य मधुरस्य च॥
काले श्रुत्वा हितं वाक्यं न कश्चित्परितुष्यति॥ ४३॥

A man can never come to any grief by listening to the sweet admonitions of a wise though poor man at the opportune moment.

न मन्त्रबलवीर्येण प्रज्ञया पौरुषेण च॥
अलभ्यं लभ्यते मर्त्यैस्तत्र का परिवेदना॥ ४४॥

Neither by prowess and wisdom, nor by magic and incantations can a man attain to that which he is not fated to receive. What is there to mourn for in this?

अयाचितो मया लब्धो पुनर्मन्त्रेषणादगतः॥
यत्रागतस्तत्र गतस्तत्र का परिवेदना॥ ४५॥

Sometimes I have got a thing without seeking it. Sometimes my fervent prayer for a thing has rested unanswered. A thing goes there where it is wanted :—What is there to mourn for is this?

एकवृक्षे सदा रात्रौ नानापक्षिसमागमः॥
प्रभातेऽन्यादिशो यान्ति का तत्र परिवेदना॥ ४६॥

Babies of birds pass the night on the boughs of the same tree only to be dispersed on the break of day :—What is there to mourn for in this?

एकसार्थप्रयातानां सर्वेषान्तर गामिनाम्॥
यस्त्वेकस्त्वरितो याति का तत्र परिवेदना॥ ४७॥

What is there to mourn for in the fact, it one or two out of an innumerable host, all permeated with the same purpose and proceeding to the same destination, reaches the goal a little earlier?

अव्यक्तादीनि भूतानि व्यक्तमध्यानि शौनक॥
अव्यक्तनिधनान्येव का तत्र परिवेदना॥ ४८॥

Our life comes from the unseen and goes to the unseen, its middle part being only patent and manifest :—What is there to mourn for in this, O Śounaka?

नाप्राप्तकालो म्रियते विद्धः शरशतैरपि॥
कुशाग्रेण तु संस्पृष्टः प्राप्ताकाले न जीवति॥ ४९॥

A man dies not before the appointed time, with shafts. A wound from the tip of a Kuśa sprout proves fatal at the right moment.

लब्धव्यान्येव लभते गन्तव्यान्येव गच्छति॥
प्राप्तव्यान्येव प्राप्नोति दुःखानि च सुखानि च॥ ५०॥
तत्तत्प्राप्नोति पुरुषः किं प्रलापैः करिष्यति॥

A man receives that which he is fated to receive, goes only there where fate leads him to, and finds only that much pleasure or pain what he is destined to meet in this life :—What is there to mourn for in this life?

आचोद्यमानानि यथा पुष्पाणि च फलानि च॥
स्वकालं नातिवर्तन्ते तथा कर्म पुराकृतम्॥ ५१॥

Flowers bloom and fruits ripen in their appointed time and of their own accord without waiting for any body's bidding; and the effects of one's Karma, O Śounaka, bide their time and become patent only on the right occasion.

शीलं कुलं नैव नचैव विद्या
ज्ञानं गुणा नैव न बीजशुद्धिः॥
भाग्यानि पूर्वं तपसार्जितानि काले
फलन्त्यस्य यथैव वृक्षाः॥ ५२॥

Birth, education, conduct, character, virtue or connection avails not a man in this life. The effects of one's Karma and penance, done in a prior existence, fructify, like a tree at the appointed time in the next.

तत्र मृत्युर्यत्र हन्ता यत्र श्रीर्यत्र सम्पदः॥
तत्र तत्र स्वयं याति प्रेयमपाः स्वकर्मभिः॥ ५३॥
भूतपूर्वं कृतं कर्म कर्त्तारमनुतिष्ठति॥
यथा धेनुसहस्रेषु वत्सो विन्दन्ति मातरम्॥ ५४॥

The Karma of a man forcibly draws him to the place where death or fortune waits him. The effects of deeds (Karma), done by a man in a prior existence overtake and choose him out in the next, as a calf seeks out its own mother out of a thousand cows.

एवं पूर्वकृतं कर्म कर्त्तारमनुतिष्ठति॥
सुकृतं भुंक्ष्व चात्मीयं मूढ किं परितप्यसे॥ ५५॥
यथ पूर्वकृतं कर्म शुभं वा यदि वाऽशुभम्॥
तथा जन्मान्तरे तद्वै कर्त्ता रमनुगच्छति॥ ५६॥

Thus one's Karma blinds one for good or for evil. Pleasure or pain, happiness or misery is the direct result of one's good or bad deeds in a prior birth. Why do you make such a

heavy stock of misery out of it, O you foolish one?

नीचः सर्वपमात्राणि परच्छिद्राणि पश्यति॥

आत्मनो बित्त्वमात्राणि पश्यन्नपि न पश्यति॥ ५७॥

The vile are ever prone to detect the faults of others, though they be as small as mustard seeds, and persistently shut their eyes against their own, though they be as large as Bilva fruits.

रागद्वेषादियुक्तानां न सुखं कुत्रचिद्विद्वज्॥

विचार्य खलु पश्यामि तत्सुखं यत्र निर्वृतिः॥ ५८॥

I come to the conclusion after much deliberation, O thou twice-born one, that pleasure exists not where desire or affection has a room to be.

अत्र स्नेहो भयं तत्र स्नेहो दुःखस्य भाजनम्॥

स्नेहमूलानि दुःखानि तस्मिन्त्यक्ते महत्सुखम्॥ ५९॥

True happiness lies in the extinction of all emotions. Apprehension is where affection is. Where there is affection there is misery. Pain has its root in love or affection. Renounce affection and you shall be happy.

॥ इति श्रीगारुड महापुराणे पूर्वखण्डे प्रथमाशाख्ये आचारकाण्डे बृह० नीतिसारे त्रयोशोत्तरशतमोऽध्यायः॥ ११३॥

अध्यायः ११४ / Chapter 114

सूत उवाच

न कश्चित्कस्यचिन्मित्रं न कश्चित्कस्यचिद्विपुः॥

कारणादेव जायन्ते मित्राणि रिपवस्था॥ १॥

Sūta said :—No body is no body's friend. No body is no body's enemy. Friendship or enmity is bounded with each other by a distinct chain of cause and effect (self-interest).

शोकत्राणं भयत्राणं प्रीतिविश्वासभाजनम्॥

केन रत्नामदं सृष्टं मित्रमित्यक्षरद्वयम्॥ २॥

A source of solace in grief, a succour in distress, and a repository of happiness and confidence :—O, who has created the two letters, "Mitram" (friend) which are more precious than I a mine of gems.

सकृदुच्चरितं येन हरिरित्यक्षरद्वयम्॥

बद्धःपरिकरस्तेन मोक्षाय गमनं प्रति॥ ३॥

शरीरमेवायतनं दुःखस्य च सुखस्य च॥

जीवितञ्च शरीरञ्च जात्यैव सह जायते॥ ६०॥

This human body is a theatre of pleasure and pain, and they come into being *pari passu* with the self of a man. Dependence or Bondage, is misery.

सर्वं परवशं दुःखं सर्वं मात्मवशं सुखम्॥

एतद्विद्यात्समासेन लक्षणं सुखदुःखायोः॥ ६१॥

Liberty or Emancipation is the only happiness vouchsafed to man. Learn this to be a general synopsis, O Śounaka, of the rules of pleasure and pain.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्॥

सुखं दुःखं मनुष्याणां चक्रवत्परिवर्तते॥ ६२॥

Misery follows happiness and happiness follows misery like the spokes of a wheel.

यद्गतं तदतिक्रान्तं यदियं स्यात्तच्च दूरतः॥

वर्तमानेन वर्तते न स शोकेन बाध्यते॥ ६३॥

What is gone is gone for good. What is future is still remote. He who acts only in the living present, knows no affliction.

By the single utterance of the two letters "Hari" a fettered Self makes a step towards emancipation.

न मातरि दारेषु न सोदर्ये न चात्मजे॥

विश्वासस्तादृशः पुंसां यादृङ्मित्रं स्वभावजे॥ ४॥

A man does not repose so much confidence in his sons, wives and brothers as he implicitly places in his own natural friend.

यदीच्छेच्छाश्रुतीं प्रीतिं त्रीन्दोषान्परिवर्जयेत्॥

द्यूतमर्थप्रयोगञ्च परोक्षे दारदर्शनम्॥ ५॥

Gamble not and make no pecuniary transactions with a man, nor see his wife in his absence; these three being the essentials or a permanent amity.

मात्रा स्वस्त्रा दुहित्रा वान विविक्तासनो वसेत्॥

बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति॥ ६॥

Never stay in a lonely place with your own daughters, sisters or step-mothers. The fiend of lust take advantage of solitude and pleads evil counsel to the heart to which the learned have been known to yield.

विपरीतरतिः कामः स्वायतेषु न विद्यते॥

यथोपायो वधो दण्डस्तथैव ह्यनु वर्तते॥ ७॥

How absurd is the love God in his frolics! A man naturally shuns a woman who loves him and is easily available to him, and covets one whose touch is the forfeit of life.

अपि कल्पानिलस्यैव तुरगस्य महोदधेः॥

शक्यते प्रसरो बोद्धं न ह्यरक्तस्ये चतसः॥ ८॥

Easier it is to determine the velocity of a horse or of a storm, or even the depth of an unfathomable ocean; but how puerile is the attempt at sounding a heart that loves not.

क्षणो नास्ति रहो नास्ति नास्ति प्रार्थयिता जनः॥

तेन शौनक नारीणां सीतत्वमुपजायते॥ ९॥

It is the absence of a nook of vantage, or the want of leisure or of a person making love-overtures to her, O Śounaka, that mainly account for the chastity of a woman.

एक वै सेवते नित्यमन्यश्चेतपि रोचते॥

पुरुषाणामलाभेन नारी चैव पतिव्रता॥ १०॥

It is only rarely, O Śounaka, when a couple is fondly attached to each other that the wife is true at heart.

जननी यानि कुरुते रहस्यं मदनातुरा॥

सुतैस्तानि न चिन्त्यानि शीलविप्रतिपत्तिभिः॥ ११॥

A son should not think, out of a sense of decorum, what is done by his mother in a passion of love.

पराधीना निद्रा परहृदयकृतयानुसरणं सदा

हेला हास्यं नियतमपि शोकेन रहितम्॥

पणे न्यस्तः कायो विटजनखुरैर्दारितगलो

बहूल्कण्ठावृत्तिर्जगति गणिकाया बहुमतः॥ १२॥

A courtesan is a dependant even in respect of her sleep the sole aim of her life being to regale the hearts of her visitors as long as they can decently bear their wine. She is a Sort of

perpetual smiling machine, being obliged to hammer out a horse-laugh, even with the weight of a life-long grief, misery and futility lying heavy on her heart. Her person is sold to others for money, while she often meets a violent death.

अग्निरापः स्त्रियो मूर्खाः सर्पा राजकुलानि च॥

नित्यं परोपसव्यानि सद्यः प्राणहराणि षट्॥ १३॥

Fire, water, a king, a Woman, a fool, or a serpent used or provoked by another, should be regarded as fatal.

किं चित्रं यदि वेद (शब्द) शास्त्रकुशलो

विप्रो भवेत्पण्डितः किं चित्रं यदि

दण्डनीतिकुशलो राजा भवेद्धार्मिकः॥

किं चित्रं यदि रूपयौवनवती साध्वी

भवेत्कामिनी तच्चित्रं यदि निर्द्धनोऽपि

पुरुषः पापं न कुर्यत्क्वचित्॥ १४॥

What wonder is it that a man well-versed in letters will pass as an erudite one? What is surprising in the fact that a king who is learned in the science of politics will rule justly as a virtuous prince? What is there to wonder, if a Young and beautiful Women, proud and conscious of her charms, leads a gay and fast life? What is there to surprise, if an indigent person commits a crime?

नात्मच्छिद्रं परे दद्याद्विद्याच्छिद्रं परस्य च॥

गूहेत्कूर्मं इवाङ्गानि परभावञ्च लक्षयेत्॥ १५॥

Let not Your neighbour know of Your weakness, but rather observe his weak Points unseen, like a turtle, from Your own house top.

पातालतलवा सिन्य उच्चप्राकारसंस्थिताः॥

यदि नो चिकुरोद्भेदाल्लभ्यते कैःस्त्रियो न हि॥ १६॥

Amorous fancies spontaneously occur even in the mind, of a girl, who has been incarcerated from her Infancy in a moated castle in the nether Worlds. Who can preteijd to conquer a Woman?

समधर्मा हि मर्मज्ञस्तीक्ष्णः स्वजनकण्टकः॥

न तथा बाधते शत्रुः कृतवैरो बहिः स्थितः॥ १७॥

O Śounaka, an intelligent brother-worker of Yours can do you more harm, if inimical, than a professed enemy who is not in Your line.

स पण्डितो यो ह्यनुरञ्जयेद्द्वै
मिष्टेन बलां विनियेन शिष्टम्॥

अर्थेन नारीं तपसा

हि देवास्वींश्च लोकांश्चसुसंग्रहेण॥ १८॥

He who can preserve his children in health, please the ladies of his household with money, propitiate the heavens with his penances, and win the good opinion of the public with his urbanity, alone deserves the epithet of a learned man.

छलेन मित्रं कलुषेण धर्मं

परोपतापेन समृद्धिभावम्॥

सुखेनाविद्यां पुरुषेण नारीं

वाञ्छन्ति वै ये न च पण्डितास्ते॥ १९॥

Those who try to coerce a man to friendship or to win a woman with brute force, and seek knowledge without any effort and prosperity, by working the ruin of others, cannot be called wise.

फलार्थी फलिनं वृक्षं यश्छिन्द्यादुर्मतिनरेः॥

निष्फलं तस्य वै कार्यं महादोषमवाप्नुयात्॥ २०॥

It is foolishness to cut down a tree for its fruits. A tree or a project that yields good fruits, should never be uprooted, O Vipra.

सधनो हि तपस्वी च दूरतो वै कृतमरः॥

मद्यप स्त्री सतीत्येवं विप्र न श्रद्दधाम्यहम्॥ २१॥

How can I believe that a rich man to be an anchorite, and a drunken Woman chaste?

न विश्वसेदविश्वस्ते मित्रस्यापि न विश्वसेत्॥

कदाचित्कुपितं मित्रं सर्वे गुह्यं प्रकाशयेत्॥ २२॥

Trust not the untrustworthy not confide any secret in your friend, lest he might betray you in a fit of anger.

सर्वभूतेषु विश्वासः सर्वभूतेषु सात्त्विकः॥

स्वभावमात्मना गूहेदेतत्साधोर्हि लक्षणम्॥ २३॥

A vast, deep and child-like faith in all, a universal clemency, and a close and watchful veiling of his own god like inherent virtues, are the traits which mark a noble soul.

यस्मिन्कस्मिन्कृते कार्ये कर्तारमनुवर्तते॥

सर्वथा वर्तमानोऽपि धैर्यबुद्धिन्तु कारयेत्॥ २४॥

The doer of an act does alone feel its consequence. Hence all works should be coolly pondered over before, execution.

वृद्धाः स्त्रियो नवं मद्यं शुष्कं मांसं त्रिकूलकम्॥

रात्रौ दधि दिवा स्वप्नं विद्वान्बट् परिवर्जयेत्॥ २५॥

The six things, such as the use of a new wine or Trimūlakam (*lit.*, horse radish in its three different forms) the partaking of curd in the night, or of dried meat, sleep during the day, and the bed of an elderly woman, should be abjured.

विषं गोष्ठी दरिद्रस्य तरुणी विषम्॥

विषं कुशिक्षिता विद्या अजीर्णे भोजनं विषम्॥ २६॥

A family is a poison (ruinous) to a poor man. A young wife is a poison (fatal) to an old man. Poison is an ill acquired knowledge, or a food that cannot be digested.

प्रयं गानमकुण्ठस्य नीचस्योच्चासनं प्रियम्॥

प्रियं दानं दरिद्रस्य यूनश्च तरुणी प्रिया॥ २७॥

Sweet is charity to a man of bountiful spirit, sweet is social elevation to a man who has risen from the ranks, bounties are sweet to the indigent, and by far the sweetest of them all is his youthful bride to a man of advanced years.

अत्यम्बुपानं कठिनाशनञ्च

धातुक्षयो वेगविधारणञ्च॥

दिवाशयो जागरणञ्च रात्रौ

षड्भिर्नराणां निवसन्ति रोगाः॥ २८॥

Excessive water-drinking, constant use of hard seats or cushions, loss of vital fluid, repression of any natural urging of the body, sleep by the day and vigils in the night, are the six exciting factors of disease.

बालात पश्चाप्यतिमैथुनञ्च

श्मशानधूमः करतापनञ्च॥

रजस्वला वत्कनिरीक्षणञ्च

सुदीर्घमायुर्ननु कर्षयेच्च॥ २९॥

Exposure to the rays of the sun when he stays in the sign of Virgo, sexual excesses, exposure to the smoke of a cremation ground, the heating of the palms of one's hands, and the sight of a woman in her menses, tend to shorten life.

शुष्कं मांसं स्त्रियो वृद्धा बालार्कस्तरुणं दधि॥

प्रभाते मैथुनं निद्रा सद्यः प्राणहराणि षट्॥ ३०॥

Dried meat, exposure to the rays of the autumn, sun (in Virgo), curd of more than two days manufacture (Tarūṇam Dadhi), intercourse with a woman older than one's own self, and sleep and coitus in the morning are the six depletive agents that tend to reduce strength and vitality.

सद्यः पक्कघृतं द्राक्षा बाला स्त्री क्षीरभोजनम्॥

उष्णोदकं तरुच्छाया सद्यः प्राणनाराण षट्॥ ३१॥

The six things such as, butter manufactured and clarified very same day, dried grapes, a young wife, a milk potion, tepid water and the shadow of a tree, instantaneously contribute to the formation of strength in the human organism.

कूपोदकं वटच्छाया नारीणाञ्च पयोधरः॥

शीतकाले भवेदुष्णमुष्णकाले च शीतलम्॥ ३२॥

The water of a well, the shadow of a Vata tree, and the breasts of youthful maiden, become warm in winter and cold in summer.

त्रयो बलकराः सद्यो बालाभ्यंगसुभोजनम्॥

त्रयो बलहराः सद्यो ह्यध्वा वे मैथुनं ज्वरः॥ ३३॥

The three following, viz., a young wife, an anointment with oil, and a wholesome, toothsome meal instantaneously tend to impart strength to the organism. A fatiguing journey, an act of sexual intercourse and an attack of fever are the three factors which instantaneously diminish the strength of a man.

शुष्कं मांसं पयोनित्ये भार्यामित्रैः सहैव तु॥

न भोक्तव्यं नृपैः वियोगं कुरुते क्षणात्॥ ३४॥

Dry meat should not be taken with milk, nor a man should sit down to a meal in the company of his friends and wives, or with the king of his country, inasmuch as such a conduct might lead to a rupture and misunderstanding.

कुचेलिनं दन्तमलोपधारिणं

बह्वाशिनं निष्ठुरवाक्यभाषिणम्॥

सूर्योदये ह्यस्तमयेऽपि शायिनं

विमुञ्चति श्रीरपि चक्रपाणिनम्॥ ३५॥

Torn and filthy clothes, voracious eating, rough speaking and sleep at dusk and dawn, are the factors which may bring bad luck to the God Cakrapāṇī, the lord of the wealth goddess.

नित्यं छेदस्तृणानां धरणिविलिखनं

पादयोश्चापमार्ष्टिः दन्तानामप्य

शौचंमलिनवसनता रूक्ष तामूर्द्धजानाम्॥

द्वे संध्ये चापि निद्रा विवसनशयनं

ग्रासहासातिरेकः स्वाङ्गे पीठे च वाद्यं

निधनमुपनयेत्केशवस्यापि लक्ष्मीम्॥ ३६॥

The cutting of weeds with nails, the digging of earth with toes, the bandying and beating of legs against each other, the wearing of filthy garments and dirty clotted hairs, sleeping both at day-break and night-fall, and without the wearing cloth, the beating against one's back and belly to keep time with music, a voracious appetite and boistrous laughter are the causes which may destroy the opulence even of the god Keśava himself.

शिरः सुधौतं चरणौ सुमार्जितौ

वरांगनासेवनमल्पभोजनम्॥

अनग्नशायित्वमपर्वमैथुनं

चिरप्रनष्टं श्रियमानयन्ति षट्॥ ३७॥

A cooled and well-washed head, the well cleansed extremities, an intercourse with a virtuous woman of commendable features except on the nights of the new and the full moon, and sleeping in the night with the usual wearing cloth on, are the acts which may retrieve one's longlost fortune.

यस्य कस्य तु पुष्पस्य पाण्डरस्य विशेषतः॥

शिरसा धार्यमाणस्य ह्यलक्ष्मीः प्रतिहन्त्यते॥ ३८॥

दीपस्य पश्चिमा छाया छाया शय्यासनस्य च॥

रजकस्य तु यत्तीर्थमलक्ष्मीस्तत्र तिष्ठति॥ ३९॥

The wearing of any flower, and of a white flower in special, on the head, bars the advent of Bad Luck which has her favourite haunts in the back shadow of a bedstead, or in that of a cushion or lighted lamp, and at the pools where washer women wash their dirty linens.

बालातपः प्रेतधूमः स्त्री वृद्धा तरुणं दधि॥

आयुष्कामो न सेवेत तथा सम्मार्जनीरजः॥ ४०॥

A man with any love of life and health shall avoid exposure to the autumnal sun, (*lit.* staying in the sign of Virgo), or to the smokes and exhalations of a cremation ground, or to the sweepings of a chamber, and coition with woman who is his older in years, and the use of putrid curd technically known as Taruṇam Dadhi.

गजाश्वरथधान्यानां गवाञ्चैव रजः शुभम्॥

अशुभं च विजानीयात्खरोष्ट्राजाविकेषु च॥ ४१॥

The particles of dust brushed off from the sides of a horse, of a cow, of an elephant, or of a chariot are auspicious, while those obtained from the body of an ass, of a sheep, or of a camel are unholy.

गवां रजो धान्यरजः पुत्रस्यांगभवं रजः॥

एतद्रजो महाशस्तं महापातकनाशनम्॥ ४२॥

Paddy-dusts as well as those which stick to the body of one's own child or cow, are holy and sin-expiating in their contact.

अजारजः खररजो यत्तु सम्मार्जनीरजः॥

एतद्रजो महापापं महाकिल्बिषकारकम्॥ ४३॥

Dusts which are brushed off from the sides of a goat, or of an ass, as well as those which are raised by a sweeping broom are unholy and unhealthy.

शूर्पवातो नखाग्राम्बु स्नानवस्त्रमृजोदकम्॥

केशाम्बु मार्जनीरेणुर्हन्ति पुण्यं पुराकृतम्॥ ४४॥

The wind wafted by a winnow, the washings of hair and nails, the dribblets from one's bathing cloth and bath-pitcher, as well as the dusts which float before a sweeping broom, have the power of destroying the pieties of a man acquired even in a previous existence.

विप्रयोर्विप्रवह्नयोश्च दम्पत्योः स्वामिनोस्तथा॥

अन्तरेण न गन्तव्यं हयस्य वृषभस्य च॥ ४५॥

You must not walk between two rows of Brāhmaṇas, nor between a fire and a Brāhmaṇa, nor between a man and his wife, nor between two bulls or elephants.

स्त्रीषु राजानिसर्पेषु स्वाध्याये शत्रुसेवने॥

भोगास्वादेशु विश्वासं कः प्राज्ञः कर्तुमर्हति॥ ४६॥

What wise man will believe in a woman, in a serpent, in a king, in the services done by his own enemy, in the infallible nature of his own knowledge and memory and in the enjoyment of the worldly pleasures, even for once in life?

न विश्वसेदविश्वस्तं विश्वस्तं नातिविश्वसेत्॥

विश्वासाद्भयमुत्पन्नं मूलादपि निकृन्तति॥ ४७॥

Trust not those who are unworthy of credence. Do not repose unbounded faith even in the trustworthy, lest they might bring about your ruin and overthrow by betraying it.

वैरिणा सह सन्धाय विश्वस्तो यदि तिष्ठति॥

न विश्वचसेदविश्वस्तं विश्वस्तं नातिविश्वसेत्॥ ४८॥

He who rests confident after having made a reconciliation with his enemy, is sure to a fall one day like a man who peacefully reposes on a tree-top.

नात्यन्तं मृदुना भाव्यं नात्यन्तं क्रूरकर्मणा॥

मृदुनैव मृदुं हन्ति दारुणैव दारुणम्॥ ४९॥

Be not too mild nor too fierce, but subdue a mild enemy with a mild means and a fierce one with fierce measures.

नात्यन्तं सरलैर्भाव्यं नात्यन्तं मृदुना तथा॥

सरला स्तत्र छिद्यन्ते कुब्जास्तिष्ठन्ति पादपाः॥ ५०॥

Be not too straight nor too crooked. Crooked trees are left standing while the straight ones are felled by a forester.

नमन्ति फलिनो वृक्षा नमन्ति गुणिनो जनाः॥

शुष्कवृक्षाश्च मूर्खाश्च भिद्यन्ते न नमन्ति च॥ ५१॥

Trees that are laden with fruits are bent under their burden, a heavy raincloud seems to touch the ground with the weight of its charge; but a fool and a dry wood breaks under pressure but knows no bending.

अप्रार्थितानि दुःखानि यथैवायान्ति यान्ति च॥

मार्जार इव लुप्येत तथा प्रार्थयिता नरः॥ ५२॥

Pleasure and pain come and go without asking. Men, like cats, are ever ready to pounce upon happiness.

पूर्वं पश्चाच्चरन्त्यार्ये सदैव बहुसम्पदः॥

विपरीतमनार्ये च यथेच्छसि तथा चर॥ ५३॥

Many a happiness walks before and after a virtuous man, the contrary being the case with the inequitous.

षट्कर्णो भिद्यते मन्त्रश्चतुःकर्णश्चधार्यते॥

द्विकर्णस्य तु मन्त्रस्य ब्रह्माप्यन्त न बुध्यते॥ ५४॥

A counsel heard by six ears (discussed among three men) is soon divulged; heard by four it is kept secret for a while. He who keeps his own counsel baffles the scrutiny of the god Brahmā.

तय गवा किं क्रियते या न दोग्ध्री न गर्भिणी॥

कोऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः॥ ५५॥

Of what use is the cow which does not conceive and give milk? Of what good is the son who is not wise and virtuous?

एकेनापि सुपुत्रेण विद्यायुक्तेन धीमता॥

कुलं पुरुषसिंहेन चन्द्रेण गगनं यथा॥ ५७॥

A single moon illumines the heaven; a single son, virtuous and erudite, sheds lustre on the family.

एकेनापि सुवृक्षेण पुष्पितेन सुगन्धिना॥

वनं सुवासितं सर्वे सुपुत्रेण कुलं यथा॥ ५७॥

A single tree in Blossom perfumes the whole wood land; a single good son gives fragrance to the whole family tree.

एको हि गुणवान्पुत्रो निर्गुणेन शतेन किम्॥

चन्द्रो हन्ति तमास्येको न च ज्योतिःसहस्रकम्॥ ५८॥

A single erudite son is the light of the whole family, a family of a hundred illiterate ones is but a grand noodledom. A single moon dispels the darkness of the heaven which hundreds of stars are incapable of doing.

लालायेत्पञ्च वर्षाणि दश वर्षाणि ताडयेत्॥

प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत्॥ ५९॥

A child should be only fondled for the first five years, and ruled or tutored for the next ten. A son of sixteen should be looked upon in the light of a friend and adviser by his father.

जायमाने हरेद्वारान् वर्द्धमानो हरेद्धनम्॥

प्रियमाणो हरेत्प्राणान्नास्ति पुत्रसमो रिपुः॥ ६०॥

A son, as soon as he is born, monopolises (robs his father of) the love of his mother.

Coming into age, he usurps his father's estate. His doleful look is a death to the parent. A son is the worst enemy a father may possibly have.

केचिन्मृगमुखा व्याघ्राः केचिद्ग्राधमुखा मृगाः॥

तत्स्वरूपपरिज्ञाने ह्यविश्वासः पदेपदेः॥ ६१॥

There are deer-mouthed tigers and tiger mouthed deer in this world; an implicit confidence in them is the best means of drawing out their nature, on each occasion.

एकः क्षमावतां दोषो द्वितीयो नोपपद्यते॥

यदेनं क्षमया युक्तमशक्तं मन्यते जनः॥ ६२॥

The only defect of a pardoning spirit is that its toleration is often mistaken for its weakness or incapability. I do not know what other defects it has.

एतदेवानुमन्येत भोगा हि क्षणभंगिनः॥

स्निग्धेषु च विदग्धस्य मतयो वै ह्यनाकुलाः॥ ६३॥

Know all enjoyments in life to be transitory, and do not build your happiness on the foundation of a frail heart's affection; since whom you love most, may be taken away the next morning.

ज्येष्ठः पितृसमो भ्राता मृते पितरि शौनीकः॥

सर्वेषां स पिता हि स्यात्सर्वेषामनुपालकः॥ ६४॥

The eldest brother, O Śounaka, is a father to the younger ones after the demise of their progenitor. Hence he shall look after them all with the same loving and anxious care.

कनिष्ठेषु च सर्वेषु समत्वेनानुवर्तते॥

समीपभोगजीवेषु यथैव तनयेषु च॥ ६५॥

The younger brothers should be devoted to their eldest, and he shall look upon them as his own begotten children.

बहूनामल्पसाराणां समवायो हि दारुणः॥

तृणैरावेष्टिता रज्जुस्तया नागोऽपि बध्यते॥ ६६॥

Strong is the combination of small and insignificant men. Straws, strung together into a rope, may be strong enough to fetter an elephant.

अपहृत्य परस्वं हि यस्तु दानं प्रयच्छति॥

स दाता नरकं याति यस्यार्थास्तस्य तत्फलम्॥ ६७॥

Benevolence with stolen or ill-gotten wealth,

leads to hell; the merit is of him to whom the money rightfully belongs.

देवद्रव्यविनाशो न ब्रह्मस्वहरणेन च॥
कुलान्यकुलतां याति ब्राह्मणतिक्रमेण च॥ ६८॥

The family of one who robs the gods and the Brāhmaṇas or humiliates a member of that sacred order is degraded.

ब्रह्मघ्ने च सुरापे च चोरे भग्नव्रते तथा॥
निष्कृतिर्विहितासद्भिः कृतघ्ने नास्ति निष्कृतिः॥ ६९॥

The sin which is attached to wine-drinking to theft, to a broken vow, or to a Brāhmaṇa slaughter may be atoned for. There is no expiation for ingratitude.

नाशनान्ति पितरो देवाः क्षुद्रस्य वृषलीपतेः॥
भार्याजितस्य नाशनान्ति यस्याश्वोपपतिर्गृहे॥ ७०॥

The gods and manes accept not the offerings by a person who is uxorious, or who connives at the whoredom of his own wife or at her illicit amours under his own roof.

अकृतज्ञमनार्यञ्च दीर्घरोषमनार्जवम्॥
चतुरो विद्धि चाण्डालाज्ञात्या जायेत पञ्चमः॥ ७१॥

The dishonest, the wicked, the crooked and the invalid, form the four classes of Cāṇḍālas, the fifth being by the accident of birth.

नोपेक्षितव्यो दुर्बुद्धिः शत्रुरल्पोऽप्यवज्ञया॥
वह्निरल्पोऽप्यसंहार्यः कुरुते भस्मसाज्जगत्॥ ७२॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृह० नीतिसारे चतुर्दशोत्तरशततमोऽध्यायः॥ ११४॥

अध्यायः ११५ / Chapter 115

सूत उवाच

कुर्भार्या च कुमित्रं च कुराजानं कुपुत्रकम्॥
कुक्कन्यां च कुदेशं च दूरतः परिवर्जयेत्॥ १॥

Sūta said :—A false wife, a false friend, a false prince, a false relation, and a false country, should be shunned from a distance.

धर्मः प्रव्रजितस्तपः प्रचलितं सत्यं च दूरं
गतिं पृथ्वी वन्ध्यफला जनाः
कपटनो लौल्ये स्थिता ब्राह्मणाः॥
मर्त्याः स्त्रीवशगाः स्त्रियश्च चपला
नीचा जना उन्नताः हा कष्टं खलु जीवितं
कलियुगे धन्या जना ये मृताः॥ २॥

An enemy or an evil propensity, however small, should not be neglected. A tiny spark of fire may eventually spread and consume the whole world.

नवे वयसि यः शान्तः स शान्त इति मे मतिः॥

धातुषु क्षीयमाणेषु शमः कस्य न जायते॥ ७३॥

Self-control in youth is the only genuine thing: continence is the natural offspring of old age. A public woman, like the right of passage on a public thoroughfare belongs to the whole community and hence she should not be suffered to be molested or insulted.

पन्थान इव विप्रेन्द्र सर्वसाधारणाः श्रियः॥

मदीया इति मत्वा वै न हि हर्षयुतो भवेत्॥ ७४॥

चित्तायत्तं धातुवश्यं शरीरं

चित्ते नष्टे धातवो यांतिनाशम्॥

तस्माच्चित्तं सर्वदा रक्षणीयं

स्वस्थे चित्ते धातवः सम्भवन्ति॥ ७५॥

O thou the foremost of the Brāhmaṇas, the vital principles of the body are dependent on consciousness (*lit.*, mind). The body perishes when the mind is extinct for good. Hence the equilibrium of mind should carefully preserved. A healthy mind is the nursery of healthy thoughts.

Virtue will fly from the earth in the Kali Yuga; Truth will be taken down from her altar and pilloried in the market; Earth will lose her fecundity; Craft will usurp the throne of ethics; Greed will be the god of the Brāhmaṇa men will be slaves to their wives' fancies; and the low and the vile will be elevated in the world. Blessed are they that die early in that iron age.

धन्यास्ते ये न पश्यन्ति देशभङ्गं कुलक्षयम्॥

परचित्तगतान् दारान्पुत्रं कुव्यसने स्थितम्॥ ३॥

Blessed are they that witness not the ruin of their own house or country, or live not to see their wives making love to others and their sons walking in the path of infamy.

कुपुत्रे निर्वृतिर्नासित कुभार्यायां कुतो रतिः॥
कुमित्र नास्ति विश्वासः कुराज्ये नास्ति जीवितम्॥ ४॥

Countless are the ways in which a bad son torments his father. What love can there be for a false wife, what confidence in a false friend? What guarantee of life and living can there be in the realm of a false prince?

परान्नं च परस्वं च परशय्याः परस्त्रियः॥
परवे श्मनि वासश्च शक्रादपि हरेच्छ्रियम्॥ ५॥

To eat another man's bread, to be a hangeron on another man's purse, to lie in another's bed and with another's wife, and to lodge in another man's house are the iniquities which may send even an Indra (lord of the celestials) to go a -begging in the world.

आलापाद्गात्रसंस्पर्शात्संस्पर्गात्सह भोजनात्॥
आसनाच्छयनात्पापं संक्रमते नृणाम्॥ ६॥

Sinful contagion spreads from man to man by conversation, by touch, or by company of the impious, or by sharing same beds and cushions with them.

स्त्रियो नश्यन्ति रूपेण तपः क्रोधेन नश्यति॥
गावो दूरप्रचारेण शूद्रात्रेन द्विजोत्तमः॥ ७॥

A woman is ruined by her beauty; a penance, by anger; a cow, by straying far out of the fold; a Brāhmaṇa, by partaking of a meal cooked by a Śūdra.

आसनादेकशय्यायां भोजनात्पङ्क्तिङ्करात्॥
ततः संक्रमते पापं घटादघट इवोदकम्॥ ८॥

Sin spreads from man to man by contagion as water passes off from one pitcher to another by syphoning.

लालने बहवो दोषास्ताडने बहवो गुणाः॥
तस्माच्छिष्यं च पुत्रं च ताडयेन्न तु लालयेत्॥ ९॥

Fondling of a son by his father is fraught with many an evil consequence. Innumerable are the benefits which accrue from chastisement. Hence a son or a disciple should be birched and not fondled.

अध्वा जरा देहवतां पर्वतानां जलं जरा॥
असंभोगश्च नारीणां वस्त्राणामातपो जरा॥ १०॥

A long pedestrian journey is old age (proves

exhausting) to men (*lit.*, organic beings.) Water is death to a mountain, the abjuring of her bed by her lord spells death to a wife, and heat is death to clothes.

अधमाः कलिमिच्छन्ति सन्धिमिच्छत मध्यमाः॥
उत्तमा मानमिच्छन्ति मानो हि महतां धनम्॥ ११॥

Sensuality is the idol of the vulgar; good men long for peace, and the best covet honour which is the true wealth to the noble.

मानो हि मूलमर्थस्य धनेन किम्॥
प्रश्रष्टमानदर्पस्य किं धनेन किमायुषा॥ १२॥

Honour is the culminating stage of wealth. Why do you covet wealth when you have honour? What is wealth to a man who has suffered in his honour and prestige?

अधमा धनमिच्छन्ति धनमानौ हि मध्यमाः॥
उत्तमा मानच्छिन्ति मानो हि महतां धनम्॥ १३॥

The vulgar seek only wealth; good men, riches and honour; the best only strive for honour which is the wealth of the noble.

वनेऽपि सिंहा न नमन्ति कं च
बुभु क्षिता मांसनिरीक्षणं चा॥

धनैर्विहीनाः सुकुलेषु जाता
न नीचकर्माणि समारभन्ते॥ १४॥

A hungry lion do not flap his ears, nor bend down his head to look at his armpits. A noble man in indigence, does not stoop to mean things.

नाभिषेको न संस्कारः सिंहस्य क्रियते वने॥
नित्यमूर्तितसत्त्वस्य स्वयमेव मृगेन्द्रता॥ १५॥

A lion does not wait for being anointed, or a crowned king of the forest by any body. The right of sovereignty is inherently vested in valour; and the chivalrous are the born rulers of men.

वणिक्प्रमादी भृतकश्च मानी
भिक्षुर्विलासी ह्यधनश्च कामी॥

वराङ्गना चाप्रियवादिनी च
न ते च कर्माणि समारभन्ते॥ १६॥

A dishonest merchant, a haughty servant a luxurious friar, a poor voluptuary, and a scolding beauty are the anomalies in the world.

दाता दरिद्रः कृपणोऽर्थयुक्तः
पुत्रोविधेयः कुजनस्य सेवा॥

परोपकारेषु नरस्य मृत्युः
प्रजायते दुश्चारितानि पञ्च॥ १७॥

A poor, benevolent person, a rich miser, a wild disobedient son, a service under the wicked or the vulgar, and the ruin of a person in a philanthropic cause, are the five anomalies in life which illustrate the examples of living death.

कान्तावियोगः स्वजनापमानं
ऋणस्य शेषः कुजनस्य सेवा॥
दाद्रियाभावाद्विमुखाश्च मित्रा
विनाग्निं पञ्च दहन्ति तीव्राः॥ १८॥

The death of one's own dear wife, humiliation at the hands of one's own relations, a debt-unpaid and undischarged, a service of the low and the vulgar and desertion by friends in one's evil days, are the five things which though not fire in themselves, consume one's vitals.

चिन्तासहस्रेषु च तेषु मध्ये
चिन्ताश्चतस्रोऽप्यधारतुभ्याः॥
नीचापमानं क्षुधितं कलत्रं
भार्या विरक्ता सहजोपरोधः॥ १९॥

The thoughts of a starving family, of a scolding wife, of dissensions with one's own brothers, and of suffering humiliation at the hands of a mean, sordid wretch, are the four thoughts which are like sword blades to the heart, out of the hundred that agitate or ruffle the human mind.

वश्यं पुत्रोऽर्थं करी च
विद्या अरोगिता सज्जनसङ्गतिश्च॥
इष्टा च भार्या वशवर्तिनी च
दुःखस्य मूलोद्धरणानि पञ्च॥ २०॥

A good obedient son, a knowledge that helps one to earn money, a sound health, the company of the virtuous, and a loving sweet speaking wife, are the five things which dispel misery in the world.

कुरङ्गमाङ्गपतङ्गभृङ्ग मीना
हताः पञ्चभिरेव पञ्च॥

एकः प्रमार्थी स कथं न घात्यो
यः सेवते पञ्चभिरेव पञ्च॥ २१॥

The bear, the elephant, the fly, the bee, and the fish are the five animals which destroy one another in the universe in their order of enumeration; but man deals death to all of them. Why should he not be killed by his fully gratified senses by way of divine retribution?

अधीरः कर्कशः स्वब्धः कुचेलः स्वयमागतः॥
पञ्च विप्रा न पूज्यन्ते बृहस्पतिसमा अपि॥ २२॥

The presence of a poor, ill-clad, rough-haired Brāhmaṇa, though otherwise erudite like the holy Brhaspati, passes unnoticed in the mansions of the rich.

आयुः कर्म च वित्तं च विद्या निधनमेव च॥
पञ्चैतानि विविच्यन्ते जायमानस्य देहिनः॥ २३॥

The longevity, destiny, character, erudition and death of a child are the factors, which should be reckoned at the time of its nativity.

पर्वतारोहणं तोये गोकुले दुष्टनिग्रहे॥
पतितस्य समुत्थाने शस्ताः
पञ्च(ह्येते) गुणाः स्मृताः॥ २४॥

Commendable is the character of the man who succours a drowned man from his watery grave, or one fallen in climbing a hill, or in a local feud, or is attacked by a wild bull in a pasturage, or any way degraded in society.

अभ्रच्छाया खले प्रीतिः परनारीषु संगतिः॥
पञ्चैते ह्यस्थिरा भावा यौवनानि धनानि च॥ २५॥

The shadow of a cloud, the love of the malicious, an intimacy with another man I s wife, youth and opulence, are the five equally transitory things in the world.

अस्थिरं जीवितं लोके अस्थिरं धनयौवनम्॥
अस्थिरं पुत्रदाराद्यं धर्मः कीर्तिर्यशः स्थिरम्॥ २६॥

Life is transitory. Transient are the youth and opulence of a man. Wives, children, friends and relations are but passing shadows in the phantasmagoria of life. Only virtue and good deeds endure.

शतं जीविमत्यल्पं रात्रिस्तस्यार्द्धहारिणी॥
व्याधिशोकजरायासैरर्द्धं तदपि निष्फलम्॥ २७॥

Even a centenarian has but a short space of life, the one-half of which is covered by the night, the other half being rendered fruitless by disease, grief, imbecility and toil.

आयुर्वर्षशतं नृणांपरिमितं रात्रौ तदद्धं
गतं तस्याद्धंस्थीकिंचिदद्धमधिकं
बाल्यस्य काले गतम्॥
किंचिद्वन्धुवियोगदुःखमरणैर्भूपालसेवागतं
शेषं वारितरंगगर्भचपलं मानेन किं मानिनाम्॥ २८॥

Night covers the one-half of the hundred years allotted to man and is spent in sleep. Infancy and boyhood cover the half of the other moiety, a part of its remaining half being cloudened by grief, misery and service. The rest is but changeful and transient like a wave of the ocean. Ah, what is the end of life?

अहोरात्रमयो लोके जरारूपेण संचरेत्॥
मृत्युर्यसति भूतान पवनं पन्नगो यथा॥ २९॥

What does glory, fame, or honour signify? Death with his attendants Day and Night is perpetually travelling the world in the guise of Old Age, and is devouring all created beings, as a serpent gulps down a gust of wind.

गच्छतस्तिष्ठतौ वापि जाग्रतः स्वपतो न चेत्॥
सर्वसत्त्वहितार्थाय पशेरिव विचेष्टितम्॥ ३०॥

At rest, or while moving about, in sleep, or while awake, always try to do good to the world. Good deeds are the wages of life. He who seeks only his own good, is an animal.

अहितहितविचारशून्यबुद्धेः
श्रुतिसमये बहुभिवि तर्कितस्य॥

उदरभरणमात्रतृष्टबुद्धेः
पुरुषपशोश्च पशोश्च को विशेषः॥ ३१॥

The man who has lost all conscience, lets himself be carried away by many an ignoble and worldly care at the time of divine service, and is troubled only with the cares of pampering his belly, is an animal.

शौर्यं तपसि दाने च यस्य न प्रथितं यशः॥
विद्यायामर्थलाभे वा मातुरुच्चार एव सः॥ ३२॥

The man, who has acquired no fame in respect of piety, penance, benevolence, and

learning, is but the excrement of his own mother.

यज्जीव्यते क्षणमपि प्रथितं
मनुष्यैर्विज्ञानविक्रमयशोभिराभग्नमानैः॥
तन्नाम जीवितमिति प्रवदन्ति तज्ज्ञाःकाकोऽपि
जीवति चिरं च बलिं च भुङ्क्ते॥ ३३॥

A good life, lived even for a short while by a man in the fame of his learning, valour or manliness, is called right living by the wise. Does not a crow eat and live to term?

किं जीवितेन धनमानविवर्जितेन
मित्रेण किं भवति भीतिसशङ्कितेन॥
सिंघ्रतं चरत गच्छत मा विषादं काकोऽपि
जीवति चिरं च बलिं च भुङ्क्ते॥ ३४॥

A life without wealth or fame is a failure. What is the use of an ally who constantly apprehends evil and falls back at the wanted time? Cast not doleful looks, but live like a hero, O Śounaka, even a crow gets its food in the world and is plagued with the toil of simple continence from day to day.

यो वात्मनीह न गुरौ न च भृत्यवर्गे दीने
दयां न कुरुते न च मित्रकाव्यो॥
किं तस्य जीवितफलेन मनुष्य
लोकेकाकोऽपि जीवति चिरं
च बलिं च भुङ्क्ते॥ ३५॥

Of what use is the life of a man who does not come to the help of his servants, relations, friends or the needy? Does not a crow eat and live to term?

यस्य त्रिवर्गशून्यानि दिनान्यायान्ति यान्ति च॥
स लौहकारभस्त्रेव श्वसन्नपि न जीवति॥ ३६॥

He who passes his days without earning fame, piety, and wealth, is like the bellows of an Ironsmith which breathes out wind but does not live.

स्वधीनवृत्तेः साफल्यं न पराधीनवर्त्तिता॥
ये पराधीनकर्माणो जीवन्तोऽपि च ते मृताः॥ ३७॥

An independent living is success in life, a dependent existence is the false rendering of life's inner meaning. They who are servanted to others, are the monuments of living death.

सु (स्व)पूरा वै कापुरुषाः सु (स्व)पूरो मूषिकांजलिः॥
असन्तुष्टः कापुरुषः स्वल्पकेनापि तुष्यति॥ ३८॥

Cowards are they who rest satisfied with the fulfilment of their own personal wants. Does not the mouse in the hole gets his bellyful? Cowards grumble most but are contented with a little.

अभ्रच्छाया तृणादग्निचसेवा पथो जलम्॥
वेश्यारागः खले प्रीतिः षडेते बुद्धदोषमाः॥ ३९॥

The shadow of a cloud, the wild-fire, the service of the vulgar, the water in a rut, the love of a courtesan, and the friendship of the malicious, are the six things which are transient like the bubbles of water.

वाचा विहितसार्थेन लोको न च सुखायते॥
जीवितं मानमूलं हि माने म्लाने कुतः सुखम्?॥ ४०॥

A good advice is always unpalatable. Life is leased on honour. What remains when truth is broken?

अबलस्य बलं राजा बालस्य रुदितं बलम्॥
बलं मूर्खस्य मौनं हि तस्करस्यानृतं बलम्॥ ४१॥

The king is the strength of the weak. The strength of a woman lies in her tears; silence is the shield of the ignorant, and falsehood is the refuge of the thieves.

यथायथा हि पुरुषः शास्त्रं समधिगच्छति॥
तथातथास्य मेधा स्या द्विज्ञानं चास्य रोचते॥ ४२॥

Study a science so that you may have your own light on the subject, that is the only right kind of study.

यथायथा हि पुरुषः कल्याणे कुरुते मतिम्॥
तथातथा हि सर्वत्र श्लिष्यते लोकसुप्रियः॥ ४३॥

While staying in a country do what is done by its inhabitants, combine with them, win their favour and thereby serve your own interest.

लोभप्रमादविश्वासैः पुरुषो नश्यति त्रिभिः॥
तस्माल्लोभे न कर्तव्यः प्रमादो नो न विश्वसेत्॥ ४४॥

A man is ruined by his greed, lust or undue confidence. Hence these three should be averted.

तावद्भयस्य भेतव्यं यावद्भयमनागतम्॥
उत्पन्ने तु भये तीव्रे स्थातव्यं वै ह्यभीतवत्॥ ४५॥

A dread is to be dreaded so long as it does not come; when once present, a man should meet it with a bold front.

ऋणशेष चाग्निशेषं व्याधिशेषं तथैव च॥
पुनःपुनः प्रवर्द्धन्ते तस्माच्छेषं न कारयेत्॥ ४६॥

The undischarged residue of a debt, the unextinguished residue of a fire, and the unconquered residue of an enemy, may increase and grow stronger.

कृते प्रतिकृतं कुर्याद्विसिते प्रतिहिंसतम्॥
न तत्र दोषं पश्यामि दृष्टे दोषं समाचरेत्॥ ४७॥

Hence they should be totally extinguished. Repay good by good and evil by evil, O Śounaka, I do not think it bad politics.

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम्॥
वर्जयेत्तादृशं मित्रं मायामयमरिं तथा॥ ४८॥

Avoid a friend who speaks sweet in your presence and slander you behind your back.

दुर्जनस्य हि संगेन सुजनोऽपि विनश्यति॥
प्रसन्नमपि पानीयं कर्दमैः कलुषीकृतम्॥ ४९॥

A good man is ruined by an evil company; clear water is made turbid with clay. What ever is enjoyed by a Brāhmaṇa, is put to right use.

स भुङ्क्ते सद्विजो भुङ्क्ते समशेषनिरूपणम्॥
तस्मात्सर्वप्रयत्नेन द्विजः पूज्यः प्रयत्नतः॥ ५०॥

Hence a Brāhmaṇa should be feasted at all costs. He who eats the residue of the dishes of a Brāhmaṇa eats only in the right way.

तद्भुज्यते यदिद्वजभुक्तशेषं
स बुद्धिमान्यो न करोति पापम्॥
तत्सौहृदं यक्रियते परोक्षे
दम्भैर्विना यः क्रियते स धर्मः॥ ५१॥

He who commits no sin, is clever. A friend is he who speaks good of you behind your back. A good deed done without bragging, is piety.

न सा सभा यत्र न सन्ति वृद्धाः
वृद्धा न ते ये न वदन्ति धर्मम्॥

धर्मः स नो यत्र न सत्यमस्ति
नैतसत्सत्यं यच्छलेनानुविद्धम्॥ ५२॥

It is no assembly where there is no old man. They are no old men who do not uphold what

is virtuous. What does not contain truth, is no virtue, and a truth, which is a half truth, is no truth at all.

ब्राह्मणोऽपि मनुष्यामादित्यश्चैव तेजसाम्॥

शिरोऽपि सर्वगात्राणां व्रतानां सत्यं मुत्तमम्॥ ५३॥

The Brāhmaṇa are the noblest of mankind; the sun is the most resplendent of the stars; the head is the most important of all organs; and truth is the highest of all vows. A thing which instantaneously affects the mind as good, is good.

तन्मंगलं यत्र मनः प्रसन्नं

तज्जीवनं यत्र परस्य सेवा॥

तदर्जितं यत्स्वजनेन भुक्तं यत्समरे रिपूणाम्॥ ५४॥

Living, without serving any body's will, is true living. True earning is that which is enjoyed by one's relations. He who has been abandoned by his enemy in a battle-field, is abandoned.

सा स्त्री या न मदं कुर्यात्स सुखी तृष्णयसोऽङ्गितः॥

तन्मित्रं यत्र विश्वासः पुरुषः स जितेन्द्रियः॥ ५५॥

A wife who is not proud of her charms, is a true wife. He who has abjured all desires, is happy. He is a friend in whom confidence is reposed. The man who has subjugated his senses, is a man.

तत्र मुक्तादरस्नेहो विलुप्तं यत्र सौहृदम्॥

तदेव केलवं श्लाघ्यं यस्यात्मा क्रियते स्तुतौ॥ ५६॥

He who brags of his own virtues and holds a very exalted opinion of himself, should not be loved, nor be made a friend.

नदीनामग्निहोत्राणां भारतस्य कलस्य च॥

मूलान्वेषो न कर्तव्यो मूलाद्दोषो न हीयते॥ ५७॥

The sources of rivers, fire-worshippers (Agni-hotṛs) and the race of Bhārata should not be tried to be discovered, as it may lead to the discovery of many an unpleasant thing.

लावणजलान्ता नद्यः स्त्रीभेदान्तं न मैथुनम्॥

पैशुन्यं जनवार्त्तान्तं वित्तं दुःखत्रयान्तकम्॥ ५८॥

The sea is the final goal of a river, one's love-making ends with the illicit amours of one's own wife; and a mischievous propensity is checked by a healthy public opinion. The effect of wealth is misery.

राज्यश्रीर्ब्रह्मशापान्ता पापान्तं ब्रह्मवर्चसम्॥

आचान्तं घोषवासान्तंकुलस्यान्तं स्त्रियाप्रभो(भुः)॥ ५९॥

The prosperity of a king may be ended by the curse of a Brāhmaṇa; decency and cleanliness, by living close to the dwelling of a Ghoṣa; and a family is ruined where women reign supreme.

सर्वे क्षयान्ता निलयाः पतनान्ताः समुच्छ्रयाः॥

संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम्॥ ६०॥

All accumulations are followed by waste. All risings end in fall; combinations, in dissolutions; evolutions, in involutions; and life, in death. Proceed not far with haste in a business so that you may easily retrace your steps.

यदीच्छेत्पुनरागन्तुं नातिदूरमनुव्रजेत्॥

उदकान्तात्रिवर्त्तेत स्निग्धवर्णाच्च पादपात्॥ ६१॥

Walk not far with your guest from a place where you intend to return. A friend or a preceptor should be bid adieu to by following him up to the border of a pool, or under the shade of a tree of pleasant foliage.

अनायके न वस्तव्यं न चैव बहुनायके॥

स्त्रीनायके न वस्तव्यं वस्तव्यं बालनायके॥ ६२॥

Dwell not in a country where there is no law, or in which the central government is vested in a more than one responsible head, or which is governed by a woman or an infant.

पिता रक्षति कौमारे भक्ता रक्षति यौवने॥

पुत्रस्तु स्थविरे काले न स्त्री स्वातन्त्र्यं मर्हति॥ ६३॥

A woman is protected by her father in infancy, by her husband in youth, and by her son in old age. She has no separate and independent living.

त्यजेद्वन्ध्यामष्टेऽब्दे नवमे तु मृतप्रजाम्॥

एकादशे स्त्रीजननीं सद्यश्चाप्रियवादिनीम्॥ ६४॥

A man is at liberty to marry a second wife in the event of his first having had no issue after eight years of wedlock; after nine years of that of one whose children die in their infancy; after eleven years of the marriage a wife that has given birth to daughters only, and instantly

when the first is foul-mouthed and tries to give him a bit of her mind.

अनर्थित्वान्मनुष्याणां भिया परिजनस्य च॥

अर्थादपेतमर्यादास्त्रयस्तिष्ठन्ति भर्तृषु॥ ६५॥

A man of honest purpose and entrusted with the duty of feeding many mouths, never suffers any humiliation on account pecuniary difficulties. A noble forethought for providing for the wants of many and a sacred dread for being found wanting in his duties, makes him a ready master of resources and of ways and means under difficulties. A suppliant never returns half fed from his door. The family is a seminary of applied ethics. Fatherhood is a synopsis of the moral economy of the universe and marriage is the pledge (*lit.*, a pawn) for its realisation on earth, serving as a grand citadel of man on the border land of mental affections where the light begins to fail and the kingdom of darkness begins.

अश्वं श्रान्तं गजं मत्तं गावः प्रथमसूतिकाः॥

अनूदके च मण्डूकान्प्रज्ञो दूरेण वर्जयेत्॥ ६६॥

A wise man should keep at a respectful distance from a tired horse, a wild (excited) elephant, a cow after her first parturition and a toad squatting on the dry ground.

अर्थातुराणां न सुहृन् बन्धुः

कामातुराणां न भर्त्ता न लज्जा॥

चिन्तातुराणां न सुखं न

निद्रा क्षुधातुराणां न बलं न तेजः॥ ६७॥

A suppliant for money has neither friends nor relations. A voluptuous man has neither shame nor dread. A care-worn man is a stranger, to sleep and happiness, and a starving man wants no salt but nutrition.

कुतो निद्रा दरिद्रस्य परप्रेष्यवरस्य च॥

परनारीप्रसक्तस्य परद्रव्यहरस्य च॥ ६८॥

Sleep is forbidden to the poor, to the slaves, to thieves and to those who are in love with their neighbours' wives.

सुखं स्वपित्यनृणवान्व्याधिमुक्तश्च यो नरः॥

सावकाशं स्तु वै भुङ्क्ते यस्तु दारैर्न सङ्गतः॥ ६९॥

Soundly do they sleep who are healthy, free, or own no money-debts, or are not plagued with the love of a woman.

अम्भरा परिमाणेन उन्नतं कमलं भवेत्॥

स्वस्वामिना बलवता भृत्यो भवति गर्वितः॥ ७०॥

A servant is honoured in proportion to the social elevation of his master; the height of a lotus lily is proportionate to that of the water level of the pool it grows in.

स्थानस्थितस्य पद्मस्य मित्रे वरुणभास्करोः॥

स्थानच्युतस्य तस्यैव क्लेशशोषणकारकैः॥ ७१॥

The sun and Varuṇa (water) serve as friends to a water-lily in its days of bloom and prosperity, but they cause it to wither and petrify when it is severed from its stem.

ये पदस्थस्य मित्राणि ते तस्य रिपुतां गताः॥

भानो पद्मे जले प्रीतिः स्थलोद्धरणशोषणः॥ ७२॥

The friends who flock round a man in office turn his enemies when he is ousted of it. The sun who gladly unfolds the petals of a water-lily on its stem in water, scorches it when it is culled and taken out of its element.

स्थानस्थितानि पूज्यन्ते पूज्यन्ते च पदे स्थिताः॥

स्थानभ्रष्टा न पूज्यन्ते केशा दन्ता नखा नराः॥ ७३॥

Men are respected for their office and position. Men's hair and nails are fostered in their natural seats and shunned as obnoxious excrescences when severed from them.

आचारः कुलमाख्याति देशमाख्याति भाषितम्॥

सम्भ्रमः स्नेहमाख्याति वपुराख्याति भोजनम्॥ ७४॥

Conduct shows the birth or parentage of a man; and his speech, his country. Deference of regard bespeaks affection; and the body, the nature and quantity of one's food.

वृथा वृष्टिः समुद्रस्य वृथा तृप्तस्य भोजनम्॥

वृथा दानं समुद्रस्य नीचस्य सुकृतं वथा॥ ७५॥

Useless is the rain to the sea; a good meal is a useless superfluity to a well-fed man. Useless are the gifts to the rich; and kind acts, to the mean.

दूरस्थोऽपि समीपस्थो यो यस्य हृदये स्थितः॥

हृदयादपि निष्क्रान्तः समीपस्थोऽपि दूरतः॥ ७६॥

He who is close to the heart, can never be really absent. A wide gulf separates a couple when hearts are estranged, even, though they may sit side by side.

मुखभङ्गः स्वरो दीनो गात्रस्वेदो महद्भयम्॥

मरणे यानि चिह्नानि तानि याचके॥ ७७॥

A distorted face, a low sunk voice, a clammy sweat, and a sense of vague dread are the symptoms which mark the dying and the begging men alike.

कुब्जस्य कीटघातस्य वातान्निष्कासितस्य च॥

शिखरे वसतस्तस्य वरं जन्म न याचितम्॥ ७८॥

A man of honour prefers a snake bite or a stroke of paralysis, or a life-long physical deformity, or a second birth by self immolation, to begging. Who is he that is not lowered by begging?

जगत्पतिर्हि याचित्वा विष्णुर्वामनां यतः॥

काऽन्योधिकतरस्यस्य योऽर्थी यातिन लाघवम्॥ ७९॥

Even the Supreme God (Viṣṇu) suffered a diminution of stature by playing the role of a supplicant in the religious sacrifice celebrated by Vali.

माता शत्रुः पिता वैरी बाला येन न पाठिताः॥

सभामध्ये न शोभन्ते हंसमध्ये बका यथा॥ ८०॥

The parents of a child are but his enemies when they fail to educate him properly in his boyhood. An illiterate boy, like a heron amidst swans, cannot shine in the assembly of the learned.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शौनकोक्तनीतिसारादिवर्णनं नाम पंचदशोत्तरशततमोऽध्यायः॥ ११५॥

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ब्रह्मोवाच

व्रतानि व्यास वक्ष्यामि हरिर्यैः सर्वदो भवेत्॥

सर्वमासर्क्षतिथिषु वारेषु हरिरर्चितः॥ १॥

Brahma said :—I shall now deal with the mode or practising those religious vows and penance, O Vyāsa, by which a man may win the good graces of the dog Hari to the extent that he may be pleased to answer all his prayers.

विद्या नाम कुरुपरूपमधिकं विद्यातिगुप्तं
धनं विद्या साधुकरी जनप्रियकरी
विद्या गुरुणां गुरुः॥

विद्या बन्धुजनार्तिनाशनकरी विद्या
परं दैवत विद्या राजसु पूजिताहि
मनुजो विद्याविहीनः पशुः॥ ८१॥

Learning imparts a heightened charm to a homely face. Knowledge is the best treasure that a man can secretly hoard up in life. Learning is the revered of the revered. Knowledge makes a man honest, virtuous and endearing to the society. It is learning alone that enables a man to better the condition of his friends and relations, Knowledge is the holiest of the holies, the god of the gods, and commands the respect of crowned heads; shorn of it a man is but an animal.

गृहे चाभ्यन्तरे द्रव्यं लग्नं चैव तु दृश्यते॥

अशेषं हरणीयं च विद्या न ह्रीयते परैः॥ ८२॥

The fixtured and furniture of one's house may be stolen by thieves; but knowledge, the highest treasure, is above all stealing.

शौनकीयं नीतिसारं विष्णु सर्वव्रतानि च॥

कथयामास वै पूर्वं तत्र शुश्राव शंकरः॥

शंकराद शृणोद्व्यासो व्यासादस्मा भिरेव च॥ ८३॥

This synopsis of ethics, was first related Śaunaka by Viṣṇu. The god Hara learnt it from Śaunaka and related it to the birthless Vyāsa who has illumined our minds on the subject.

एकभक्तेन नक्तेन उपवास् फलादिना॥

ददाति धनधान्यादि पुत्रान्यजयादिकम्॥ २॥

The god should be worshipped in all months of the year and in all days of the week, and under the auspices of all lunar phases and astral combinations. The votary shall observe a fast or take a single meal in the night, or live upon a fruit regimen on the day of the vow, and make gifts of money and paddy for the

satisfaction of the god Viṣṇu, for which he will be blest with the birth of a son and the ownership of fresh landed estates.

वैश्वानरः प्रतिपदि कुबेरः पूजितोऽर्थदः॥

पोष्य ब्रह्मो प्रतिपद्यर्चितः श्रीस्तथाश्विनी॥ ३॥

The gods Kubera and Vaiśvānara, worshipped under the auspices of the first phase of the moon's wane, grant wealth and opulence to their votary. On the same day, the votary shall fast and worship either the god Brahmā which will be rewarded with opulence and a number of mares.

द्वितीयायां यमो लक्ष्मीनारायण इहार्थदः॥

तृतीयायां त्रिदेवाश्च गौरीविघ्नेशशङ्कराः॥ ४॥

The deities Yama, Lakṣmī and Nārāyaṇa, worshipped on the second day of the fortnight, grant wealth to their votaries. The three deities Gaurī, Viṅhneśa and Śaṅkara, should be worshipped on the third day of the fortnight.

चतुर्थ्यां च चतुर्व्यूहः पंचम्यामर्चितो हरिः॥

कार्तिकेयो रविः षष्ठ्यां सप्तम्यां भास्करोऽर्थदः॥ ५॥

The god Caturvyuha should be worshipped on the fourth day of the moon's wane and the god Hari on the fifth; the Sun God and Kārtikeya, on the sixth; and the god Bhāskara on the seventh.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे तिथ्यादिव्रतवर्णनं नाम षोडशोत्तरशततमोऽध्यायः॥ ११६॥

अध्यायः ११७ / Chapter 117

ब्रह्मोवाच

मार्गशीर्षे सिते पक्षे व्यासानङ्गत्रयोदशी॥

मल्लिकाजं दन्तकाष्ठं धुतूरैः पूजयेच्छिवम्॥ १॥

Brahmā said :—O Vyāsa, the vow of Anaṅga-Trayodaśī falls on the thirteenth day of the moon's increase in the month of Mārgaśīrṣa; and the god Śiva should be worshipped on the day with the offerings of Dhustura flowers and tooth brushes of Mallikā twigs.

अनङ्गायेति नैवेद्यं मधुप्राश्याथ पौषके॥

योगेश्वरं पूजयेच्च बिल्वपत्रैः कदम्बजम्॥

दन्तकाष्ठं चन्दनादि नैवेद्यं कृसरदिकम्॥ २॥

The votary shall live on honey on the day of the worship in the month of Pouṣa and make

दुर्गाष्टम्यां नवम्यां च मातरोऽथ दिशोऽर्थदाः॥

दशम्यां च यमश्चन्द्र एकादश्यामृषीन्यजेत्॥ ६॥

The goddess Durgā with her female consorts and the guardians of the different quarters of the heaven, should be worshipped on the eighth and the ninth day of the fortnight for a pecuniary boon, the Moon-God, on the tenth; the Ṛṣis, on the eleventh.

द्वादश्यां च हरिः कामस्त्रयोदश्यां महेश्वरः॥

चतुर्दश्यां पंचदश्यां ब्रह्मा च पितरोऽर्थदाः॥ ७॥

And the god Hari, on the twelfth; and the god Maheśvara on the thirteenth day of the moon's increase which is known as the Madana-Trayodaśī. The god Brahmā, and the Pitṛs, worshipped on the fourteenth and the fifteenth day of the fortnight, give wealth to their votaries.

अमावास्यां पूजनीया वारा वै भास्करादयः॥

नक्षत्राणि च योगाश्च पूजिताः सर्वदायकाः॥ ८॥

The presiding deities of the different days of the week, as well as the sun god and the asterisms, etc., worshipped on the day of the new moon, give all that they are supplicated for by their votaries.

offerings of a variety of confectionaries to the god of love, and worship the god Yogeśvara (Śiva) with Bilba leaves, tooth-brushes of Kadamba twigs, sandal-paste and Śuskulis (Pūrīs and Kacourīs).

माघे नटेश्वरायार्घ्यं कुन्दैर्मौक्तिकमालया ॥

प्लक्षेण दन्तकाष्ठं च नैवेद्यं पूरिका मुने॥ ३॥

The god Naṭeśvara should be worshipped with Kunda flowers; and strings of pearls and offerings of Purikas and of Plakṣa twigs as tooth-brushes should be made to him.

वीरेश्वरं फाल्गुने तु पूजयेत्तु मरूबकैः॥

शर्कराशाकमण्डाश्च चूतजं दन्ताधानम्॥ ४॥

The god Vireśvara should be worshipped

with Maruvāka flowers in the month of Phālguna and offerings of sugar, pot herbs and Maṛḍas should be made to him, O holy sage, together with the twigs of a Cūta tree as tooth-brushes.

चैत्रं यजेत्सुरूपाय कर्पूरं प्राशयेन्निशि ॥

दन्तधावनाटजं नैवेद्यं शङ्कुलीं ददेत्॥ ५॥

The votary shall take nothing but camphor on the day of worship in the month of Caitra, when the Surupa manifestation of the god shall be propitiated with the offerings of Śuṣkulis and tooth-brushes of Vaṭa twigs.

पूजा दमनकः शम्भोर्वैशाखेऽशोकपुष्पकैः॥

महारूपाय नैवेद्यं गुडभक्तं कुदुम्बाम्॥ ६॥

In the month of Vaiśāka, the god Śambhu should be worshipped with the offerings of Modakas and Aśoka flowers and confections made of treacle as well as tooth-brushes of Audumbara twigs, and' nutmeg should be dedicated to him by reciting the Mantra which reads as. "Obeisance to Maharūpa."

दन्तकाष्ठं प्राशयेच्च ददेज्जातीफलं तथा॥

प्रद्युम्नं प्रजयेज्येष्टे चम्पकैर्बिल्वजं दशेत्॥ ७॥

The god Pradyumna should be worshipped with Campaka flowers in the month of Jyēṣṭha; and tooth-brushes of Bilba twigs should be offered to him.

लवंगाशं तथाषाढे उमाभदेति शासनः॥

अगुरुं दन्तकाष्ठं चा तमपामर्गाकैर्यजेत्॥ ८॥

The votary shall take nothing but cloves on the day of the Pūjā in the month of Āṣāḍa and worship the god with the flowers of Apāmārga. Tooth-brushes of Agarū twigs should be offeree to the god by reciting the Mantra which runs as Om, Obeisance to the god Umā-bhadra.

श्रावणे करवीरं व शम्भवे शूलपाणये॥

गन्धाशनो घृताद्यैश्च करवीरजसीधनम्॥ ९॥

The god should be worshipped with the offerings of Karavīra flowers, clarified butter and cushions in the month of Śrāvaṇa, and tooth-brushes of Karavīra twigs should be dedicated to him with the repetition of the

Mantra which reads a "Om, Obeisance to the mace-bearing god who is without any origin."

सद्योजातं भाद्रपदे बकुलैः पूषकैर्यजेत्॥

गन्धर्वाशो मदनकमाश्विने च सुराधिपम्॥ १०॥

चम्पकैः स्वर्णवा(घा)र्यादो पजेन्मोदकसंप्रदः॥

खादिरं दन्तकाष्ठं च कार्तिके रुद्रमर्चयेत्॥ ११॥

बदर्या दन्तकाष्ठं च मदनो दशमाशनः॥

क्षीरशाकपदः पद्मैरुद्धान्ते शिवमर्चयेत्॥ १२॥

In the month of Bhādrapada the god should be worshipped with the offerings of Vakula flowers, cakes and tooth-brushes of Mādhavī twigs which should be dedicated to him by reciting the Mantra which runs as, "Obeisance to the god who is the source of perpetual genesis," The Surādhīpa (the lord of the celestials) manifestation of the god, should be worshipped in the month of when offerings of Campaka flowers, Modakas, and tooth-brushes of catechu twigs should be dedicated to him. The god Rudra should be worshipped in the month of Kārttika with the offerings of tooth-brushes of Vadārī twigs. At the year's end, the Pūjā should be closed with the offerings of milk, pot herbs and lotus flowers to the deity.

रतिमुक्तमनंगे च स्वर्णमण्डलसंस्थितम्॥

गन्धाद्यैर्दशसाहस्रं तिलव्रीह्यादि होमयेत्॥ १३॥

The votary who has been living a life of strict continence from a few days before the date of the worship, shall worship the image of the god of love on a golden throne with the offerings of flowers, perfums, etc.; and a thousand oblations of Vṛhī and sesame seeds should be cast into the sacrificial fire in his honour.

जागरं गीतवादित्रं प्रभतिऽभ्यर्च्य वेदयेत्॥

द्विजाय शय्यां पात्रं च छत्रं वस्त्रमुपानहौ॥ १४॥

The votary shall pass the night in songs and festivities and again worship the god on the morrow, making gifts of bed, cushions, wnbrellas, should, clothes and metal-utensils tiled with seeds, to the Brāhmaṇas.

गां द्विजं भोजयेद्भक्त्या कृतकृत्यो भवेन्नरः॥

एतदुद्यापनं सर्वे व्रतेषु ध्येयपमीदृशम्॥

फलञ्च श्रीसुतारोग्यसौभाग्यस्वर्गतं भवेत्॥ १५॥

After that, he shall feed the cows and the Brāhmaṇas and think himself as a man who has accomplished the ends of his life. The vow should be thus practised for a year, after which it should be closed. The Vratam under

discussion is called Anaṅga-Trayodaśī, a due performance of which is rewarded with health, opulence, a beautiful wife and the blessings of paternity.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽनंगत्रयोदशीव्रतं नाम सप्तदशोत्तरशततमोऽध्यायः॥ ११७॥

अध्यायः ११८ / Chapter 118

ब्रह्मोवाच

व्रतं कैवल्यशमनमखण्डद्वादशीं वदे॥
मागशीर्षे सिते पक्षे गव्याशी समुपोषितः॥ १॥
द्वादश्यां पूजये द्विष्णु दद्यान्मासचतुष्टयम्॥
पञ्चव्रीहीयतुं पात्रं विप्रायेदमुदाहरेत्॥ २॥

Brahmā said :—Now I shall describe the mode of practising the Akhaṇḍa-Dvādaśī-Vratam, the merit attending its performance enable the votary to enjoy divine beatitude in life. The votary shall take nothing but the Pañcagavyam (the five kinds of articles obtained from a cow such as, milk, etc.,) on the day previous, and fast on the twelfth day of the moon's increase in the month of Mārgaśīṣa, spending it entirely in the worship of the god Viṣṇu. Five metal vessels filled with Vṛhi com, should be gifted away to the Brāhmaṇas each day for the four successive months commencing from the date.

सप्तजन्मनि हे विष्णो यन्मया हि व्रतं कृतम्॥
भगवंस्त्वत्प्रासादेन तद खण्डमिहास्तु॥ ३॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽखण्डद्वादशीव्रतकथननामाष्टादशोत्तरशततमोऽध्यायः॥ ११८॥

अध्यायः ११९ / Chapter 119

ब्रह्मोवाच

अगस्त्यार्घ्यव्रतं वक्ष्ये भुक्तिमुक्तिप्रदायकम्॥
अप्राप्ते भास्करे कन्यां सति भागे त्रिभिर्दिनैः॥ १॥

Brahmā said :—Now I shall describe the mode of practising the Agastyārg̥ha-Vratam. The vow should be celebrated on the three days immediately before the sun passes into the sign of Virgo.

अर्घ्यं दद्यादगस्त्याय मूर्तिं संपूज्य वै मुने॥
काशपुष्पमयीं कुम्भे प्रदोषे कृतजागरः॥ २॥

The votary shall pray as follows : "May the merit of all good and pious acts done by me in my seven prior incarnations, continue one and indivisible, O lord.

यथाखण्डं जगत्सर्वं त्वमेव पुरुषोत्तम॥
तथाखिलान्यखण्डानि व्रतानि मम सन्ति व॥ ४॥

May all my pieties continue whole and undivided as the universe is, and just as thou art the one and indivisible spirit which runs through all."

सक्तुपात्राणि चैत्रादौ श्रीवणादौ घृतान्वितान्॥
व्रतकृद्व्रतपूर्णस्तु स्त्रीपुत्रस्वर्गभागभवेत्॥ ५॥

Vessels filled with powders of freed barley corns, should be gifted away by him in the month of Caitra; and bowls filled with clarified butter, in the month of Śrāvaṇa. Earthly bliss and the pleasures of fatherhood are the rewards of the vow in this life, and an elevated status in heaven, in the next.

O thou holy sage, an image of Agastya, should be made of Kāśa flowers, and worshipped inside a water-pitcher. The Argha offering should be duly made to it and the votary shall pass the night in vigil and divine contemplation.

दध्यक्षताद्यैः संपूज्य उपोष्य फलपुष्पकैः॥
पञ्चवर्णसमायुक्तं हेमरौप्यसमन्वितम्॥ ३॥

He shall fast that day and worship the image with the offerings of curd, sesamum, fruits and flowers and formally dedicate the vessel

containing the Argha offering to the god. The vessel should be tinged with five colours (containing rice powders of five colours).

सप्तधान्युतं पात्रं दधिचन्दनचर्चितम्॥
अगस्तयः खनमानेति मन्त्रेणार्घ्यं प्रदापयेत्॥ ४॥
काशपुष्पप्रतीकाश अग्निमारुतसम्भव॥॥
मित्रावरुणयोः पुत्रो कुम्भयोने नमोऽस्तु ते॥ ५॥

A and filled with bits of gold and silver and the seven kinds of cereals, technically known as the Saptadhānyam, besmeared with curd and sandal paste. The Argham should be finally offered by reciting the Mantra which reads as follows : "I make obeisance to thee, O Agastya, who art the offspring of Mitra and Varuṇa, and hence retain in thy self the principles of ether

and water. I make obeisance to thee, (O Agastya) who art hoary as the Kāśa flower and wast born in a pitcher" .

शूद्रस्यादिरनेनैव त्यजेद्धान्यं फलं रसम्॥
दद्याद्विजातये कुम्भं सहिरण्यं सदक्षिणम्॥
भोजयेच्च द्विजान्सप्त वर्षं कृत्वा तु सर्वभाक्॥ ६॥

Even women and Śūdras are admitted to the privilege of practising the vow as above described. The votary shall forego all fruits rice meals, and vegetable juices during the observance of the vow, which should be closed by feasting and making gifts of water-pitchers with bits of gold of the Brāhmaṇas. The successive observance of the vow for seven years is rewarded with the realisation of one's all wished-for ends.

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचार काण्डेऽगस्त्यार्घ्यव्रतं नामैकोनविंशत्युत्तरशततमोऽध्यायः॥ १११॥

अध्यायः १२० / Chapter 120

ब्रह्मोवाच

रम्भातृतीयां वक्ष्य च सौभाग्यश्रीसुतादिदाम्॥
मार्गशीर्षे सिते पक्षे तृतीयसामुपोषितः॥ १॥

Brahmā said :—Now I shall deal with the mode of practising the Rambhā-Tṛtīyā-Vratam which brings good luck, and opulence to the votary and blesses him with the pleasures of fatherhood, etc. The votary shall fast on the third day of the moon's increase in the month of Mārgaśīrṣa, procure water and the blades of the sacred Kuśa grass.

गौरीं यजेद्विल्वपत्रैः कुशोदककस्ततः॥
कदम्बादौ गिरिसुतां पीषे मरुबकैर्यजेत्॥ २॥
कर्पूरादः कृसरदो मल्लिकादन्तकाष्ठकृत्॥

And worship the goddess Gaurī with the offerings of Bilba leaves and tooth brushes made of Kadamba twigs. In the month of Pousa he shall take nothing but camphor on the day of the Vratam and worship the goddess Girisutā (the mountain-daughter) with the offerings of Kuruvaka flowers, Kṛsaras and tooth brushes of Mallikā twigs.

माघे सुभद्रां कल्हारैर्धृताशो मण्डकप्रदः॥ ३॥

गीतीमयं दन्तकाष्ठं फाल्गुने गोमतीं भजेत्॥

कुन्दैः कृत्वा दन्तकाष्ठं जीवाशः शाष्कुलीप्रदः॥ ४॥

In the month of Māgha, the votary shall live on a butter regimen on the day of the penance and worship the goddess Subhadrā with the offerings of Kalhāra flowers, Maṇḍas, and imaginary tooth-brushes formed of the spirit of song and harmony (Gitimayī). In the month of Phālguna, the votary shall take nothing but barley gruel after the Pūjā on the day of the vow, and worship the goddess Gomatī with the offerings of Śaskulis and tooth-brushes of Kunda stems.

विशलाक्षीं दमनकैश्चैत्रे च कृसरप्रदः॥
दधिप्राशो दन्तकाष्ठं तगरं श्रीमुखीं यजेत्॥ ५॥
वैशाखे कर्णिकारैश्च अशोकाशो वटप्रदः॥

The goddess Viśālākṣī should be worshipped with the offerings Mādhavī flowers and Kṛsras, and the votary shall take curd after that and dedicate toothbrushes of Tagara twigs to the goddess. The Śrīmukhi manifestation of the deity should be worshipped with Karaṇikāra flowers in the month of Vaiśākha the votary eating nothing but the polens of Aśoka flowers' and dedicat-

ing tooth-brushes of Aśoka twigs to her, thereafter.

ज्येष्ठे नारायणीमर्चच्छतपत्रैश्च खण्डदः॥
लवंगाशो भवेदेव आषाढे माधवीं यजेत्॥ ६॥
तिलाशो बिल्वपत्रैश्च क्षीरान्नवटकप्रदः॥
औदुम्बरं दन्तकाष्ठं तगर्घ्याः श्रावणे श्रियम्॥ ७॥

The Nārāyaṇī manifestation of the goddess should be worshipped in the month of Jyēṣṭha with the offerings of treacle (khaṇḍa) and lotus lilies; and the votary shall take nothing but cloves after the Pūjā on the day. The goddess Mādhavī should be worshipped with the offerings of Bilba leaves in the month of Āṣāḍha. The goddess Śrī should be worshipped in the month of Śrāvaṇa with the offerings of Kṣīrānnam and tooth-brushes of Audumbara twigs.

दन्तकाष्ठं मल्लिकाया क्षीरको हुत्तमां यजेत्॥
पद्मैर्यजेद्भद्रापदे शुंगदाशो गुडादिदः॥ ८॥

The votary shall take nothing but sesame seeds and offer tooth-brushes of Tagara twigs, after that, to the goddess. The goddess Uttamā should be worshipped in the month of Bhādra with the offerings of tooth-brushes of Mallikā twigs. The votary shall take nothing but Śrṅgādā after the Pūjā on the day.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचार काण्डे रम्भातृतीयाव्रतं नाम विंशत्युत्तरशततमोऽध्यायः॥ १२०॥

अध्यायः १२१ / Chapter 121

ब्रह्मोवाच

चातुर्मास्यव्रतान्यूचे एकादश्यां समाचरेत्॥
आषाढ्यां पौर्णमास्यां वा सर्वेण हरिमर्च्य च॥ १॥

Brahmā said :—Now I shall describe the mode of practising the Cāturmāsya Vratam. The vow should be first undertaken on the eleventh day of the moon's increase in the month of Āṣāḍha, or on the day of the full moon therein, after having duly worshipped and supplicated the god Hari as follows:

इदं व्रतं मया देव गृहीतं पुरस्तस्तवा॥
निर्विघ्नं सिद्धिमाप्नोतु प्रसन्ने केशवा॥ २॥
गृहीतेऽस्मिन्व्रते देव यद्यपूर्णे प्रियाम्यहम्॥
तन्मे भवतु सम्पूर्णं त्वत्प्रसादाज्जनार्दन॥ ३॥

राजपुत्रीं चाश्वयुजे जपापुष्पैश्च जीरकम्॥

प्राशयेन्नृशि नैवेद्यैः कृसरैः कार्तिके यजेत्॥ १॥

जातीपुष्पैः पद्मजां च पञ्चगव्याशनो यजेत्॥

धृतोदनं च वर्षान्ते सपत्नीकाद्विजान्यजेत्॥ १०॥

The goddess Rājaputrī should be worshipped in the month of Āśvina with the offerings of Javā flowers; and the votary shall eat nothing, but Jiraka on the night of the Vratam. The goddess Padmajā should be worshipped in the month of Kārttika with the offerings of Jāti flowers, fruits, viands, and Kṛṣṇās and the votary shall take nothing but the Pañcagavyam, that day. The Vratam should be thus celebrated for a year and closed by feasting a Brāhmaṇa pair and distributing confections made of clarified butter to the Brāhmaṇas.

उमामहेश्वरं पूज्य प्रदद्याच्च गुडादिकम्॥

वस्त्रच्छत्रसुवर्णाद्यैः रात्रौ च कृतजागरः॥

गीतवाद्यैर्दत्तेष्वर्तार्गवां सर्वमाप्नुयात्॥ ११॥

After that, Umā and Maheśvara should be worshipped with the usual ceremonial rites; and gold, silver, confectionaries, clothes, and umbrellas should be given to the Brāhmaṇas, the night to the final celebration being spent in songs and revelry.

"May the Vratam which I have, this day, undertaken in thy presence, O lord, come to a successful termination, by thy grace and will. Kindly deem it complete, O Janārdana, even if I be not spared to fulfil it as now vowed for."

एवमभ्यर्च्य गृहीयाद्व्रतार्चनजपादिकम्॥

सर्वाघं च क्षयं याति चिकीर्षेद्यो हरेर्व्रतम्॥ ४॥

Thus having worshipped and addressed the god, the votary shall get himself initiated into the acts of subsequent meditation and penitence. The sins of a man, who wishes to practise this .vow for the satisfaction of the god Hari, are annihilated.

स्नात्वा योभ्यश्च गृहीयाद्वतार्चनजपादिकम्॥
स्नात्वा यश्चतुरो मासानेकभक्तेन पूजयेत्॥
विष्णुं स याति विष्णोर्वं लोकं मलविवर्जितम्॥ ५॥

He who bathes and takes a single meal each day during the four months under discussion, ascends, a pure and undefiled spirit, to the region of Viṣṇu.

यद्य मांससुरात्यागी वेदविद्धरिपूजनात्॥
तैलवर्जी विष्णुलोकं विष्णुभाक्कृच्छ्रपादकृत्॥ ६॥

A Brāhmaṇa, who is well-versed in the Vedas and abjures oil, wine, women, and animal food for these four months, goes to the region of Viṣṇu, by practising the present Vratam, and attains to that stage of self-liberation which is called Sāyuyayam (*lit.*, to be in perpetual touch with the Supreme Self).

एकरात्रोपवासाच्च देवो वैमानिको भवेत्॥
श्वेतद्वीपं त्रिरात्रात्तु व्रजेत्यष्टत्रकृन्नरः॥ ७॥

Even by fasting for a single night during the season, a man is transformed into a god, after death. By fasting for three consecutive days

during the season, a man is sure to be translated to Śveta-dvīpa, after death.

चान्द्रायणाद्धरेर्धाम लभेन्मुक्तिमयाचिताम्॥
प्राजापत्यं विष्णुलोकं पराकव्रतकृद्धरिम्॥ ८॥

An unsolicited emancipation waits the man who practises a Cāndrāyana Vratam during the period. By practising a Prājāpatyam during the period, a man attains to the region of Viṣṇu. The performance of a Parāka Vratam under the circumstance, is attended with the same result.

सक्तुयसावकभिक्षशी पयोदधिघृताशनः॥

गोमूत्रयावहारः पञ्चगव्यकृताशनः॥

शाकमलफलाद्याशी रसवर्जी च विष्णुभाक्॥ ९॥

The votary shall live on powdered barley (Śaktu), barley gruel, milk, curd or clarified butter, or on alms during the entire term of the vow, which may be substituted for cow's urine, barley gruel or the Pañcagavyam. He shall forge to the use of all pot herbs, fruits, roots and vegetable juices. He who practises the vow as above indicated, shall attain to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे चातुर्मास्यव्रतनिरूपणं
नामकावशत्युत्तरशततमोऽध्यायः॥ १२१॥

अध्यायः १२२ / Chapter 122

ब्रह्मोवाच

व्रतं मासोपवासाख्यं सर्वोत्कृष्टं वदामि ते॥
वानप्रस्थो यतिर्नारी कुर्यान्मासोपवासकम्॥ १॥

Brahmā said :—Now I shall describe the mode of practising the vow of a month's privation, which is the best of all penances. It is imperatively obligatory on women, anchorites and forestdwelling hermits to practise the penance.

आश्विनस्य सिते पक्षे एकदश्यसामुपोषितः॥
व्रतमेतत्तु गृहीयाद्यावत्त्रिंशद्दिनानि तु॥ २॥

The votary shall undertake the vow, first on the day of the eleventh phase of the moon's increase in the month of Aśvina, and which is to be continued for the next consecutive thirty days.

अद्यप्रभृत्यहं विष्णो यावदुत्थानकं तव॥

अर्चये त्वामनश्नंस्तु दिनानि त्रिंशदेव तु॥ ३॥

He shall invoke the help of the god Hari for the successful termination of his vow by reciting the prayer which reads as follows :—"I undertake this vow in thy presence, O Viṣṇu. From this date, I shall worship thee fasting continuously for a month each day until the day of thy rising from slumber.

कार्तिकाश्विनयोर्विष्णो द्वादश्योः शुक्लयोरहम्॥

म्रिये यद्यन्तराले तु व्रतभंगो न मे भवेत्॥ ४॥

I shall practise this vow from the twelfth day of the moon's increase in the month of Aśvina to the corresponding day of the month of Kārttika. May I not be accused of the sin of a broken vow if I die in the interim, and my

Vratam be deemed complete by the grace even under the circumstance."

हरिं यजेत्त्रिषवणस्नायी गन्धादिभिर्व्रती॥

गात्राभ्यंगं गन्धलेपं देवतायतने त्यजेत्॥ ५॥

The penitent shall thrice bathe each day, and worship the god Hari with the offerings of perfumes, etc., during the term of the Vratam.

द्वादश्यामथ संपूज्य प्रदद्यादिद्वजभोजनम्॥

ततश्च पारणं कुर्याद्धरेर्मासोपवासकृत्॥ ६॥

He shall abjure the use of oil and unguents during the period, and break his vow on the day of the twelfth phase of the moon's increase

in the month of Kārttika: The god should be worshipped at the close of the Vratam; and the Brāhmaṇas, sumptuously feasted; after which the penitent shall break his fast.

दुग्धादिप्राशनं कुर्याद्व्रतस्थो मूर्च्छितोऽन्तरा॥

दुग्धाद्यैर्न व्रतं नश्येद्भुक्तिमुक्तिमवाप्नुयात्॥ ७॥

Milk may be taken by the penitent in the case of his fainting during the fast, without any apprehension of breaking his vow, the reward of its observance being enjoyment of creature comforts in this life, and residence in heaven in the next.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्यं आचारकाण्डे मासोपवासव्रतं नाम द्वाविंशत्युत्तरशततमोऽध्यायः॥ १२२॥

अध्यायः १२३ / Chapter 123

ब्रह्मोवाच

व्रतानि कार्तिके वक्ष्ये स्नात्वा विष्णुं प्रपूज्येत्॥

एकभक्तेन नक्तेन मासं वायाचितेन वा॥ १॥

दुग्धशाकफलाद्यैर्वा उपवासेन वा पुनः॥

सर्वपापविनिर्मुक्तः प्राप्तकामो हरिं व्रजेत्॥ २॥

Brahmā said :—I shall now enumerate the Vratas which are to be practised in the month of Kārttika. A votary of Viṣṇu shall take his ablution and worship his deity each morning. The votary shall take a single meal each day, or shall live on alms in connection with the practising of any Vratam in the month of Kārttika. In the alternative, he shall live on vegetables or on a milk regimen, whereby he shall be exonerated from all sins, will witness the realisation of all his wished-for objects, and ascend, a stainless spirit, to the region of heaven after death.

सदा हरेर्व्रतं श्रेष्ठं ततः स्यादक्षिणायने॥

घ्रातुर्मास्ये ततस्तस्मात्कार्तिके भीष्मपञ्चकम्॥ ३॥

ततः श्रेष्ठव्रतं शुक्लस्यैकादश्यां समाचरेत्॥

स्नात्वा त्रिकालं पित्रादीन्यवाद्यैरर्चयेद्भरिम्॥ ४॥

A Vratam, practised at any time in honour of the god Hari, ranks foremost in respect of merit; and specially so is the one, performed when the sun is in the winter solstice. The Cāturmāsya is the greatest of all annual

Vratas, while the one, practised in the month of Kārttika and known as the Bhiṣmapañcakam Vratam should be practised on the day of the eleventh phase of the moon. Its increase in the month of Kārttika, in connection with which the practise shall thrice bathe each day, worship the god Hari, and propitiate his departed manes with the offerings of barley com.

यजेन्मौनी घृताद्यैश्च पञ्चगव्येन वारिभिः॥

स्नापयित्वाथ कर्पूरमुखैश्चैवानुलेपयेत्॥ ५॥

Further he shall observe a vow of silence perform the rite of ceremonial ablution, with a solution of Pañcagavyam in sacred water, unto the god Hari; and anoint his image with camphorated unguents.

घृताक्तगुगुलैर्धूपं द्विज पञ्चदिनं दहेत्॥

नैवद्यं परमान्नं तु जपेदष्टोत्तरं शतम्॥ ६॥

ॐ नमो वासुदेवाय घृतव्रीहिलादिकम्॥

अष्टाक्षरेण मन्त्रेण स्वाहान्तेन तु होमयेत्॥ ७॥

A Brāhmaṇa votary, under the circumstance, shall continuously burn, for five days, incense sticks made of Guggulu and clarified butter, and dedicate viands, edibles and Parāmannas (a kind of sweetened rice porridge) to the god, and cast hundred and eight libations of clarified butter into the sacrificial fire by repeating the Mantra which runs as, "Om, obeisance to the god Vāsudeva."

प्रथमेऽह्नि हरेः पादौ यजेत्पद्मैर्द्वितीयकः॥
 बिल्वपत्रैर्जानुदेशं नाभिं गन्धेन चापरे॥ ८॥
 स्कन्धा बिल्वजवाभिश्च पञ्चमेऽह्नि शिरोऽर्चयत्॥
 मालत्या भूमिशायी स्वादगोमयं प्राशत्क्रमात्॥ ९॥
 गोमूत्रं च दधि क्षीरं पञ्चमे पञ्चगव्यम्॥
 नक्तं कुर्यात्पञ्चदश्यां व्रती स्याद्भुक्तिमुक्तिभाक्॥ १०॥

On the first day, the feet of the divine image (Viṣṇu) should be worshipped with lotus flowers; its knees, with the Bilva leaves on the second; its navel, with sandal past on the third; its shoulders with the Javā flowers and Bilva leaves on the fourth; and its head, with the Mālātī flowers on the fifth. The votary shall lie down on the bare ground during the entire term of the Vratam the successively take the five components of Pañcagavyam, viz., one on each day of the worship, taking the entire compound (Pañcagavyam,) on the fifth night. By practising the vows as above described, a man becomes entitled to the pleasures of the two worlds.

एकादशीव्रतं नित्यं तत्कुर्यात्पक्षयोर्द्वयोः॥
 अघौघनरकं हन्यात्सर्वदं विष्णुलोकदम्॥ ११॥

The performance of the Ekādaśī Vratam is imperatively obligatory on all, a breach being sinful and degrading. A man shall observe a fast on the eleventh day of the fortnight, whether light or dark, inasmuch as it tends to absolve him of all sins, precludes the chance of his ever visiting the shades of Haydes and makes him entitled to the beatitude of the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशोऽख्ये आचारकाण्डे भीष्मपञ्चकादिव्रतं
 नाम त्रयोविंशत्युत्तरशततमोऽध्यायः॥ १२३॥

अध्यायः १२४ / Chapter 124

ब्रह्मोवाच

शिवरात्रिव्रतं वक्ष्ये कथां वै सर्वकामदाम्॥
 यथा च गौरी भूतेशं पृच्छति स्म परं व्रतम्॥ १॥

Brahmā said :—I shall now describe the mode of practising the Śivarātra Vratam, the performance of which confers all wished for blessings on the practiser. The goddess Gaurī

एकादशी द्वादशी च निशान्ते च त्रयोदशी॥
 नित्यमेकादशी यत्र तत्र सन्निहितो हरिः॥ १२॥

A man observing a fast on the eleventh day of the fortnight, shall break it on the twelfth, and resume his usual mode of living on the night of the thirteenth. A day entirely marked by the eleventh phase of the moon, should be regarded as permeated with the blessed Self of Hari.

दशम्येकादशी यत्र तत्रस्थाश्चासुरादयः॥
 द्वादश्यां पारण कुर्यात्सूतेके मृतके चरेत्॥ १३॥

The day on which the moon is both in her tenth and eleventh phases, should be regarded as consigned to the demons. Hence fasting on such a day is prohibited. The votary shall break his fast on the twelfth day of the fortnight. The performance of an Ekādaśī Vratam is never affected by the personal uncleanness incidental to the death or birth of one's agnates.

चतुर्दशीं प्रतिपदं पूर्वमिश्रामुपावसेत्॥
 पौर्णमास्या ममावास्यां प्रतिपन्मिश्रितां मुने॥ १४॥

Fasts, which are to be made on the fourteenth, or on the first day of the fortnight, should be respectively observed on a day when the moon exists for a while in her preceding phase.

द्वितीयां तृतीयामिश्रां तृतीयाञ्चाप्युपावसेत्॥
 चतुर्थ्यां सङ्गतां नित्यं चतुर्थ्याञ्चानया युताम्॥
 पञ्चमीं षष्ठ्यसंयुक्तां युक्ताञ्च सप्तमीम्॥ १५॥

The same rule holds good in respect of Dvitiyā, Tṛtīyā, Caturthī, Pañcamī and Śaṣṭhī Vratas.

learnt it of yore from the god Mahādeva, the lord of all created beings.

ईश्वर उवाच

माघफाल्गुनयोर्मध्ये कृष्णा या तु चतुर्दशी॥
 तस्यां जागरणाद्भूतः पूजितो भुक्तिमुक्तिदः॥ २॥

The god said :—“He who keeps a vigil and

worships the god Rudra on the night of the fourteenth phase of the moon's wane which comes between the months of Māgha and Phālguna, becomes entitled to the pleasures of life and the liberation of self.

कामयुक्तो हरः पूज्यो द्वादश्यामिव केशवः॥

उपोषितैः पूजितः सन्नकात्तारयत्तथा॥ ३॥

The god Mahādeva emancipates the votary from the chain of necessary existence in the instance, as the god Keśava does on the occasion of an Ekādaśī Vratam.

निषादश्चर्बुदे राजा पापी सुन्दरसेनकः॥

स कुक्कुरैः समायुक्तो मृगान्दन्तुं वनं गतः॥ ४॥

Once upon a time, the vicious Sundara Sena, the king of the country of Arvuda, went out, with his dogs, on a hunting excursion in the forest. But the day wore on and night came without any game even being sighted.

मृगादि कमसंप्राप्य क्षुत्पिपासादितो गिरौ॥

रात्रौ तडागतीरेषु निकुञ्जे जाग्रदास्थितः॥ ५॥

The hunter, hungry and jaded with the day's trouble sat down weary and watchful in a bower on the bank of a pool in the till brow.

तत्रास्ति लिंगं स्वं रक्षञ्छरीरं चाक्षिपत्ततः॥

पर्णानि चाप तन्मूर्ध्नि लिंगस्यैव न जानतः॥ ६॥

But lo, there happened to be a phallic emblem in that bower, and the leaves of the Bilba tree, which was shaken by the impact of the hunter's body as he strove to lie down on the ground, rustled and fell in heaps over the emblem, without his knowledge.

तेनधूलिनिरोधाय क्षिप्तं नीरं च लिंगके॥

शरः प्रमादेनैकस्तु प्रच्युतः करपल्लवात्॥ ७॥

The fowler fetched water from the pool and sprinkled it over the floor of the bower to lay down the dust; and drops of water thus dribbled down over the head of the emblem from the tips of his fingers.

जानुभ्यामवनीं गत्वा लिंगं स्पृष्ट्वा गृहीतवान्॥

एवं स्नानं स्पर्शनं च पूजनं जाग्रोऽभवत्॥ ८॥

Suddenly there fell down a shaft from his quiver on the ground, and the fowler crawled on his all fours to lift it up, when unknowingly

he touched the emblem with his chest. Thus he touched and bathed and worshipped a phallic emblem on the night of the Vratam, which he passed in a vigil, though for quite a different purpose.

प्रातर्गृहागतो भार्यादत्तान्नं भुक्तवान्स च॥

काले मृतो यमभटैः पाशैर्बद्धा तु नीयते॥ ९॥

The fowler returned home on the following morning and took his meal with his wife and children. So years came and years went away, and the fowler died a natural death at the end of his appointed days, when the emissaries of Death came to take his unclean spirit in fetters to the mansion of their lord.

तदा मम गणैर्युद्धे जित्वा मुक्तीकृतः स च॥

कुक्कुरेण सहैवाभृद्गणो मत्पार्श्वगोऽमलः॥ १०॥

But lo, my own warders sprang upon them, and overpowered them in the scuffle that ensued, and finally brought him, a free and unfettered spirit, to my own special region of bliss (Śivaloka) in the company of that faithful dog which watched by him on the night of the chase in the bower. "

एवमज्ञानतः पुण्यं ज्ञानात्पुण्यमथाक्षयम्॥

त्रयोदश्यां शिवं पूज्य कुर्यात्त नियमं व्रती॥ ११॥

प्रातर्देव ! चतुर्दश्यां जागरिष्याम्यहं निशि॥

पूजां दानं तपो होमं करिष्याम्यात्मशक्तिः॥ १२॥

The votary shall practise self-control on the day of the thirteenth phase of the moon's wane, and worship the god Rudra by praying as follows :—"Next night, I will keep a vigil in thy honour. O lord, and worship thee and meditate on thy divine self. I undertake to perform a Homa ceremony and give alms to the poor for the glorification of thy honoured name.

चतुर्दश्यां निराहारो भूत्वा शम्भो परेऽहनि॥

भोक्ष्येऽहं भुक्तिमुत्तयर्थं शरणं मे भवेश्वर॥ १३॥

I will fast on the day of the fourteenth phase of the moon's wane. and break it on the day following for the emancipation of my self. Be thou my help in that, O thou, the originless, all-pervading deity.

पञ्चगव्यामृतैः स्नाप्य तत्काले गुरुं श्रितः॥

ॐ नमो नमः शिवाय गन्धाद्यः पूजयेद्भरम्॥ १४॥

The phallic emblem should be bathed with the compositions known as the Pañcagavyam and the Pañcāmṛtam, and worshipped by reciting the Mantram running as, "Om, obeisance to Śiva."

तिलतण्डुलव्रीहींश्च जुहुयात्सघृतं चरुम्॥

हुत्वा पूर्णाहूतिं दत्त्वा शृणुयाद्गीतसत्कथाम्॥ १५॥

Libations of clarified butter containing rice, Vṛhi, sesame seeds and little morsels of the cooked sacrificial porridge should be cast into the fire, after which the closing libation should be cast.

अर्द्धरात्रे त्रियामे च चतुर्थे च पुनयजेत्॥

मूलमन्त्रं तथा जप्त्वा प्रभाते तु क्षमापयेत्॥ १६॥

The votary shall hear the legend of the Vratam recited by the priest, and worship the god once in each quarter of the night and recite the sacred Mantra till the break of dawn, when he shall bid farewell to the deity by asking his pardon as follows :—

अविघ्नेन व्रतं देव! त्वत्प्रसादान्मयार्चितम्॥

क्षमस्व जगतां नाथ! त्रैलोक्याधिपति हर!॥ १७॥

"I have safely and peace fully fulfilled this vow by thy grace, O thou the lord of the three worlds.

यन्मयाद्य कृतं पुण्यं यद्गुह्यं निवेदितम्॥

त्वत्प्रसादान्मया देव! व्रतमद्य समापितम्॥ १८॥

प्रसन्नो भव मे श्रीमन् गुहं प्रति च गम्यताम्॥

त्वदालोकनमात्रेण पवित्रोऽस्मि न संशयः॥ १९॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शिवरात्रिव्रतं नाम चतुर्विंशत्युत्तराष्टतमोऽध्यायः॥ १२४॥

अध्यायः १२५ / Chapter 125

पितामह उवाच

मान्धाता चक्रवर्त्त्यासीदुपोष्यैकादशीं नृपः॥

एकदश्यां न भुञ्जीत पक्षयोरुभयारपि॥ १॥

Said The Divine Grand Father :—The king Māndhātā managed to be the undisputed lord of the three worlds by by practising the Ekādaśī Vratam of yore. Hence one shall fast both on the eleventh days of the light and dark fortnights.

Most humbly do I dedicated the merit of these performance to thy self. I supplicate thy grace, O lord, I have invoked thee on the occasion of my Vratam, now I beseech thee, O lord, to go back to thy mansion from whence thou hast come. Thy very presence has absolved me of all sins.

भोजयेद्भयाननिष्ठांश्च वस्त्रच्छादिकं ददेत्॥

देवादिदेव भूतेश लोकानुग्रहकारक॥ २०॥

Graciously accept my humble offerings, O thou the god of the gods, who art the origin, stay and goal of all created beings, and kind and compassionate to all."

यन्मया श्रद्धया दत्तं प्रीयतां तेन मे प्रभुः॥

इति क्षमाप्य च व्रती कुर्याद्वादशवार्षिकम्॥ २१॥

Thus the the Vratam should be practised for twelve consecutive years, the reward of which is fame, opulence, kingdom and progeny in this life and residence in the region of Śiva after death.

कीर्त्तिश्रीपुत्रराज्यादि प्राप्य शैवं पुरं वज्रेत्॥

द्वादशेष्वपि मासेषु प्रकुर्यादिह जागरम्॥ २२॥

व्रती द्वादश संभोज्य दीपदः स्वर्गमाप्नुयात्॥ २३॥

The Vratam may be practised as well on the same night in each month of the year, and should be closed by feasting a dozen hermits and illuminating the temple of the deity, by which a perpetual residence in heaven may be ensured.

दशम्येकादशीमिश्रा गान्धात्र्यां समुपोषिता॥

तस्याः पुत्रशतं नष्टं तस्मात्तां परिवर्जयेत्॥ २॥

The queen Gāndhārī fasted on the day of the tenth phase of the moon, and lost her hundred sons in consequence. Hence one shall not fast on the eleventh day of the fortnight,

द्वादश्येकादशीं यत्र तत्र सन्निहितां हरिः॥

दशम्येका दशी यत्र तत्र सन्निहितोऽसुरः॥

बहुवाक्यविरोधेन सन्देहो जायते यदा॥ ३॥

द्वादशी तु तदा ग्राह्या त्रयोदश्यान्तु पारणम्॥
एकादशी कलापि स्यादुपोष्या द्वादशी तथा॥ ४॥

Even in spite of the dictum that the god Hari presides over the day when the moon is her tenth, and eleventh, phases, one should fast on the day of the twelfth phase of the moon, and break it on the day following.

एकादशी द्वादशी च विशेषेण त्रयोदशी॥
त्रिमिश्रा सा तिथिग्राह्या सर्वपापहरा शुभा॥ ५॥
एकादशीमुपोष्यैव द्वादशीम थवा द्विज॥
त्रिमिश्रां चैव कुर्वीत न दशम्या युतां क्वचित्॥ ६॥

One shall fast on the day marked even by a

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकादशीमाहात्म्यं
नाम पञ्चविंशत्युत्तरशततमोऽध्यायः॥ १२५॥

अध्यायः १२६ / Chapter 126

ब्रह्मोवाच

येनार्चनेन वै लोको जगाम परमां गतिम्॥
तमर्चनं प्रवक्ष्यामि भुक्तिमुक्तिकरं परम्॥ १॥

Brahmā said :—Now I shall describe a mode of worship which entitles the votary to the highest beatitude, as well as to the pleasures of this life and to the joy of self-emancipation.

सामान्यमण्डलं न्यस्य धातारं द्वारदेशतः॥
विधातारं तथा गङ्गां यमुना च महानदीम्॥ २॥

The votary shall psychically locate the his Maṇḍa lam (a trascendental figure) in the mystic nerve Phlexus in his heart and mentally worship the dieties Gaṅgā, Jamunā, Mahānadī Dhātām and Vidhātā at its different approaches.

द्वारभ्रियं च दण्डं च प्रचण्डं वास्तुपुरुषम्॥
मध्ये द्वाधारशक्तिं च कूर्मं चानन्तमर्चयेत्॥ ३॥

The deities, such as, Sṛī, Daṇḍa, Pracāṇḍa and Vāstu Puruṣa, should be likewise worshipped at its exterior lives, while the the mystic tortoise (symbol of universal evolution and involution,) the universal receptacle and eternity should be worshipped at its centre.

भूमिं धर्मं तथा ज्ञानं वैराग्यश्चैवमेव च॥
अधर्मादींश्च चतुरः कन्दं नालं च पङ्कजम्॥ ४॥

Kalā of Ekādaśī, or on the day when the moon is successively in her eleventh, twelfth, and thirteenth, phases.

रात्रौ जागरणं कुर्वन्पराणश्रवणं नृपः॥
गदाधरं पूजयंश्च उपोष्यैका दशीद्वयम्॥
रुक्माङ्गदो ययौ मोक्षमन्ये चैकादशीव्रतम्॥ ७॥

The king Rukmāṅgada used to keep vigils on the nights of the two Ekādaśīs is and hear the Purāṇas recited to him by the holy sages, in consequence whereof he was liberated from the' trammels of life and ascended to heaven after death.

After that, the attributed, location, virtue, knowledge, non attachment, splendour, impiety, non-knowledge, bondage, and the pollens, stems, and bulb of the mystic lotus lily should be worshipped.

कर्णिकां केसरं सत्त्वं राजसं तामसं गुणम्॥
सूर्यादिमण्डलान्येव विमलाद्याञ्च शक्तयः॥ ५॥

After that, the petals and stamens of that mystic flower, as well as the qualities of illumination, action, and nescience, the solar world, the lunar world, the region of fire, and the divine energies such as, Vimalā, etc., should be worshipped in that psychic mystic nerve plexus of the heart.

दुर्गां गणं सरस्वतीं क्षेत्रपालं च कोणके॥
आसनं मूर्तिमभ्यर्च्य वासुदेवं बलं स्मरन्॥ ६॥

Similarly, the, deities Durgā, Gaṇeśa, Sarasvatī and Kṣetrapāla, should be worshipped at the four cardinal points of the Maṇḍalam. After that, the pedestal and the embodied image of the God should be worshipped followed by a similar pūjā of Vāsudeva, Valabhadra, and the God of Love.

अनिरुद्धं महात्मानं नारायणसामथार्चयेत्॥
हृदयादीनि चांगानि शङ्खुदीन्यायुधानि च॥ ७॥

After that, Aniruddha and Nārāyaṇa with his weapons and conch-shell should be worshipped, and the votary should practise the rite of Ṣaḍāṅganyāsa (psychic attraction and localisation of certain universal categories and attributed in the different parts of the human organism) in the usual orthodox way.

श्रियं पुष्टिं च गरुडं गुरुं परगुरुं यजेत्॥
इन्द्रादीन्दिक्ष्वधो नागमूर्ध्वं ब्रह्माणमर्चयेत्॥ ८॥

Then, having worshipped the deities, beauty, growth and Garuḍa he should worship the guardian deities of the different quarters of the heaven and the god Brahmā, above, and the god Ananta, below.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे षड्विंशत्युत्तरशततमोऽध्यायः॥ १२६॥

अध्यायः १२७ / Chapter 127

ब्रह्मोवाच

माघमासे शुक्लपक्षे सूर्यर्क्षेण युता पुरा॥
एकादशी तथा चैका भीमेन समुपोषिता॥ १॥
आश्चर्यं तु व्रतं कृत्वा पितृणामनुजोऽभवत्॥
भीमद्वादशी विख्याता प्राणिनां पुण्यवर्द्धिनी॥ २॥

Brahmā said :—The renowned Bhīmasena of yore fasted on the day of the eleventh phase of the moon's increase (Ekādaśī) marked by the Asterism Hastā, in the month of Māgha; and behold, he was instantly exonerated from his obligations to the Pitṛs in consequence. Accordingly the Vratam is' called Bhaimī Ekādaśī. This Bhaimī Dvādaśī is renowned for the fact of its increasing the piety of men. He, who observes a fast on this Ekādaśī and breaks it on the following day acquires merit in the eyes of heaven.

नक्षत्रेण विनाप्येषा ब्रह्महत्यादि नाशयेत्॥
विनिहन्ति महापापं कुनृपो विषयं यथा॥ ३॥

One should fast on that Ekādaśī in the month of Māgha even if it be not marked by the above-named asterism, and even by so-doing one would be freed from the sins of a Brāhmaṇa-slaughter.

कुपुत्रस्तु कुलं यद्वत्कुमार्या च पतिं यथा॥
अधर्मं च यथा धर्मः कुमन्त्री च यथा नृपम्॥ ४॥

विष्वक्सेनमथैशान्यां प्रोक्तं पूजनमागमे॥
सकृदभ्यर्चितो देवो येनवं विधिपूर्वकम्॥ १॥

After that, the god Viṣvaksena should be worshipped at the north-east angle of the Maṇḍalam. He, who can thus worship the god even for a single time in his life, is freed from the chains of successive re-births.

न तस्य सम्भवो भूयः संसारेऽस्मिन्महात्मनः॥
पुण्डरीकाय संपूज्य ब्रह्माणं च गदाधरम्॥ १०॥

The Puṇḍarīka and Gadādhara manifestations of the diety should be as well meditated upon in connection with the present form of worship.

This Ekādaśī Vratam destroys all sins as surely as a bad son brings ruin on his family, a false wife brings death and disgrace to her husband; a false minister brings confusion to his king, and a pious act dispels the gloom of iniquity.

अज्ञानेन यथा ज्ञानं शौचमाशौचकं यथा॥
अश्रद्धया यथा श्रद्धा सत्यञ्चैवानृतैर्यथा॥ ५॥

As knowledge dispels nescience, as purity removes the impurity of the heart; as truth conquers untruth; and reverence, irreverence; so this Vratam annihilates all kinds of sin.

हिमं यथोष्णमाह्न्यादनर्थं चार्थसंचयः॥
यथा प्रकर्त्तिनादानं तपो वै विस्मयाद्यथा॥ ६॥

As surely as cold removes heat, as profigacy destroys a stored up treasure, as bragging of it destroys the merit of a gift, as worldliness destroys penance, the Ekādaśī Vratam destroys all sin.

अशिक्षया यथा पुत्रो गावो दूरगतैर्यथा॥
क्रोधेन च यथा शन्तिर्यथा वित्तमववर्द्धनात्॥ ७॥

As surely as a son is ruined without good education, cattle are destroyed by straying far from the folds, as a peaceful temperament is ruffled by anger, and as expenditures without

income destroy one's wealth, so the Ekādaśī Vratam destroys all kinds of sin.

ज्ञानेनैकथा विद्या निष्कामेन यथा फलम्॥

तथैव पापनाशाय प्रोक्तेयं द्वादशी शुभा॥ ८॥

As surely as a motive destroys the merit of an act, as knowledge destroys nescience, this Vratam destroys all kinds of sin.

ब्रह्महत्या सुरापान स्तेयं गुर्वगनागमः॥

युगपत्तुप्रजाता निहन्ति त्रिपुष्करम्॥ ९॥

The sin, which is attached to the acts of Brāhmaṇa-slaughter, wine-drinking gold-stealing and defiling the bed of a preceptor, when simultaneously done, are absolved by performing the Ekādaśī Vratam in its true spirit. The dreadful astral combination, known as the Tripuṣkara Yoga, can annihilate the progeny and relations of the man, who dies under its influence, but cannot destroy his sins, which may be expiated by performing the Ekādaśī Vratam.

न चापि नैमिषं क्षेत्रं कुरुक्षेत्रं प्रभासकम्॥

कालिन्दी यमुना गंगा न चैव न सरस्वती॥ १०॥

Neither the holy shrines of Kurukṣetra, Prabhāsa and Naimiṣa, nor the sacred rivers, the Gaṅgā, the Yamunā, the Kālindī and the Sarasvatī, can rank equal in merit with the Ekādaśī Vratam.

चैव सर्वतीर्थानि एकादश्याः समानि हि॥

न दानं न जपो होमो न चान्यत्सुकृतं क्वचित्॥ ११॥

Neither the practice of charity and philanthropy, nor meditation and burnt offerings can vie with the Vratam under discussion, in respect of merit and sanctity.

एकतः पृथिवीदानमेक तो हरिवासरः॥

ततोऽप्येका महापुण्या इयमेकादशी वरा॥ १२॥

The merit of an Ekādaśī Vratam weighed in balance with that of making a gift of the whole world, immensely outweighs the later. This Bhaimī Ekādaśī is by far the most sacred of all the other sacred Ekādaśī in the year.

अस्मिन्वराहपुरुषं कृत्वा देवं तु हाटकम्॥

घटोपरि नवे पात्रे कृत्वा वै ताम्रभाजने॥ १३॥

A golden image of the Varāha manifestation

of the god should be worshipped inside a copper vessel placed on the top of the sacrificial pitcher.

सर्वबीजभृते विप्राः सितवस्त्रागण्डिते॥

सहिरण्यप्रदीपाद्यैः कृत्वा पूजां प्रयत्नः॥ १४॥

The image should be covered with a clean sheet of white linen, and worshipped with the offerings of lighted lamps of gold, and a variety of costly vianda.

वराहाय नमः पादौ क्रोडाकृतये नमः कटिम्॥

नाभिं गंभीरघोषाय उरः श्रीवत्सधारिणे॥ १५॥

बाहुं सहस्रशिरसे ग्रीवां सर्वेश्वराय च॥

मुखं सर्वात्मने पूज्यं ललाटं प्रभवाय च॥ १६॥

केशाः शतमयूखाय पूज्या देवस्य चक्रिणः॥

विधिना पूजयित्वा तु कृत्वा जागरणं निशि॥ १७॥

The lower extremities of the image should be worshipped by reciting the Mantram, "Om, obeisance to Varaha;" its lips, by reciting the one which reads ad Om, obeisance to Krodhākṛti; its navel, by reciting the Mantram, Om, obeisance to the deep-voiced one; its chest, by reading the Mantram, Om, obeisance to Śrīvatsadhārī; its arms, by reciting the Mantram, Om, obeisance to the thousand headed one; its neck, by reciting the Mantram, Om, obeisance to the lord of all; its face, by reciting the Mantram, Om, obeisance to the soul of the universe; its fore-headed, by reciting the Mantram, "Om, obeisance to the Universal Master," and its hair, by reciting the Mantram, which reads as, Om, obeisance to the hundred-mouthed deity.

श्रुत्वा पुराणं देवस्य माहात्म्यप्रतिपादकम्॥

प्रातर्विप्राय दत्त्वा च याचकाय शुभाय तत्॥ १८॥

कनकक्रोडसहितं सन्निवेद्य परिच्छदम्॥

Having thus duly worshipped the god, the votary should pass the night in a holy vigil, and hear the glorious exploits of his Varāha manifestation on earth from the Puranam, which deals with them. Gifts should be made to the beggars and the Brāhmaṇas, the next morning; and wearing apparels containing bits of gold should be given to the Brāhmaṇas in special.

पश्चात्तु पारणं कुर्यान्नातितृप्तं सकृद्व्रतः॥ १९॥
 एवं कृत्वा नरो विद्यात्र भूय स्तनपो भवेत्॥
 उपोष्यैकादशीं पुण्यां मुच्यते वै ऋणत्रयात्॥
 मनोऽभिलषितावाप्तिः कृत्वा सर्वव्रतादिकम्॥ २०॥

After that, the votary should break his fast and take only a few morsels of food instead of eating too much. He, who practises the Vratam

in the aforesaid manner, suffers not the pangs of re-births, and is exonerated from the three-fold obligations which a man incurs at his birth. The performance of the Vratam grants the merit of performing all other vows, and makes the performer, the happy possessor of all his wished-for objects.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे एकादशीमाहात्म्यं नाम
 सप्तविंशत्युत्तरशततमोऽध्यायः॥ १२७॥

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ब्रह्मोवाच

व्रतानि व्यास वक्ष्यामि यैस्तुष्टः सर्वदो हरिः॥
 शास्त्रोदितो हि नियमो व्रतं तच्च तपो मतम्॥ १॥

Brahmā said :—O Vyāsa, hear me discourse on the mode of performing a variety of Vratas, which can win the good graces of the god Hari, who blesses the performer with all his cherished boons in return.

नियमास्तु विशेषाः स्युः व्रत स्यास्य दमादयः॥
 नित्यं त्रिषवर्णं स्नायादधःशायी जितेन्द्रियः॥ २॥
 स्त्रीशूद्रपतितानां तु वर्जयेदभिभाषणम्॥
 पवित्राणि च पञ्चैव जुहुयाच्चैव शक्तिः॥ ३॥

A Vratam signifies an act of living in conformity with the rules of conduct and self-control, as laid down in the Śāstras. The Vratam is but another name for penance (Tapasyā). A Vratī (performer of a Vratam) is under the obligation of observing specific rules of conduct and self-control. He should bathe, thrice every day, during the entire term of the Vratam, and sleep on the bare ground, contented, and controlled in his mind and senses, and renouncing all talk with women, Śūdras, and degraded persons.

कृच्छ्राण्येतानि सर्वाणि चरेत्सुकृतवान्नरः॥
 केशानां रक्षणार्थं तु द्विगुणं व्रतमाचरेत्॥ ४॥

He should make burnt offerings of the five sacred articles, as his circumstances would admit of. A Vratī wishing to acquire the full merit of his, should practise the above-named austerities, and undergo double the hardship,

in the event of his wearing long hair during the entire term of the Vratam.

कांस्यं माषं मसूरं च चणकं कोरदूषकम्॥
 शाकं मधु परात्रं च वर्जयेदुपवासवान्॥ ५॥

He should not take any thing out of a bowl of Indian bell metal, nor consume any potherbs, nor take honey, grain, and Koradūṣaka, nor chew any beetle leaf on the day of breaking his fast, not take his meals in another's house on the occasion.

पुष्पालङ्कारवस्त्राणि धूपगन्धानुलेपनम्॥
 उपवासेन दुष्येत् दन्तधावनमञ्जनम्॥ ६॥

A fast is vitiated by using flowers, perfumes, unguents, collyrium, a tooth brush, a new cloth, or an article of ornament.

दन्तकाष्ठं पंचगव्यं कृत्वा प्रातर्व्रतं चरेत्॥
 असकृज्जलपानाच्च ताम्बूलस्य च भक्षणात्॥ ७॥
 उपवासः प्रदूष्येत् दिवास्वप्ना क्षमैथुनात्॥

A Vratī should wash his mouth with the Pañcagavyam in the morning before breaking his fast. The merit of a fast is destroyed by gambling, by indulging in day-sleep or in sexual intercourse, and by constantly drinking water on the day of its breaking.

क्षमा सत्यं दया दानं शौचमिन्द्रियनिग्रहः॥ ८॥
 देवपूजाग्निहवने सन्तोषोस्तेयमेव च॥
 सर्वव्रतेष्वयं धर्मः सामान्यो दशधा स्मृतः॥ ९॥

Forbearance, truthfulness, clemency, charity, cleanliness of body and mind, and subjugation of the senses, divine worship and

Home celebration are the ten cardinal virtues, which should be practised in connection with the performance of every Vratam.

नक्षत्रदर्शनान्नक्तमनक्तं निशि भोजनम्॥
गोमूत्रं च पलं दद्यादर्धागुष्ठं तु गोमयम्॥ १०॥
क्षीरं सप्तपलं दद्याद्दध्नश्चैव पलत्रयम्॥
घृतमेकफलं दद्यात्पलमेकं कुशोदकम्॥ ११॥

A meal after a whole day's fast and taken after the rising of the evening star is technically called a night-meal (Nakta Bhojanam), which must not be interpreted to simply mean a meal in the night. Take of a Pala weight (eight tolās) to cow's urine, a half thumbful of cowdung, seven Pala weights of milk, three Pala weights of curd, one Pala of clarified butter, and one Pala of the washings of Kuśa grass and mix together.

गायत्र्या चैव गन्धेति आप्यास्व० दधिग्रहः॥
तेजोऽसीति च देवस्य ब्रह्मकूर्चव्रतं चरेत्॥ १२॥

The resulting compound is called be the Pañcagavyam. A person about to practise the Brahmakṛccha- Vratam should take Pañcagavyam after purifying its component cow's urine by reciting the Gāyatrī Mantram; cowdung, by reciting the Gandha Dvāra, etc., Mantram; curd, by reciting the Dadhi kravya, etc., Mantram; milk, by reciting the Apyayāśva, etc., Mantram; clarified butter, by reciting the Tejosi, etc., Mantram; and the washings of the Kuśa grass, by reciting the Devasya etc., Mantram.

अग्न्याधानं प्रतिष्ठां तु यज्ञदानव्रतानि च॥
वेदव्रतवृषोत्सर्गचूडाकरणमेखलाः ॥ १३॥
मांगल्यमभिषेकं च मलभासे विवर्जयेत्॥

Celebrations of such religious ceremonies as, Agnyādhānam (*lit.*, first kindling of the sacrificial fire), installation of a divine image, a religious sacrifice, Vedavrata rite of tonsure, investiture with the sacred thread, Vṛṣotsarga (the rite of the setting free of a sacrificial bull), as well as acts of charities and penances should not be made in a month, which contains two new moons (Malamāsa).

दर्शाद्दिश्य चान्द्रः स्यात्त्रिंशाहोभिस्तु सावनः॥ १४॥
रविसंक्रमणात्सौरो नाक्षत्रः सप्तविंशतिः॥

A Sāvāṇa month consists of thirty days counted from one new moon to another. A Saura (solar) month is computed from the passing of the sun from one zodiacal sign to another. The time taken by the twenty-seven asterisms (lunar mansions) to make one complete revolution round the earth, is counted as an astral, (nakṣtra) month, which consists of twenty-seven days.

सौरो मासो विवाहाय यज्ञादौ सावनस्थितः॥ १५॥
युग्माग्नियुगभूतानि पुण्मुन्यार्वसुरंध्रयोः॥
रुद्रेण द्वादशी युक्ता चतुर्दश्याथ पूर्णिमा॥ १६॥

The Saura mode of computation should be adapted in respect of celebrating marriages; and the Sāvāṇa style, in respect of celebrating religious sacrifices. The second and the third, the fourth and the fifth, the sixth and the seventh, the eighth and the ninth, the tenth and the eleventh, the twelfth and the thirteenth, the fourteenth and the fifteenth phases of the noon's wane or increase are called Yugmāḍara to each other.

प्रतिपद्यमावास्या तिथ्योर्मध्यं महाफलम्॥
एतद्व्यस्तं महाघोरं हन्ति पुण्यं पुरा कृतम्॥ १७॥

A Tithi Vratam performed on a day when that Tithi (lunar phase) meets its Yugmāḍara, is doubly meritorious.

प्रारब्धतपा स्त्रीणां रजो हन्याद्व्रतं न हि॥
अन्यैर्दानादिकं कुर्यात्कायिकं स्वयमेव च॥ १८॥

A female vowist menstruating after taking the vow is not disqualified from practising it to term in consequence. The Vratas may be practised through a proxy, but penances must be personally performed.

क्रोधात्प्रमादाल्लोभाद्वा व्रतभङ्गो भवेद्यदि॥
दिनत्रयं न भुञ्जीत शिरसो मुण्डनं भवेत्॥ १९॥

A vow broken through anger, greed, or incontinence, should be atoned for by a three day's fast and a clean shave of the head.

असामर्थ्ये शरीरस्य पुत्रादीन्कारयेद्व्रतम्॥
व्रतस्थं मूर्च्छितं विप्रं जलादीन्यनुपाययेत्॥ २०॥

The performance of a Vratam may be

delegated to one's son in case of one's ill health.
A Brāhmaṇa, swooning away in course of a

Vratam, should be enlivened with milk, and
cold applications.

॥ इति श्रीगारुडे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे व्रतपरिभाषा नामाष्टविंशत्युत्तरशततमोऽध्यायः ॥ १२८ ॥

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वक्ष्ये प्रतिपदादीनि व्रतानि व्यास शृण्वथ॥

वश्चानरपदं याति शिखिव्रतमिदं स्मृतम्॥ १॥

Brahmā said :—Now I shall describe the mode of practising the Vratas, which should be performed on the days of the first phase of the moon, etc.

प्रतिपद्येकभक्ताशी समाप्ते कपिलाप्रदः॥

चैत्रादौ कारयेच्चैव ब्रह्मपूजां यथाविधि॥

गन्धपुष्पाचर्चनैर्दानैर्माल्याद्यैश्च मनोरमैः॥ २॥

A votary should take a single meal on the day of the first phase of the moon, and make the gift of a cow of the Kapila species, the next morning. The Vratam is called Śikhi Vratam, the which leads the performer to the region of the Fire-God, after death. The Vratam should be commenced from the month of Caitra, and the God Brahmā should be worshipped with offerings of perfumes, flowers, and flower-garlands.

सहोमैः पूजयेद्देवं सर्वाङ्कामानवाप्नुयात्॥

कार्तिके त सितेऽष्टम्यां पुष्पहारी च वत्सरम्॥ ३॥

The worship should be closed with a rite of Homa, and the votary should think himself as to have been already possessed of the good he covets in life. A person seeking personal beauty in his next re-birth, should worship the god with the offerings of flower-garlands, etc., on the day of the sixth phase of the moon's increase in the month of Kārtika, and thenceforth on the same day, each month, for a year.

पुष्पादिदाता रूपेण रूपभागी भवेन्नरः॥

कृष्णपक्षे तृतीयायां श्रावणे श्रीधरं श्रिया॥ ४॥

The Śrīdhara manifestation of Viṣṇu should be worshipped in the company of his consort Lakṣmī, on the day of the third phase of the moon's wane in the month of Śrāvaṇa.

यजेदशून्यशय्यायां फलं दद्यादिद्वजातये॥

शय्यां दत्त्वा प्रार्थयेच्च श्रीधराय नमः श्रियैः॥ ५॥

Beds, bedsteads, and fruits, etc., should be gifted to the Brāhmaṇas at the close of the worship, which should be conducted by reciting the Mantras, which respectively run as, "Om, obeisance to Śrīdhari;" and "Om, obeisance to Śrī."

उमां शिवं हुताशं च तृतीयायां च पूजयेत्॥

हविष्यमन्न नैवेद्य देय दमनकं तथा॥ ६॥

The God Śiva and his consort Umā should be as well worshipped on the third, day of the fortnight in the month of Caitra. Offerings of viands and Madanaka should be made to the deities.

चैत्रादौ फलमाप्नोति उमया मे प्रभाषितम्॥

फाल्गुनादि तृतीयायां लवणं यस्तु वर्जयेत्॥ ७॥

The Vratam, which should be commenced from the month of Caitra, should be practised, for a year for the fruition of the end for which it is undertaken. The God Śiva has given this injunction to his divine consort. A Vratī should form all abjure the use of salt in his meals, on the day of the third phase of the moon in the month of Phālguna, and refrain from using any, for a year.

समाप्ते शयनं दद्याद्गृहं चोपस्करान्वितम्॥

संपूज्य विप्रमिथनं भवानी प्रीयतामिति॥ ८॥

The Vratam should be closed by making gifts of beds and furnished dwelling houses to the Brāhmaṇas. A married couple belonging to the same social order should be sumptuously feasted on the occasion as the prototype of the divine men and wife, and addressed as, "Be thou propitiated, 'O thou the consort of the god of becoming' etc."

गौरीलोके वसेन्नित्यं सौभाग्यकरमुत्तम॥

गौरी काली उमा भद्रा दुर्गा कान्तिः सरस्वती॥ ९॥

मंगला वैष्णवी लक्ष्मीः शिवा नारायणी क्रमात्॥

मार्गे तृतीयसामारभ्य अवियोगादिमाप्नुयुत्॥ १०॥

He, who performs the Vratam as above described, is translated to the region of Gaurī after a prosperous career on earth. The different manifestations of energy such as, Gaurī, Kālī, Umā, Bhadrā, Kāntī, Sarasvatī, Maṅgala, Vaiṣṇavī, Lakṣmī, Śivā and Nārāyaṇī, should be successively worshipped on the day of the third lunar phase, each month, whereby the performer would never know the pangs of separation and bereavement.

चतुर्थ्या सितमाघादौ निराहारो व्रतान्वितः॥

दत्त्वा तिलांस्तु विप्राय स्वयं भुंक्ते तिलोदकम्॥ ११॥

The Vratī should fast on the day of the fourth phase of the moon's increase in the month of Māgha, and give measures of sesame seeds to the Brāhmaṇas, taking nothing but sesame water that day.

वर्षद्वये समाप्तिश्च निर्विघ्नादिं समाप्नुयात्॥

गः स्वाहा मूलमन्त्रोऽयं प्रणवेन समन्वितः॥ १२॥

ग्लौं ग्लौं हृदयं गां गौं हूं ह्रीं ह्रीं शिरः शिखा॥

गूं वर्म गौं च गौं नेत्रं च आवाहनादिषु॥ १३॥

आगच्छोल्काय गन्धोल्कः पुष्पोल्को धूपकोल्ककः॥

दीपोल्काय महोल्कायबलिश्चाथ विस्र (मा) र्जनम्॥ १४॥

The Vratam should be performed on the same day, each month, for a period of two years, the reward of its performance being a peaceful and undisturbed life on earth. "Gaḥ Svāhā" is the principal Mantram, which should be used in the worship, and the rites of Śaḍaṅganyāsa, etc., should be duly performed.

सिद्धार्त्वाल्काय च

गायत्री (त्र) न्यासोगुणद्विरीरितः॥

ॐ महाकर्णाय विद्महे वक्रतुण्डाय

धीमहि-तन्नो दन्तिः प्रचोदयात्॥ १५॥

The Gāyatrī Mantram sacred to the god of this worship (Gaṇapati) reads as follows, "Om, let us know the long-eared deity let us meditate upon the Self of the god with protruded lips, may the tusked-one lead us to do the same."

पूजयेत्तिलहोमैश्च एते पूज्या गणास्तथा॥

गणाय गणपतये स्वाहा कृष्माण्डकाय च॥ १६॥

अमोघोल्कायैकदन्ताय त्रिपुरान्तकरूपिणे ॥

Burnt offerings of sesame seeds should be made to the god, and his divine cdhorts should be likewise worshipped as follows :— "Obeisance to Gaṇa, obeisance to Gaṇapati, obeisance to Kūsmāṇḍaka, obeisance to Amogholka, obeisance to Ekadanta, obeisance to Tripurāntaka-rūpī."

ॐ श्याम (व) दन्तविकरालास्यसाहवेपाय वै नमः॥ १७॥

पद्मदंष्ट्राय स्वाहानते मुद्रा वै नर्तनं गणे॥

हस्तातालश्च हसनं सौभाग्यादिफलं भवेत्॥ १८॥

After that, Śyāmadanta, Vikarālāsya, Āhaveśa, and Padmadanṣṭra, should be worshipped. After that, the votary should laugh, and clap his hands and dance round the divine image for the propitiation of the god.

मार्गशीर्षे तथा शुक्लचतुर्थ्या पूजयेद्गण ॥

अब्दं प्राप्नोति विद्यार्थीकीर्त्यायुःपुत्रसन्ततिम्॥ १९॥

The reward of thus worshipping the god, for a year, on the day of the fourth phase of the moon's increase, each month, is erudition, opulence, fame, longevity and a large progeny.

सोमवारे चतुर्थ्या च समुपोष्यसार्चयेद्गणम्॥

जपञ्जुह्वत्स्मरन्विद्या स्वर्गं निर्वाणतां व्रजेत्॥ २०॥

The God Gaṇa should be worshipped on a Monday marked by the fourth phase of the moons' increase, and rites of Japa and Home should be duly performed thereafter, the reward of the performance being an immunity from the calamities of the world, and a glorious residence in heaven after death.

यजेच्छुक्लचतुर्थ्या यः खण्डलङ्कुमोद (मण्ड) कैः॥

विघ्नार्चनेन सर्वान्सं कामान्सौभाग्यमाप्नुयात्॥ २१॥

By worshipping the god Vighneśvara on the day of the fourth phase of the moon's increase with offerings of sugar, *laḍḍukas* and other anicles of confectionary, a man becomes the happy possessor of all earthly good things in life.

पुत्रादिकं दमनकैर्दमनाख्या चतुर्थ्यपि॥

आँ गणपतये नमः चतुर्थ्यन्तं यजेद्गणम्॥ २२॥

By worshipping the god with the offerings of Damanaka flowers, the votary is blest with the pleasures of fatherhood. The God Gaṇa may

be worshipped under the auspices of the fourth phase of the moon in any month of the year by reciting the Mantra which reacts as, "Om, obeisance to Gaṇapati."

मासे तु यस्मिन्कस्मिंश्चिज्जुहुयाद्वा जपेत्समेत्॥

सर्वान्कामानवाप्नोति सर्वविघ्नविनाशनम्॥ २३॥

The Mantra specifically sacred to the deity, should be as well recited on the occasion; and libations of clarified butter, cast into the fire. the reward of the performance being an immunity from all earthly calamities and the enjoyment of all good things, which this life can possibly offer.

विनायकं मूर्तिकाद्यं यजेदेभिश्च नामभिः॥

सोऽपि सद्गतिमाप्नोति स्वर्गमोक्षसुखानि च॥ २४॥

गणपूज्यो वक्रतुण्ड एकदंष्ट्री त्रियम्बकः॥

नीलग्रीवो लम्बोदरो विकटो विघ्नराजकः॥ २५॥

धूम्रवर्णो भालचन्द्रो दशमस्त विनायकः॥

गणपतिर्हस्तिमुखो द्वादशारे यजेद्गणम्॥ २६॥

The man, who worships the image of the God Vināyaka and addresses him in any of the following names, viz., the worshipped one of the gods, the one-tusked deity, the god with the protruded lips, the three-eyed or the three-mouthed one, the blue-necked celestial, the large-bellied god, the dreadful one, the lord (succourer) of distress, the dusk-coloured deity, the young moon Vināyaka, the lord of the Ganges and the elephantfaced one, attains to an elevated status after death, and becomes entitled to the privileges of heaven in the capacity of a liberated Self.

पृथक् समस्तं मेधावी सर्वान्कामान वाप्नुयात्॥

श्रावणे चाश्विने भाद्रे पंचम्यां कान्तिक शुभे॥ २७॥

वासुकिस्तक्षकश्चैव कालीयो मणिभद्रकः॥

ऐरावतो धृतराष्ट्रः कर्कोटकधनञ्जयौ॥ २८॥

The intelligent votary, who worships the

true import of any or all of the abovesaid epithets, witnessess the realisation of all his heartfelt objects. The divine serpents Vasuki, Takṣaka, Kālīya, Maṇibhadra, Airāvata, Dhṛtarāṣṭra, Karkoṭaka and Dhanañjaya, should be bathed with clarified butter, etc., in either of the month's of Śrāvaṇa, Bhādra, Āśvina or Kārttika and under the auspices of the fifth phase of the moon's increase.

घृताद्यैः स्नापिता ह्येते आयुरारोग्यसम्पदः॥

अनन्तं वासुकिं शंखं पद्मं कम्बलमेव च॥ २९॥

तथा कर्कोटकं नागं धृतराष्ट्रं च शंखकम्॥

कालीयं तक्षकं चैव पिङ्गलं मासिमसि च ॥ ३०॥

The serpents named Ananta, Vāsuki, Śaṅkha, Padma, Kamvala, Karkoṭaka, Śaṅkhaka, Kālīya, Takṣaka, and Piṅgala, should be worshipped in each month of the year. A votary by worshipping these eight celestial serpents in the light fortnight of Bhādra, is liberated from the trammels of rebirth.

यजेद्भद्रासिते नागानष्टौ मुक्तिं दिवं व्रजेत्॥

द्वादस्योभयतो लेख्याः श्रावणे तु सिते यजेत्॥ ३१॥

The pictures of these celestial serpents should be drawn on each side of the door of the house under the auspices of the fifth phase of the moon's increase in the month of Bhādra, and the household should invoke and worship the divine snakes by name, in each of them.

पञ्चभ्यां पूजयेन्नागानन्तांघ्रानमहोरगान्॥

क्षीरं सर्पिश्च नैवेद्यं देयं सर्वविषापहम्॥

नागा अभयहस्ताश्च दष्टोद्भारातु पञ्चमी॥ ३२॥

Milk and clarified butter should be offered to the images of snakes of the occasion, inasmuch as it would ward off the danger of snake bites in the household. The Vratam is called Daṣṭoddhāra (prophylaxis against snake bites) Pañcamī.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे दष्टोद्धारपञ्चमीव्रतं नामैकोनत्रिंशोत्तरशततमोऽध्यायः॥ १२९॥

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एवं भाद्रपदे मासि कार्तिकेयं प्रपूजयेत्॥

स्नानदानादिकं सर्वमस्यामक्षय्यमुच्यते॥ १॥

Brahmā said :—Similarly, the god Kārttikeya should be worshipped under the auspices of the sixth phase of the moon's increase in the month of Bhādra" Acts of ceremonial ablution, etc., performed on that day, bear immortal fruits.

सप्तम्यां प्राशयेच्चापि

भोज्यं विप्रात्रविं यजेत्॥

ॐ खखोल्कायमृतत्वं (तंतं)

प्रियसङ्गमो भव सद स्वहा॥ २॥

अष्टम्यां पारणसं कुर्यान्मरीचं प्राश स्वर्गभाक्॥

The votary should break his fast the next morning, after having worshipped the Sun-God and sumptuously feasted the Brāhmaṇas. The Mantra to be recited in connection with the solar worship on the occasion, reads as follows :— "Om, O Sun, O thou the first and permanent light meteor, that illumineth the vast expanse of heaven, the parent of all life on earth and emblem of eternal life, best thou my friend and on earth and emblem of eternal life, beest thou my friend and guide in the universe. Humbly do I lay myself prostrate before thy godly presence. The votary should break his fast thereafter on the day of the eighth phase of the moon's increase, and eat nothing but pepper that day. The Vratam is called Mārīca Saptamī, the reward of its performance being the attainment of all objects in life,

॥ इति मरीचसप्तमी॥

सप्तम्यां नियतः स्नात्वा पूजयित्वा दिवाकरम्॥ ३॥

दद्यात्फलानि विप्रेभ्यो मार्तण्डः प्रीयतामिति॥

खर्जूरं नारिकेलं वा प्राश येन्मातुलङ्गकम्॥ ४॥

सर्वे भवन्तु सफला मम कामाः समन्ततः॥

The votary having bathed and lived as an anchorite on the day of the seventh phase of the moon's increase in the month of Bhādra, should worship the Sun-God and make gifts of

fruits to the Brāhmaṇas. His food that day should consist of nothing but Matulūṅgas or cocoanuts. The fruits should be gifted to the Brāhmaṇas on the occasion by reciting the Mantra, "Be pleased, O Sun-God."

॥ इति फलसप्तमी॥

संपूज्य देवं सप्तम्यां पायसेनाथ भोजयेत्॥ ५॥

विप्रांश्च दक्षिणां दत्त्वा स्वयं चाथ पयः पिबेत्॥

भक्ष्यं चोष्यं तथा लेह्यं ओदनं चेति कीर्तितम्॥ ६॥

धनपुत्रादिकामस्तु त्यजेदेतदनोदनः॥

The Vratam is called Phala-Saptamī. It makes its performer the happy possessor of all good things he covets in life.

॥ इत्यनौदनसप्तमी व्रतम्॥

वाय्वाशी विजयेत्क्षुच्च कुर्याद्विजयसप्तमीम्॥

अद्यादर्कं च कामेच्छुरुपवासे तरेन्मदम्॥ ७॥

गोधूममाषय वषट्ठिककांयपात्रं

पाषाणापिष्टमधुमैशुनमद्यमांसम् ॥

अभ्यञ्जनाञ्जनतिलांश्च विवर्जयेद्यः

तस्येषितं भवति सप्तसु सप्तमीषु॥ ८॥

॥ इति विजयसप्तमीव्रतम्॥

The votary having worshipped the Sun-God under the auspices of the seventh phase of the moon's increase in Bhādra, should make offerings of sweet porridge (Pāyasa) to the god, and feast the Brāhmaṇas with that article of food. He should take nothing but milk on the day of the Vratam. and pay money remunerations to the Brāhmaṇas. who have been feasted on the occasion with food. drink, lambatives, etc., which should be foregone by the votary himself. The Vratam is called Anodana Saptamī, which brings wealth, progeny and creature comforts to its performer.

A person wishing victory in life should take nothing but air on the occasion of the Vijaya-Saptamī, whereas a person with the realisation of any definite object in his heart, should live on Arka leaves on the day. The performance of the Vratam is rewarded with the fulfilment of

all desires of the votary, who is enjoined to refrain from using all kinds of cereals, honey-cakes, utensils made of stone, or of Indian bell-metal unguents, oils meat, etc. Moreover he

should forego his cup and the bed of his wife on the day of the Vratam, which enables its performer to witness the realisation of all his desire.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे सप्तमीव्रतनिरूपणं नाम त्रिंशोत्तरशततमोऽध्यायः॥ १३०॥

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ब्रह्मोवाच

ब्रह्मन् भाद्रपदे मासि शुक्लाष्टम्यामुपोषितः॥

दूर्वा गौरीं गणेशं च फलपुष्पैः शिवं यजेत्॥ १॥

Brahmā said :—O Brāhmaṇa, the deities Śiva, Gaūrī, Gaṇeśa, and Durvā should be worshipped with offerings of fruits and flowers under the auspices of the eighth phase of the moon's increase in the month of Bhādra.

फलव्रीह्यादिभिः सर्वैः शम्भवे नमः शिवाय च॥

त्वं दूर्वेऽमृतजन्मासि ह्यष्टमी सर्वकामभाक्॥ २॥

अनग्निपक्वमशनीयान्मुच्यते ब्रह्महत्या॥

॥ इति दूर्वाष्टमीव्रतम्॥

Offerings consisting of fruits and Vṛhī seeds, should be made to the deities Śiva and Śambhū. The presiding deity of the eighth phase of the moon, should be invoked as follows: "O thou, the eighth phase of the moon, who art begotten of the divine ambrosia and whom the bunch of grass represents in its primeval verdure and spreading roots (the symbols of perpetual life), dost thou enable me to realise all my desires." The performance of the Vrata under discussion is rewarded with the fruition of one's all desires. By performing this Vrata and foregoing all cooked food during the day, a man is exonerated from the sin of killing a Brāhmaṇa.

कृष्णाष्टम्यां च रोहिण्यामर्द्धरात्रेऽर्चनं हरेः॥ ३॥

कार्या विद्वापि सप्तम्या हन्ति पापं त्रिजन्मनः॥

उपोषितोऽर्चयेन्मन्त्रैस्त्रिंशति भान्ते च पारणम्॥ ४॥

Rohiṇī Aṣṭamī Vratam : —The God Hari should be worshipped, at mid-night, on the day of the eighth phase of the moon's wane, in the month of Bhādra. The Vratam, which consists in worshipping the deity, should be performed on the aforesaid day marked by the asterism Rohiṇī, and even if the moon continues in her

seventh phase for a few hours, that day. The performance of the Vratam absolves its performer from the sins of his three previous rebirths. The on ary should worship the gods fasting, and break his fast after the moon has entered her next phase and mansion.

योगाय योगपतये योगेश्वराय

योगसम्भवाय गोविन्दाय नमोनमः॥

(स्नानमन्त्रः) यज्ञा यज्ञेश्वराय

यज्ञपतये गोविन्दाय नमोनमः॥ ५॥

The rite of ablution should be done unto the god by reciting the Mantra. "Obeisance to Yoga, to the lord of Yoga, to the god of Yoga, and to Govinda," (the stay of the universe).

The Mantra, which should be recited during the worship, runs as, "Obeisance to sacrifice, to the lord and god of sacrifice, and to the one begotten of the merit of celebrating a religious sacrifice."

(अर्चनं) विश्वाय विश्वेश्वराय

विश्वपताये गोविन्दाय नमोनमः॥

(शयनं) सर्वाय सर्वेश्वराय सर्वेताय

सर्वसम्भवाय गोविन्दाय नमोनमः॥ ६॥

The god should be laid down in bed by reciting the Mantra, "Obeisance to the lord and god whose embodiment the universe is, and who is the main stay of the universe."

स्थण्डिले पूजयेद्देवं सचन्द्रां रोहिणीं तथा॥

शङ्खे तोयं समादाय सपुष्पफलचन्दनम्॥ ७॥

जानुभ्यामवनीं गत्वा चन्द्रार्घ्यं निवेदयेत्॥

क्षीरोदार्यावसंभूत! अत्रिनेत्रसमुद्भव!॥ ८॥

गृहाणार्घ्यं शशादेशं (मं) रोहिण्या सहितो मम॥

The Moon-God with his consort Rohiṇī should be worshipped on the sacrificial sand-cushion, and the deity, should be addressed,

on the occasion as, "O thou, the universal spirit, that is in all, and runs through all, and determines all becoming and is the support of all." An Argha offering composed of fruits, flowers, sandal paste, and water should be kept in a conch-shell and the votary should offer the same, on bent knees, to the Moon-God by reciting the Mantra, which runs as follows :— "Accept this offering, with thy consort Rohiṇī, O Moon, who came out of the primordial ocean of water and sprang from the eyes of Atri.

श्रियै च वसुदेवाय नन्दाय च बलाय च॥ ९॥

यशोदायै ततो दद्यादर्घ्यं फलसमन्वितम्॥

अनन्तं (घं) वामनं शौरिं वैकुण्ठं पुरुषोत्तमम्॥ १०॥

Similar Argha offerings consisting of fruits should be separately made to Śrī, Vāsudeva, Nanda, Vala and Yaśodā. The god should be addressed as follows :—"I make obeisance to the eternal spirit that shines in the sun. I bow down to the great Vāsudeva, the greatest self-conscious individuality, and who, though grand yet beyond all comprehension, had born as a dwarf on earth.

वासुदेवं हृषीकेशं माधवं मधुसूदनम्॥

वराहं पुण्डरीकाक्षं नृसिंहं दैत्यसूदनम्॥ ११॥

Salutation unto the god Mādhava (*lit.*, the husband of beauty); who killed the demon Madhu, and who is also called Hṛṣīkeśa, and whose abode is in the heart of faith that doubts not. Obeisance to the lotus-eyed one, to the great boar and Nṛsimha manifestations, the slayers of demons.

दामोदरं पद्मनाभं केशवं गरुडध्वजम्॥

गोविन्दमच्युतं देवमनन्तम पराजितम्॥ १२॥

Salutations unto Dāmodara, Keśava, Padmanābha and to the one on the pinnacle of whose car sits the mighty Garuḍa. I make obeisance to Govinda, the seed of the universe. the supreme cause of all creation continuance and dissolution.

अधोक्षजं जगद्बीजं सर्गस्थित्यन्तकारणम्॥

अनादिनिधनं विष्णुं त्रिलोकेशं त्रिविक्रमम्॥ १३॥

Salutation unto the eternal spirit which the eye seeth not and which is absolute and

irresistible and suffers no decay. I bow down to Viṣṇu, the supreme lord of the three regions, who is without end or origin.

नारायणं चतुर्बाहुं शङ्खचक्रगदाधरम्॥

पीताम्बरधरं दिव्य वनमालाविभूषितम्॥ १४॥

I make obeisance to Nārāyaṇa, the four-armed one, who is clad in a gold-coloured garment and wields a mace, discus, and a conchshell in his hands.

श्रीवत्साङ्कं जगद्धाम श्रीपतिं श्रीधरं हरिम्॥

यं देवं देवकी देवी वसुदेवाजीजनत्॥ १५॥

Salutation unto Śrīdhara, Śrīpati, and Hari, in whose spacious breast there are curls of hair and on which hangs a garland of wild flowers. I make obeisance to him whom Vasudeva begot on his wife Devakī for the safety of the earth and Brāhmaṇas."

भौमस्य ब्रह्मणो गुप्त्यै तस्मै ब्रह्मात्मने नमः॥

नामान्येतानि संकीर्त्य गत्यर्थं प्रार्थयेत्पुनः॥ १६॥

त्राहि मां देवदेवेश! हरे! संसारसागरात्॥

त्राहि मां सर्वपापघ्न ! दुःखशोकार्णवात्प्रभो॥ १७॥

देवकीनन्दन! श्रीश! हरे! संसारसागरात्॥

दुर्वृत्तांस्त्राये विष्णो! ये स्मरन्ति सकृत्सकृत्॥ १८॥

सोऽहं देवातिदुर्वृत्तस्त्राहि मां शोकसागरात्॥

After having addressed the god as above, the votary should pray as follows :—"Take me across this ocean on existence, O Hari, absolve my sins, and succour me from the sea of grief and misery. He, who utters your name even once in life, he who calls Viṣṇu, the all-pervading one, even for a single moment, is rescued, howsoever great a sinner he may be.

पुष्कराक्ष! निमग्नोऽहं महत्यज्ञानसागरे॥ १९॥

त्राहि मां देवदेवेश! त्वामृतेऽन्यो न रक्षिता॥

स्वजन्म वासुदेवाय गोब्राह्मणसाहिताय च॥ २०॥

जगद्धिताय कृष्णाय गोविन्दाय नमोनमः॥

शान्तिरस्तु शिवं चास्तु धनविख्यातिराज्यभाक्॥ २१॥

॥ इति कृष्णाष्टमीव्रतम्॥

Deeper and deeper do I plunge in the ocean of misery and nescience. O lift me, lift me up, O lord! who else will run to my rescue!

Salutation unto the self-originated Vāsudeva, to Kṛṣṇa and to Govinda, who sees the good of the Brāhmaṇas and the universe. May the

divine light fall on my soul, my I find bliss in this life, may my fame, wealth and possessions increase."

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कृष्णाष्टमीव्रतनिरूपणं
नामैकत्रिंशदुत्तरशततमोऽध्यायः ॥ १३१॥

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ब्रह्मोवाच

नक्ताशी त्वष्टमीं यावद्वर्षान्ते चैव धेनुदः॥
पौरन्दरपदं याति सद्रतिव्रतमुच्यते॥ १॥

Brahmā said :—One should perform a Vratam, on the day of the eighth phase of the moon, and break his fast on the night of the vow. He, who continually practises the Vrata for a year, and closes it by making the gift of a cow to Brāhmaṇa, is elevated to the status of an Indra, after death. The Vratam is called *Sadgati Vratam*.

शुक्लाष्टम्यां पौषमासे महारुद्रेति साधु वै॥
मत्प्रीतये कृतं देवि शतसाहस्रिकं फलम्॥ २॥

The same Vratam practised on the day of the eighth phase of the moon's increase in the month of Pauṣa, is called the *Mahā Rudra Vratam*, Such a Vratam practised in my honour is ten thousand. times more meritorious than the one practised for an ordinary end.

अष्टमी बुधवारेण पक्षयोरुभयोर्ददा॥
भविष्यति तदा तस्यां व्रतमेतत्कथा परा॥ ३॥

The Vratam should be specially performed if the proper-day of its celebration happens to fall on a Wednesday, inasmuch as its performance would ensure endless prosperity to the votary.

तस्यां नियमकर्तारो न स्युः खण्डितसम्पदः॥
तण्डुलस्याष्टमुष्ट्रीनां वर्जयित्वांगुलिद्वयम्॥ ४॥

A seeker after self emancipation should take nothing but eight pinchfuls of cooked rice on the occasion, and live as devout and pure as possible.

भक्तं सद्भक्तिश्रद्धाभ्यां मुक्तिकामी हि मानवः॥
आम्रपत्रपुटे कृत्वा यो भुङ्क्ते कुशवेष्टिते॥ ५॥
कलम्बिकांम्लिकोपेतं काम्यं तस्य फलं भवे(लभे)त्॥
बुधं पंचोपचारेण पूजयित्वा जलाशये॥ ६॥

By taking Kalambik treated with acid and enshrouded with the blades of Kuśa grass, a gartland of mango leaves, on the occasion, a man is sure to acquire all wished-for objects. The god Mercury should be worshipped in a pool with the five kinds of offerings.

शक्तितो दक्षिणां दद्यात्कर्करिं तण्डुलान्विताम्॥
बुं बुधायेति बीजं स्यात्स्वहान्तः कमलादिकः॥ ७॥
बाणचापधरं श्यामं दले चांगानि मध्यतः॥
बुधाष्टमीकथा पुण्या श्रोतव्या कृतिभिर्धुवम्॥ ८॥

And a *Karkarī* (a kind of small water pot) full of rice, should be given to a Brāhmaṇa by way of Dakṣiṇā. The god should be contemplated as armed with a bow and an arrow, shining with the greenish golden hue of his complexion, and worshipped on the petals of the mystic Maṇḍalam by reciting the Vāṇa, etc., "Bījam. The votary should then hear the regends of the Vratam recited by a Brāhmaṇa, which is as follows :—

पुरे पाटलिपुत्रख्ये वीरो नाम द्विजोत्तमः॥
रम्भो भार्या तस्य चासीत्कौशिकः पुत्र उत्तमः॥ ९॥
दुहिता विजयनाम्नी व(ध) नपालो वृषोऽभवत्॥

"Once upon a time there lived in the city of Pāṭaliputra a god Brāhmaṇa whose name was Vīra. Vīra had a wife named Rambhā, a daughter of his daughter named Vijayā, a son named Kauśika and a bullock of his named Dhanapāla.

गृहीत्वा कौशिकस्तं च ग्रीष्मे गंगां गतोऽरमत्॥ १०॥
गोपालकैर्वृषश्चौरैः क्रीडास्थोपहतो बलात्॥
गंगातः स च उत्थाय वनं बभ्राम दुःखातः॥ ११॥
जलार्थे विजया चागाद्वा(न्मा)वा सार्द्धं च साप्यगात्॥
पिपासितो मृणालार्थी आगतोऽथ सरोवरम्॥ १२॥

One hot day in summer, Kauśika oppressed

with the scorching heat of the sun, took the bullock to the Ganges to give him a much-needed ablution. While he was himself bathing, several cowboys came and decamped with the bullock before he could raise the necessary alarm. Kausika came out of the river and began to wander in the forest in grief and despair. It so happened that his sister Vijayā came to fetch water from the Ganges at the time and saw her brother in that sad predicament. So she joined him in the wood and went on rambling in quest of the bullock.

दिव्यस्त्रीणां च पूजादीन्दृष्ट्वा चाप्यथ विस्मितः॥

स तां गत्व यद्योचेऽन्नं सानुजोऽहं बुभुक्षितः॥ १३॥

Thirsty and worn out with the fatigues of the day, Kauśika went down to a pool of water to fetch some dark lotus stems for his sister, when, behold, there appeared to him on the green grassy bank of that limpid pool a baby of celestial nymphs engaged in practising the Vādāṣṭamī Vratam. Kauśika, hungry and exhausted asked them for food.

स्त्रियोऽबुवन्व्रतं कर्तुं दास्यामश्च कुरु व्रतम्॥

पत्न्यर्थं धनपाना (ला) र्थं पूजयामासतुर्बुधम्॥ १४॥

The nymphs in their turn directed him to first practise the Vratam. Kauśika called his sister and did as directed. Kauśika and Vijayā practised the Vratam, he with the object of recovering his lost bullock, and he with the motive of securing a suitable husband for herself.

पुटद्वयं गृहीत्वान्नं बुभुजाते प्रदत्तकम्॥

स्त्रियो गतास्तौ धनदौ धनपानमपश्यताम्॥ १५॥

They took their meals out of two mango leaves as served out to them by the nymphs; and the nymphs vanished after their repast. Kauśika recovered his lost bullock through the merit of performing the Vratam.

चौरैर्दत्तं गृहीत्वाथ प्रदोषे प्राप्तवान् गृहम्॥

वीरं च दुःखितं नत्वा रात्रौ सुप्तो यथासुखम्॥ १६॥

The thieves voluntarily restored the same to him in the morning, and Kauśika and his sister went home with their boons. "Now the

good Brāhmaṇa Vīra had past an anxious and sleepless night, and he was glad when his son and daughter saluted him in the morning. Now Vīra was anxious to secure a suitable husband for his daughter as she had attained a marriagable age. There were idle speculations for many long days of suspense and domestic quarrel.

कन्यां च युवतीं दृष्ट्वा कस्मै देया सुता मया॥

यमायेत्यब्रवीद्बुधःखात्साचाराद्व्रतसत्फलात्॥ १७॥

At last Vijayā, the daughter, disgusted with the peremptory way in which her father wished to dispose her off, broke her silence and said, "I shall be wedded to the God of Death." Now Death was the bridegroom she had chosen for herself, and the merit of the Vratam had entitled her to have the husband of her choice.

स्वर्गं गतौ च पितरौ व्रतं राज्ञाय कौशिकः॥

चक्रेऽयोध्याममहाराज्यं दत्त्वा च भगिनीं यमे॥ १८॥

So the Lord of Death appeared to Vīra and sued for the hand of his daughter. Irrevocable is the decree of heaven, and the gods brook no equivocation of terms. So there could be no refusal, and the marriage of fair Vijayā with the Lord of Death was contracted with the seal of fate. Vīra and his wife Rambhā were translated to heaven, and the son Kauśika was rewarded with a kingdom at Ayodhyā. Kauśika celebrated the marriage of his sister in a style quite in keeping with his new dignity.

यमोऽपि विजयामाह गृहस्था भव मे पुरे॥

नोद्धाटऽन्यत्रगते यमे सा न तथाकरोत्॥

अपश्यन्मातरं स्वां सा पाशयातनया स्थिताम्॥ १९॥

अथोद्विग्ना कौशिकोक्तं ज्ञात्वा मुक्तिपदं व्रतम्॥

चक्रे च सा ततो मुक्ता माता तस्माच्चरेद्व्रतम्॥ २०॥

व्रतपुण्यप्रभावेण स्वर्गं गत्वावसत्सुखम्॥ २१॥

And the Lord of Death took away his bride to his mansion in the nether world. After his installation as the Queen of Yama (the God of Death), Vijayā was suddenly roused up, one day, from her revery by the agonised cries of her own mother. She saw her spirit, chained and fallen from heaven, and about to be consigned to the pangs of hell. Vijayā

performed this Vratam for the liberation of her mother's spirit and asked it to do the same after it had been liberated. The mother again

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बुधाष्टमीव्रतनिरूपणां नाम द्वात्रिंशदुत्तरशततमोऽध्यायः॥ १३२॥

अध्यायः १३३ / Chapter 133

ब्रह्मोवाच

अशोककलिका ह्यष्टौ ये पिबन्ति पुनर्वसौ॥

चैत्रे मासि सिताष्टम्यां न ते शोकमवाप्नुयुः॥ १॥

Brahmā said :—He, who eats eight buds of Aśoka flowers on the eight day of the moon's increase in the month of Caitra marked by the asterism Punarvasu, suffers no bereavement in life. The mantra, which should be recited on the occasion, is as follows :—

त्वामशोक! हराभीष्ट! मधुमाससमुद्भव॥

पिबामि शोकसन्तप्तो मामशोकं सदा कुरु॥ २॥

(इत्यशोकाष्टमीव्रतम्)

"I bereaved and miserable, O Aśoka, who art a favourite with the God Hara. Dost thou make me griefless in life. Thus the process of performing Aśokaṣṭamī is described."

ब्रह्मोवाच

शुक्लष्टम्यामश्वयुजे उत्तराषाढया युता॥

सा महानमीत्युक्ता स्नानदानादि चाक्षयम्॥ ३॥

Brahmā said :—The ninth day of the moon's increase, marked by the asterism Uttarāṣāḍa, is called Mahānavamī. A gift or a ceremonial ablution made under the auspices of this astral combination bears immortal fruits.

नवमी केवला चापि दुर्गा चै तु पूजयेत्॥

महाव्रतं महापुण्यं शङ्कराद्यैरनुष्ठितम्॥ ४॥

The Goddess Durgā worshipped on that day grants infinite piety to her votary. The Gods Śaṅkara and others worshipped her on that day and acquitted infinite piety.

अयाचितादि षष्ठ्यादौ राजा शत्रुजयाय च॥

जपहोमसमायुक्तः कन्यां वा भोजयेत्सदा॥ ५॥

A king wishing victory over his royal adversaries, should practise an Ayācita Vratam

ascended to heaven through the merit of performing this Vratam, and lived there happy in the company of her husband.

from the previous sixth day of the moon's increase, and close it on the abovesaid day with rites of Japa and Homa, and by feasting the unmarried virgins.

दुर्गेदुर्गे रक्षिणि स्वाहा मन्त्रोऽयं पूजनादिषु॥

दीर्घाकारादिमात्राभिर्नव नमोऽन्तिकाः॥ ६॥

The worship should be conducted by reciting the "Durgā, Durgā, Rakṣiṇī Svāhā." (Oh, Durgā, Durgā, obeisance to Durgā, the protectress) Mantra.

षड्भिः पदैर्ममः स्वाहा वषडादि हृदादिकम्॥

अङ्गुष्ठदिकनिष्ठान्तं न्यस्य वै पूजयेच्छिवम्॥ ७॥

The rites of Hṛdinyāsa etc., should be performed by appending the terms "Namath, Svāhā, Vaṣat, Hum, Vouṣat and Faṭ" to the principal Bija-Mantra. The Pūjā should be concluded by performing the Aṅguṣṭha-Kaniṣṭhā Nyāsa. "

अष्टम्या नव गेहानि दारुजान्येकमेव वा॥

तस्मिन्नेवी प्रकर्तव्या हैमी वा राजतापि वा॥ ८॥

A new wooden temple should be constructed, and a golden or silver image of the Goddess Durgā should be worshipped therein, on the eighth day of the moon's increase.

शूले खड्गे पुस्तके वा पटे वा मण्डले (पे) यजेत्॥

कपालं खेटकं घण्टां दर्पणं तर्जनीं धनः॥ ९॥

As an alternative, the Goddess should be invoked and worshipped at the head of a spear, or at a sword blade, or in a book, picture or a mystic diagram. The Goddess should be contemplated as respectively holding a human skull, a dagger, a bell, a mirror, a Tarjanī, a bow.

ध्वजं डमरुकं पाशं वामहस्तेषु बिभ्रती॥

शक्तिं च मुद्गरं शूलं वज्रं खड्गं तथाङ्कुशम्॥ १०॥

शरं चक्रं शलाकां च दुर्गामायुधसंयुताम्॥

शेषाः षोडशहस्ताः स्युरञ्जनं डमरुं बिना॥ ११॥

And a banner, a small drum, and a noose in her left hands, and spear, a club, a trident, a thunderbolt, a sword, mace, an arrow, a discus and a rod in her right. The goddess should be worshipped fully equipped as described before.

रुद्रचण्डा प्रचण्डा च चण्डोग्रा चण्डनायिका॥

चण्डा चण्डवती चैव चण्डरूपातिचण्डिका॥ १२॥

The different manifestations of the Goddess, such as, Ugracaṇḍā, Pracāṇḍā, Caṇḍygrā, Caṇḍāvati, Caṇḍarūpā and Aticaṇḍikā should be as well worshipped on the occasion. Of these Ugracaṇḍā is coloured like yellow pigment. Pracāṇḍā is coloured like rosy dawn; Caṇḍogrā is sable; Caṇḍa-nāyikā is blue; Caṇḍarūpā, yellow; and Aticaṇḍika, grey.

नवमी चोग्रचण्डा च मध्यमाग्निप्रभाकृतिः॥

रोचना त्वरुणा कृष्णा नीला धूमा च शुक्रका॥ १३॥

पीता च पाण्डुरा प्रोक्ता आलीढं हरितं तथा॥

म(मा)हितोऽस्य स खड्गग्रप्रकग्रहमुष्टिकः॥ १४॥

Each of these divinities should be contemplated as standing sidewise on a lion, with her left leg elevated and thrust out. A furious centaur (half man, half buffalo) should be contemplated as charging the deity, who has got a sword in one hand and has caught hold of the hair of the centaur in the other.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे महानवमीव्रतं
नाम त्रयस्त्रिंशदुत्तरशततमोऽध्यायः॥ १३३॥

अध्यायः १३४ / Chapter 134

ब्रह्मोवाच

महाकौशिकमन्त्रश्च कथ्यतेऽत्र महाफलः॥ १॥

Brahmā said :—Now I shall recite the Mahā-Kauśika Mantra, which ranks foremost in respect of merit.

(महाकौशिकमन्त्रः) ॐ महाकौशिकाय

नमः॥ ॐ हूं हूं प्रस्फुरलल लल कुल्व

कुल्व चुल्व खल्ल खल्ल मुल्व मुल्व गुल्व

गुल्व तुल्व तुल्व पुल्ल पुल्ल धल्व धुल्व

धुम धुम धमधम मारय मारय धकधक

विज्ञापयवज्ञापय विदारयविदारय कम्पकम्प

जप्त्वा दशाक्षरीं विद्यां नासौ केनापि बध्यते॥

पञ्च (आ) दशांगुलं खड्गं त्रिशूलं च ततो यजेत्॥

लिङ्गस्यां पूजयेद्वापि पादुकेऽथ जलेऽपि वा॥ १५॥

The Mantra, which consists of ten letters (Daśākṣarī) and is sacred to the Goddess, should be mentally recited by the votary; after which the trident of the Goddess should be worshipped.

विचित्रां रक्ष येत्पूजामष्टम्यामुपवासयेत्॥

पंचाब्दं महिषं बस्तं रात्रिशेषे च घातयेत्॥ १६॥

विधिवत्कालिकालीति तदुत्थरुधिरादिकम्॥

The votary should observe a fast on the eighth day of the moon's increase after having worshipped the Goddess in an image, or in a divine sandal, or in water. A bull buffalo, five years old, should be sacrificed at the close of the night, and the blood of the offering should be offered by duly reciting the "Kali, Kali" Mantra.

नेर्ऋत्यां पूतनां चैव वायव्यां पापराक्षसीम्॥ १७॥

दद्याच्चरक्यै चैशान्यामाग्नेय्यां च विदारिकाम्॥ १८॥

The blood should be dedicated to Pūtanā in the south-west; to the sin domoness in the north-west; to Caṇḍikā, in the north-east and to Vidārikā, in the south-east; quarter of the heaven.

कम्पयकम्पय पूरयपूरय आवेशयआवेशय

ॐ ह्रीं ॐ ह्रीं हं वं वं हूं तटतट मदमद

ह्रीं ॐ हूं नैर्ऋताय नमः निर्ऋतये दातव्यम्॥

महाकौशिकमन्त्रेण मन्त्रितं बलिमर्पयेत्॥ २॥

[Here follows a recitation of the Mahā-Kauśika Mantra].

Om Mahākauśikāya namaḥ Omburṇ hum praspura lala lala kulva kulva kulva aulva culva khatta mulva mulva gulva gulva tulva tulva pulla pull a dhulva dhulve dhum dhum dham dham māraya māraya dhakadhaka vajñāpayavajñāpayaya vidāraya vidāraya kampa-

kampa Kampayakampaya pūrayāpūrya
āveśayāveśaya om hrīm om hrīm ham viṃ varṃ
hum taṭataṭa madamada hrīmom hūm nair
ṛtāya namaḥ nīṛtaya dātavyam.

तस्याग्रतो नृपः स्नायाच्छत्रं कृत्वा च पैष्टिकम्॥

खड्गेन घातयित्वा तु दद्यात्स्कन्दविशाख्योः॥ ३॥

An animal consecrated with the Mahā-Kauśika Mantra should be sacrificed at the south-west angle of the sacrificial ground, and the rite of ceremonial ablution should be done unto the king in front of the sacrificial offering. The king should cut with one blow of his sword a ricepaste image of his adversary, bits of which should be dedicated to Skanda and Viśākḥā.

मातृणां चैव देवीनां पूजा कार्या तथा निशि॥

ब्रह्मणी चैव माहेशी कौमसारी वैष्णवी तथा॥ ४॥

वाराही चैव माहेन्द्री चामुण्डा तथा॥

जयन्ती मंगला काली भद्रकाली कपालिनी॥ ५॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे महानवम्यां महाकौशिकमन्त्रकृत्यादिविवरणं नाम
चतुस्त्रिंशदुत्तरशततमोऽध्यायः॥ १३४॥

अध्यायः १३५ / Chapter 135

ब्रह्मोवाच

नवम्यामाश्विने शुक्ले एकभक्तेन पूजयेत्॥

देवीं विप्रान्त्लक्षमेकं जपेद्घोरं व्रती नरः॥ १॥

॥ इति वीरनवमीव्रतम्॥

Brahma said :—A votary having fasted, on the day of the ninth phase of the moon's in the month of Aśvina, should worship the Goddess and the Brāhmaṇas, and mentally recite, a hundred thousand times, the Mantra which is held as principally sacred to her. This Vratam is called Vira Navamī.

ब्रह्मोवाच

चैत्रे शुक्लनवम्यां च देवीं दमनकैर्यजेत्॥

आयुरारोग्यसौभाग्यं शत्रुभिश्चापराजितः॥ २॥

॥ इति दमनकनवमीव्रतम्॥

Brahmā said :—By worshipping the goddess with the offerings of Damanaka twigs on the day of the ninth phase of the moon's increases

The Mātrikās should be worshipped in the night by reciting the Mantra, with runs as, "Obeisance to Brahmāṇi, Maheśi, Kaumārī, Vaiṣṇavī, Varāhī, Māhendri, Cāmuṇḍa, Caṇḍikā, Jayantī, Maṅgalā, Kālī, Bahdrakālī, Kapālīnī, Durgā, Śivā, and Svadhā."

दुर्गा क्षमा शिवा धात्री स्वाहा स्वधा नमोऽस्तु ते॥

क्षीराद्यैः स्नापयेद्देवीं कन्यकाः प्रमदास्तथा॥ ६॥

द्विजातीं(दी)नथ पाषण्डान्नदानेन पूजयेत्॥

ध्वजपत्रपताकाद्यै रथयात्रासु वस्त्रकैः॥

महानवम्यां पूजेयं जयराज्यादिदायिका॥ ७॥

The image of the Goddess should be bathed with milk, and virgins, maidens, Brāhmaṇas and Caṇḍālas should be sumptuously fested and propitiated with money gifts. By worshipping the Goddess with the offerings of banners, poles, cars, cloths, etc., under the auspices of the Mahā-Navamī, a votary can win kingdoms and victories in war.

in the month of Caitra, a man acquires enough merit to be above all desires, sufferings,

and defeats in life. Such a man bears a kind of charmed life against sword cuts, etc., and is inunune from the horrors of violent or premature death. This Vratam is called Damanaka Navamī.

ब्रह्मोवाच

दशम्यामेकभक्ताशी समान्ते दशधेनुदः॥

दिशश्च काञ्चनीर्दत्त्वा ब्रह्माण्डाधिपतिर्भवेत्॥ ३॥

॥ इति दिग्दशमीव्रतम्॥

Brahmā said :—A votary should worship the Goddess Durgā on the day of the tenth phase of the moon's increase in the month of Aśvina.

The Vratam thus undertaken should be practised for a year under the auspices of the same lunar phase, each month. It should be concluded by making a gift of ten cows and the golden images of the presiding deities of the

quarters of heaven to the Brahmanas. The merit of the performance entitles its practiser of the suzerainty of the universe. This Vratam is called DigdasamI.

ब्रह्मोवाच

एकादश्यामृषिपूजा कार्या सर्वोपकारिका॥

धनवान्मृगवांश्चान्ते ऋषिलोके महीपयते॥ ४॥

Barhma said :—For worshipping the is on the day of the eleventh phase of the moon with various kinds of offerings, a man is rewarded with wealth, beauty and progeny, and is glorified in the region of the celestial saints.

॥ इति श्रीगण्डे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ऋष्येकादशीव्रतं
नाम पञ्चत्रिंशदुत्तरशततमोऽध्यायः॥ १३५॥

अध्यायः १३६ / Chapter 136

ब्रह्मोवाच

श्रवणद्वादशीं वक्ष्ये भुक्तिमुक्तिप्रदायिनीम्।

एकादशी द्वादशी च श्रवणेन च संयुता॥ १॥

विजया सा तिथिः प्रोक्ता हरिपूजादि चाक्षयम्॥

एक भक्तेन नक्तेन तथैवायचितेन च॥ २॥

Brahmā said :—I shall now dell with the mode of performing Śrāvaṇā-Dvādaśī Vratam, a practice where of grants enjoyment and salvation to the person who practises it. The day of the eleventh or twelfth phase of the moon's increase, marked by the asterism Śrāvaṇā is called Vijayā. A Pūjā done unto the God Hari on that day bears immortal fruit.

उपवासेन भैक्ष्येण नैवाद्वादशिको भवेत्॥

कांस्यं मांसं तथा क्षौद्रं लोभं वितथ भाषणम्॥ ३॥

व्यायामं च व्यवसायं च दिवास्वप्नमथाञ्जनम्॥

शिलापिष्टं मसूरं च द्वादश्यां वर्जयेन्नरः॥ ४॥

A night meal, or a single meal in the day time, or a meal voluntarily offered to the votary without any solicitation on his part and taken by him on the occasion, does not vitiate the vow of Dvādaśī Vratam. He should refrain from using any utensil of bell-metal, honey, lentil and collyrium, and renounce all false talk, greed, physical exercise and sexual intercourse.

मरीचिरत्र्यं गिरसौ पुलस्त्यः पुलहः क्रतुः॥

प्रचेताश्च वसिष्ठश्च भृगुर्नारद एव च॥ ५॥

चैत्रादौ कारयेत्पूजां माल्यैश्च दमनोद्भवैः॥

The Ṛṣis such as, Mārīci, Atri, Aṅgīrasa, Pulastya, Pulaha, Kratu, Praceta, Vasiṣṭha, Bhṛgu and Narada should be worshipped in the month of Caitra with garlands of Damanaka flowers.

अशोकाख्याष्टमीप्रोक्ता वीराख्या नवमी तथा॥ ६॥

दमनाख्या दिग्दशमी नवम्येकादशी तथा॥ ७॥

I have finished describing the Aśokākhy-aṣṭami, Vīra-Navamī, Damanaka-Navamī, and Digdaśamī Vratas.

मासि भाद्रपदे शुक्ला द्वादशी श्रवणान्विता॥

महती द्वादशी ज्ञेया उपवासे महाफला॥ ५॥

The day of the twelfth phase of the moon's increase in the month of Bhādra marked by the asterism Śrāvaṇā, is called Mahatī Dvādaśī. A fast observed under the auspices of this astral combination, bears immortal fruits.

संगम सरिता स्नानं बुधयुक्ता महाफला॥

कुम्भे सरले सजले यजेत्स्वर्णं तु वामनम्॥ ६॥

Great is the merit of a ceremonial ablution performed at a junction of streams on the occasion, specially if the combination happens to fall on a day when the moon is in opposition with the Mercury.

सितवस्त्रयुगच्छनं छत्रोपानुगान्वितम्॥

ॐ नमो वासुदेवाय शिरः संपूजयेत्॥ ७॥

श्रीधराय मुखं तद्वत्कण्ठं कृष्णाय वै नमः॥

नमः श्रीपतये वक्षो भुजौ सर्वात्रधारिणे॥ ८॥

व्यापकाय नमः कुक्षौ केशवायोदरं बुधः॥

त्रैलोक्यपतये मेढ्रं जंघे सर्वभूते नमः॥ ९॥

सर्वात्मने नमः पादौः नैवेद्यं घृतपायसम्॥

कुम्भांश्च मोदकान्दद्यान्जगरं कारयेन्निशि ॥ १०॥

Gems should be immersed in water contained in a pitcher of gold which should be covered with a pair of cloths, and the god

Vāmana should be worshipped with offerings of umbrella, shoes, etc. Naivedyas consisting of Pāyasam and clarified butter should be offered to the God, and the votary should pass the night in a holy vigil, and make gifts of Modakas and water-pitchers to the Brāhmaṇas.

स्नात्वाचांतोऽर्चयित्वा तु कृतपुष्पाञ्जलिर्वदेत्॥

नमोनमस्ते गोविन्द बुध श्रवणसंज्ञक! ॥ ११॥

Then having bathed and taken some light refreshments (water according to others,) on the day following, he should again worship the Dwarf Manifestation of the God, and address him as follows :

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये श्रवणद्वादशीव्रतनिरूपणं नाम षट्त्रिंशदुत्तरशततमोऽध्यायः॥ १३६॥

अध्यायः १३७ / Chapter 137

ब्रह्मोवाच

कामदेवत्रयोदश्यां पूज्यो दनमकादिभिः ॥

रतिप्रीतिसमायुक्ता ह्यशोको मणिभूषितः॥ १॥

॥ इति मदनकत्रयोदशीव्रतम्॥

Brahma said :—The god (Śiva) should be worshipped with the offerings of Damanaka leaves, etc., on the day of the thirteenth phase of the moon's increase, which is held sacred to the God of Love. The merit of the Pūjā would make the votary a favourite with the fair sex, and enable him to live happy and prosperous, free from all pain and bereavement. Thus the description of the Madanaka Trayodaśī is finished.

चतुर्दश्यां तथाष्टभ्यां पक्षयोः शुक्लकृष्णयोः ॥

योऽब्दमेकं न भुञ्जीत मुक्तिभाक् शिपूजनात्॥ २॥

(इति शिवचतुर्दश्यष्टमीव्रतम्)

By worshipping the God Śiva on the eighth, and the fourteenth, day of the fortnight, each month, for a year, the votary is freed from the chains of necessary re-births.

त्रिरात्रोपोषितो दद्यात्कार्तिक्यां भवनं शुभम्॥

सूर्यलोमवाजोति धामव्रतमिदं शुभम्॥ ३॥

By making the gift of a well-furnished room on the full-moon night in the month of Kārttika,

"Salutation unto Govinda, who is the presiding Deity of the asterism Śravaṇā, and who is also called the Mercury.

अघौघसंक्षयं कृत्वा सर्वसौख्यप्रदो भव ॥

प्रीयतां देवदेवेशो विप्रेभ्यः कलशान्ददेत्॥

नद्यास्तीरेऽयं वा कुर्यात्सर्वान्कामान वाप्नुयात्॥ १२॥

Expiate my sins, O lord, and bless me with all the pleasures and comforts of this life. Be pleased with me, O thou the God of the gods." The Vratam may be as well performed on the bank of a river.

and by observing a fast for three days previous thereto, the giver is translated to the region of the Sun, after death.

अमावस्यां पितॄणां च दत्तं जलादि तदक्षयम्॥

नक्ताभ्याशी वारनाम्ना यजन्वाराणि सर्वभाक्॥ ४॥

(इति वारव्रतानि)

Libations of water should be offered to the Pitṛs on the day of the new moon, and on each day by mentioning its name.

द्वादशक्षाणि विप्रर्षे ! प्रतिमासं तु यानि वै ॥

तन्नाम्नां तेऽच्युतं तेषु सम्यक् संपूयेन्नरः॥ ५॥

The votary should fast the whole day and take his meal in the night, whereby he would be entitled to all the pleasures of life.

केशवं मागशीर्षे तु इत्यादौ कृतिकादिके (का)॥

घृतहोमश्चतुर्मासं कृत्वा निवेदेत्॥ ६॥

आषाढादौ पायसं तु विप्रांस्तेनैव भोजयेत्॥

पञ्चगव्यजलस्नाननैवेद्यैर्नक्तमाचरेत् ॥ ७॥

अर्वागिसर्जतादद्रव्यं नैवेद्यं सर्वमुच्यते॥

विसर्जिते जगन्नाथे निर्माल्यं भवति क्षणात्॥ ८॥

The God Hari should be worshipped on a day in the month of Aghrāyaṇa, marked by the asterism Mars by addressing him as, "O Keśava, etc." He should be addressed as Nārāyaṇa and worshipped in the month of

Pauṣa on a day marked by the asterism Puṣya. Similarly, he should be invoked by the epithet Mādhava and worshipped in the month of Māgha on a day marked by the asterism Maghā. He should be invoked by the name of Govinda in the month of Phālguna and worshipped on a day marked by the asterism Pūrva Phalguṇī. The name by which he should be invoked on the day of the Pūjā in the month of Caitra, which should be under the auspices of the asterism Citrā, is Viṣṇu. Similarly, "Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa Padmanābha, and Dāmodara," are the epithets by which he should be invoked and worshipped on the days in the months of Vaiśākhā, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, and Kārttika, respectively marked by the asterisms Viśākhā, Jyṣṭhā, Pūrvāṣāḍhā, Śrāvaṇā, Puṣya- Aśvinī, and Kṛttikā. Offerings of Pāyasa, etc., should be made to the God in the months of Āṣāḍha, etc., and the Brāhmaṇas should be sumptuously feasted therewith.

पाञ्चरात्रविदो मुख्या नैवेद्यं भुञ्जते स्वयम्॥
एवं संवत्सास्यान्ते विशेषेण प्रपूजयेत्॥ १॥

Only Brāhmaṇas well versed in the knowledge of Pāñca-Rātra school of philosophy should be invited on the occasion.

नमोनमस्तेच्युत ! संक्षयोऽस्तु
पापस्य वृद्धिं समुपैतु पुण्यम्॥
ऐश्वर्यवित्तादि सदाऽक्षयं
मे तथास्तु मे सन्ततिरक्षयैव॥ १०॥

The Vratam should be practised for a year, at the close of which the God Viṣṇu should be worshipped and addressed as follows :

यथाच्युत ! त्वं परतः
परस्मात्स ब्रह्मभूतः परतः परस्मात्॥
तथाच्युतं मे कुरु वाञ्छितं
सदा मया कृतं पापहराप्रमेय॥ ११॥
अच्युतानन्त ! गोविन्द ! प्रसीद यदभीप्सितम्॥
तदक्षयममेयात्मन्कुरुष्व पुरुषोत्तम॥ १२॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे तिथिवारनक्षत्रादिव्रतनिरूपणं नाम

सप्तत्रिंशदुत्तरशततमोऽध्यायः॥ १३७॥

॥ इति व्रतानि समाप्तानि॥

कुर्याद्वै सप्त वर्षाणि आयुःश्रीसदगतीर्नरः॥
उपोष्यैकादशीब्दमष्टमीं च चतुर्दशीम्॥ १३॥
सप्तमीं पूजयेद्विष्णुं दुर्गां शम्भुं रविं क्रमात्॥
तेषां लोकं समाप्नोति सर्वकामांश्च निर्मलः॥ १४॥
एकभक्तेन नक्तेन तथैवायाचितेन च॥
उपवासेन शाकाद्यैः पूजयन्सर्वदेवताः॥ १५॥

"O thou who sufferest no decay, O thou, who art the supreme Brahmā make infinite the good which I covet in this life. Absolve my soul from all sins which I have wittingly or unwittingly committed, O lord, who can not be measured by any standard of measurement. Grant all my prayers, O thou, the eternal immeasurable stay of the universe, whom decay afflicteth not and who art the foremost of beings." A person seeking beauty, possession, or longevity, should practise the Vratam for seven years in succession.

सर्वः सर्वासु तिथिषु भुक्तिं मुक्तिमवाप्नुयात्॥
धनदोऽग्निः प्रतिपदि नासत्यो दत्त अर्चितः॥ १६॥
श्रीर्यमश्च द्वितीयायां पञ्चम्या पार्वती श्रिया॥
नागाः षष्ठ्यां कार्तिकेयः सप्तम्यां भास्करोऽर्थदः॥ १७॥
दुर्गाष्टम्यां मातरश्च नवम्यामथ तक्षकः॥
इन्द्रो दशम्यां धनदं एकादश्यां मुनीश्वराः॥ १८॥
द्वादश्यां च हरि कामस्त्रयोदश्यां महेश्वरः॥
चतुर्दश्यसां पञ्चदश्यां ब्रह्मा च पितरोऽपरे॥ १९॥

The Gods Kubera, Agni and Aśvins should be worshipped on the first; the Deities Śrī and Yama, on the second; the Goddess Pārvatī, on the fifth; the Nāgas, on the sixth; the Sun God on the seventh; the Mātṛs, on the eights; Takṣaka, on the ninth; Indra and Kubera, on the tenth; the holy sages, on the eleventh; the God Hari, on the twelfth; Maheśvara on the thirteenth; and Brahmā, on the fourteenth day of the fortnight. The Pitṛs should be worshipped on the days of the new and full moon. The day of the thirteenth phase of the moon on which the god Maheśvara should be worshipped is known as Kāma-Trayodaśī.

अध्यायः १३८ / Chapter 138

हरिरुवाच

राज्ञां वंशान्प्रवक्ष्यामि वंशानुचरितानि च॥

विष्णुनाभ्यब्जतो ब्रह्मा दक्षोऽङ्गुष्ठ्यच्च तस्य वै॥ १॥

Said The God Hari :—Now I shall describe the geneology of the princes of the blood royal, as well the exploits, done by each of them. The God Brahma sprang from the navel of the eternal Viṣṇu. Dakṣa, the father of all created beings sprang from the thumb of Brahmā.

ततोऽदितिर्विवस्वांश्च ततः सूनूर्विस्वतः॥

मनुर्षिष्वाकुशर्याती नृगो धृष्टः पृषधकः॥ २॥

नरिष्यन्तश्च नाभागो दिष्टः शशक एव च॥

म्लोरासीदिला कन्या सुद्युम्नोऽस्य सुतोऽभवतः॥ ३॥

Dakṣa begat Aditi, and Aditi was the father of the Sun-God. The Sun-God created Manu, and Manu was the father of Ikṣvāku, Śaryāti, Mṛga, Dhṛṣṭa, Pṛṣadhra, Nariṣyanta, Diṣṭa, and Śaśaka. Manu, the son of the Sun God, had a daughter named Ila, who was subsequently known as Sudyumna.

इलायां तु बुधाज्जातो राजा रुद्र पुरुरवाः॥

सुतास्त्रयश्च सुद्युम्नादुत्कलो विनतो गयः॥ ४॥

Mercury, the son of the Moon God, had a sexual congress with Ila and begat on her person the three sons named Rājā, Rudra and Purūravā. In the character of Sudyumna Ila had three sons named Utkala, Vinatā and Gaya.

अभृच्छ्रद्रो गोवधात्तुं पृषधस्तु मनोः सुतः॥

करुषाक्षत्रिया जाता कारुषा इति विश्रुताः॥ ५॥

Pṛṣadhra, a son of Manu, killed a cow, and so he was degraded to the status of a Śūdra. After that, the race of the Kṣatriyas that sprung from Karuṣa, is called Kārūṣa.

दिष्टपुत्रस्तु नाभागो वैश्यतामगमत्स च॥

तस्माद्भलन्दनः पुत्रो वत्स प्रीतिर्भलन्दनात्॥ ६॥

ततः पाशुः खनित्रोऽभूद्रूपस्तस्मात्ततः क्षुपः॥

क्षुपाद्विशोऽभवत्पुत्रो विशाज्जातो विविंशकः॥ ७॥

Diṣṭa, a son of Manu, had a son named Nābhāga, who became a Vaiśya. Nābhāga had a son named Bhānandana, and the son of Bhānandana was Vatsapṛti. Subsequently the

said Bhānandana begat two other sons named Pānśu and Khanitra, and Khanitra had a son named Kṣupa. Viṁśa was the son of Viṁśa.

विविंशाच्च खनीनेत्रो विभूतिस्तत्सुतः स्मृतः॥

करन्धमो विभूतेस्तु ततो जातोऽप्यविक्षितः॥ ८॥

Viṁśa and another son named Khaninetra, and Khaninetra had a son named Vibhūti. Vibhūti begat Karandhama, and Karandhama begat Abikṣita.

मरुत्तोऽविक्षितस्यापि नरिष्यन्तस्ततः स्मृतः॥

नरिष्यन्तात्तमो जातस्ततोऽभूद्राजवर्द्धनः॥ ९॥

राजवर्द्धात्सुद्युतिश्च नरोऽभूत्सुद्युतेः सुतः॥

नराच्च केवलः पुत्रः केवलाद्धुमानपि॥ १०॥

Abikṣita had a son named Marutta, and Marutta was the father of Nariṣyanta. Tamas begat Rajvardhana, Rājvardhana begat Sudhrati, and Sudhrati begat Nara. Nara had a son named Kavela who was the father of Dhundhumāna.

धुन्धुमतो वेगवांश्च बुधो वेगवतः सुतः॥

तृणबिन्दुर्बुधाज्जातः कन्या चैलविला तथा॥ ११॥

Dhundumāna begat Vegavān, who was the father of Budha. Afterwards Budha begat a son named Tṛṇavindu and a daughter named Ailavilā.

विशालं जनयामास तृणबिन्दोस्त्वलम्बुसा॥

विशालब्देमचन्द्रोऽभूद्देम चन्द्राच्च चद्रकः॥ १२॥

The said Tṛṇavindu begat on Alamvuṣa a son named Viśālā. Viśālā had a son named Hemcandra who in his turn begat Candra.

धूम्राश्चैव चन्द्रात्तु धूम्राश्चात्सृञ्जयस्तथा॥

सृञ्जयात्सहदेवोऽभूत्कशाश्चस्तत्सुतोऽभवत्॥ १३॥

Candra begat Dhaumrāśva who begat Śṛṇjaya; and Śṛṇjaya had a son named Sahadeva who was the father of Kṛṣāśva.

कृशाश्चात्सोमदत्तस्तु ततोऽभूज्जनमेजयः॥

तत्पुत्रश्च सुमन्तिश्च एते वैशालका नृपाः॥ १४॥

The name of the son of Kṛṣāśva was Somadatta who begat Janamejaya. Janamejaya was the father of Sumantri. All these princes ruled in the city of Viśālā.

शर्यातेस्तु सुकन्याऽभूत्सा भार्या च्यवनस्य तु॥

अनन्तो नाम शर्यातेरनन्ताद्रेवतोऽभवत्॥ १५॥

Saryyāti had a daughter who was married to the holy Cyavana. Saryyāti had a son named Ananta, and Ananta was the father of Devaka.

रैवतो रेवतस्यापि रैवताद्रेवती सुता॥

वृष्टस्य धार्ष्ट्यं तं कं क्षेत्रं वैष्णवं (श्यकं) तद्वभूव ह॥ १६॥

Afterwards Revata had son who was called Raivataka and a daughter named Revati. The son begat by Dhṛṣṭa, the son so Manu, was called Dhārṣṭakī who though born a Kṣatriya, took to the life of a Vaiśya.

नाभागपुत्रो नेष्टो ह्यम्बरीषोऽपि तत्सुतः॥

अम्बरीषाद्विरूपोऽभूत्पृषदश्चो विरूपतः॥ १७॥

रथीनरश्च तत्पुत्रो वासुदेवपरायणः॥

इक्ष्वाकोस्तु त्रयः पुत्राः विकुक्षिनिमिदण्डकाः॥ १८॥

Ambarīṣa was the son of Nābhāga, a son of Manu. Ambarīṣa begat Virūpa, Virūpa begat Prṣadāśva, Prṣadāśva begat Rathīnara, who was firmly devoted to Vāsudeva. Of the three sons of Ikṣvāku, the first was named Vikukṣī, the second was called Nimī, and the third Daṇḍaka.

इक्ष्वाकुजो विकुक्षिस्तु शशादः शशभक्षणात्॥

पुत्रञ्जयः शशादाच्च ककुत्स्थाख्योऽभवत्सुतः॥ १९॥

Vikukṣī the son of Ikṣvāku ate the hare kept for sacrificial purposes and hence he was called the here-eater (Śaśāda). This Śaśāda had a son named Purañjaya who, begat Kakutstha.

अनेनास्तु ककुत्स्थाच्च पृथुः पुत्रस्त्वेनसः॥

विश्वरातः पृथेः पुत्र आर्द्रोऽभूद्विश्वराततः॥ २०॥

Kākutstha had a son named Anenā, and the son of Anenā was named Prṥthu. Prṥthu had a son named Viśvarāta who was the father of Ardra.

युवनाश्वोऽभवच्चादाच्छावस्तो युवनाश्वतः॥

बृहदश्वस्तु शावस्तात्तत्पुत्रः कुवलाश्वकः॥ २१॥

धुन्धुमारो हि विख्यातो दृढाश्वश्चततोऽभवत्॥

चन्द्रश्वः कपिलाश्वश्च हर्षश्वश्च दृढावतः॥ २२॥

Ardra begat Yuvanāśva who begat Śrovanta. Śrāvanta had son named Vṛhadaśva, who was the father of Kuvalyāśva, who had

a son called Dṛḍāśva, and who was better known by the epithet of Dhundumāra. This Dṛḍhāśva had three sons, viz., Candrāśva Kapilāśva and Haryāśva.

हर्षश्वश्च निकुम्भोऽभूद्विताश्वश्च निकुम्भतः॥

पूजाश्वश्च हिताश्वश्च तत्सुतो युवनाश्वकः॥ २३॥

Haryāśva begat Nikumbha. Nikumbha begat Hitasva who was the father of Piljasva. Pūjāśva had a son named Yuvanāśva.

युवनाश्वश्च मान्याता बिन्दुमत्यास्ततोऽभवत्॥

मुचुकुन्दोऽम्बरीषश्च पुरुकुत्सस्त्रयः सुताः॥ २४॥

The son of Yuvanāśva was called Māndhātā who had a son named Bindu Matya. Bindu Matya had three sons named Mucukunda, Ambarīṣa and Purukutsa.

पञ्चाशत्कयकाश्चैव भार्यास्ताः सौभरेर्मुनेः॥

युवनाश्वोऽम्बरीषाच्च हरितो युवनाश्वतः॥ २५॥

The aforesaid Bindu Mahya had fifty daughters who become the wives of the holy sage Sauvarī. Ambarīṣa begat Yuvanāśva who begat Hanta.

पुरुकुत्सान्नर्मदाया त्रसदस्युरभूत्सुतः॥

अनरण्यस्ततो जातो हर्षश्वोऽप्यनरण्यतः॥ २६॥

The son begotten on Narmadā by Purukutsa was called Trasadasyu. Anaranya was the son to Trasadasyu, and the son of Anaranya was called Haryyāśva.

तत्पुत्रोऽभूद्वसुमनास्त्रिधन्वा तस्य चात्मजः॥

त्रय्यारुणस्तस्य पुत्रस्तस्य सत्यरतः सुतः॥ २७॥

Vasumanah was the son of Haryyāśva and Tridhanvā; was the son of Vasumana. Tridhanvā had a son named Trayāruṇa who was the father of Satyarata.

यस्त्रिंशङ्कु समाख्यातो हरिश्चन्द्रोऽभवत्ततः॥

हरिश्चन्द्राद्रोहिताश्वो हरितो रोहितश्वतः॥ २८॥

This Satyarata become famous by the name to Triśaṅku the son of Triśaṅku was named Haricandra, who was the father of Rohitāśva. Hārīta was the son of Rohitāśva.

हरि तस्य सुतश्च्युश्चञ्जोश्च विजयः सुतः॥

विजयाद्रुको जज्ञे रुकात्तु वृकः सुतः॥ २९॥

And Cañcu was the son of Hārīta. Cañcu

begat Vijaya, and Vijaya begat Ruruk, and Ruruk begat Vṛka.

वृकाद्वाहुरुपोऽभूच्च बाहोस्तु सगरः स्मृतः॥

षष्टिः पुत्र सहस्राणि सुमत्यां सगराद्धरा॥ ३०॥

केशिन्यामेक एवासावसमञ्जससंज्ञकः॥ ३१॥

Bāhu was the-son of Vṛka and he become a king. Sagara was the son of Pṛthu who had sixty thousand sons by his wife Sumati, and a son named Asamañjasa by his wife Keśini.

तस्यांशुमान्सुतो विद्वान्दिलीपस्तत्सुतोऽभवत्॥

भगीरथे दिलीपाच्च यो गङ्गामानयद्भवम्॥ ३२॥

Amśumāna was the son of Asamañjasa and Dilīpa was the son of Amśumāna. Bhagīratha was the son of Dilīpa, and he brought down the Ganges on earth.

श्रुतो भगीरथसुतो नाभागश्च श्रुतात्किल॥

नाभागादम्बरीषोऽभूत्सिन्धुद्वीपोऽम्बरीषतः॥ ३३॥

Śruta was the son of Bhagīratha, and the son of gruta was named Nābhāga. Nābhāga had a son named Ambarīṣa who was the father of Sindhudvīpa.

सिन्धुद्वीपस्यायुतायुर्ऋतुपर्णस्तदात्मजः॥

ऋतुपर्णात्सर्वकामः सु दासोऽभूत्तदात्मजः॥ ३४॥

Ayutāyu was the son of Sindhudvīpa, and the son of Ayutāyu was Ṛtuparṇa. Sarvakāma was the son of Ṛtuparṇa, and Sudasa was the the son of Sarvakāma.

सुदासस्य च सौदासौ नाम्ना मित्रसहः स्मृतः॥

कल्माषपादसंज्ञश्च दमयन्त्यां तदात्मजः॥ ३५॥

The son of Śudāsa become famous by the name of Mitrasaha. Sudāsa begat a son on his wife Damayanta who was called Kalmāṣpāda.

अश्वकाख्योऽभवत्पुत्रो ह्यश्वकान्मूल (नृच्छ) कोऽभवत्॥
ततो दशरथो राजा तस्य चैलविलः सुतः॥ ३६॥

Kalmāṣapāda begat Aśvaka, and Aśvaka begat Mūlaka, and Mūlaka begat Daśaratha who was the father of Ailavila.

तस्य विश्वसहः पुत्रः खट्वाङ्गश्च तदात्मजः॥

खट्वाङ्गीदीर्घबाहुश्च दीर्घबाहोर्हजः सुतः॥ ३७॥

The son of Ailavila was named Vipasaha, who was the father of Khaṭvāṅga. Khaṭvāṅga

had a son named Dīrghabāhu who was the father of Aja.

तस्र पुत्रो दशरथश्चत्वारस्तत्सुताः स्मृताः॥

रामलक्ष्मणशत्रुघ्नभरताश्च महाबलाः॥ ३८॥

The son of Aja was Daśaratha who had four sons, viz., Rāma, Bharata, Lakṣmaṇa and Śatrughna. All of them become famous in history for prowess and glorious achievements.

रामात्कुशलवौ जातौ भरतात्तर्क्षपुष्करौ॥

चित्राङ्गदश्चन्द्रकेतुर्लक्ष्मणात्संबभूवतुः॥ ३९॥

सुबाहुशूरसेनौ च शत्रुघ्नात्संबभूवतुः॥

कुशस्य चातिथिः पुत्रो निषधो ह्यतिथेः सुतः॥ ४०॥

Kuśa and Lava were the sons of Rāma. Bharata's sons were named Tārṣa and Puṣkara. Citrāṅgada and Candraketu were the sons of Lakṣmaṇa, while the sons of Śatrughna were named Subāhu and Śūrasena. Kuga had a son named Atithi who was the father of Niṣada.

निषधस्य नलः पुत्रो नलस्य च नभाः स्मृतः॥

नभसः पुण्डरीकस्तु क्षेमधन्वा तदात्मजः॥ ४१॥

Nala was the son of Niṣada, and Nabhasa was the son of Nala. Puṇḍarīka was the son of Nabhāga, and Kṣemadhanvā was the son of Puṇḍarīka.

देवानीकस्तस्य पुत्रो देवानीकादहीनकः॥

अहीनकाद्वरुण्ये पारियात्रो रुरोः सुतः॥ ४२॥

पारियात्राद्दलो यज्ञे दल पुत्रश्छलः स्मृतः॥

Devanika was the son of Kṣemadhanvā, and Ahinaka was the son of Devanika. Ahinaka begat Ruru, and Ruru begat Pāripatra begat Dala, and Dala begat Chala.

छलादुक्थस्ततो ह्युक्थाद्वज्रनाभस्ततो गणः॥ ४३॥

उषिताश्चो गणाञ्जज्ञे ततो विश्वसहोऽभवत्॥

हिरण्यनाभस्तत्पुत्रस्तत्पुत्रः पुष्पकः स्मृतः॥ ४४॥

Vuktha was the son of Chala and Vajranābha was the son of Hyuktha. The son of Vajranābha was Gaṇa who was the father of Uṣitāśva who was the father of Viśvasaha. Hiranyanābha was the son of Viśvasaha, and Puṣpaka was the son of Hiranyanābha.

ध्रुवसन्धिरभूत्पुष्पाद्ध्रुवसन्धेः सुदर्शनः॥

सुदर्शनादग्निवर्णः पद्मवर्णोऽग्निवर्णतः॥ ४५॥

The son of Paṣpaka was Dhruvasandhi who was to father of Sudarśana. Sudarśana, ana begat Agnivarna who was the father of Padmavarna.

शीघ्रस्तु पद्मवर्णात्तु शीघ्रात्पुत्रो मरुस्त्वभूत्॥

मरोः प्रसुश्रुतः पुत्रस्तस्य चोदावसुः सुतः॥ ४६॥

Padmavarna begat Śīghra, and Śīghra begat Maru, and Maru begat Pragruta who was the father of Udāvasu.

उदावसोर्नन्दिवर्द्धनः सुकेतुर्नन्दिवर्द्धनात्॥

सुकेतोर्देवरातोऽभूखद्वहदुक्थस्ततः सुतः॥ ४७॥

Nandivardhana was the son of Udavas. Suketu was the son of Nandivardhana. Suketu had a son named Devarāta who was the father of Bṛhaduktha.

बृहदुक्थानमहावीर्यः सुधृतिस्तस्य चात्मजः॥

सुधृतेर्धृष्टकेतुश्च हर्यश्चो धृष्टकेतुतः॥ ४८॥

Bṛhaduktha had a son named Mahāvīrya who was the father of Sudhṛti. The son of Sudhṛti was Dhṛṣṭaketu who was the father of Haryyāśva.

हर्यश्चात्तु मरुजातो मरोः प्रतीन्धकोऽभवत्॥

प्रतीन्धकात्कृतिरथो देवमीढस्तदात्मजः॥ ४९॥

The son of Haryyāśva was Maru who was the father of Pratindhaka. Pratindhaka begat Kṛtiratha, and Kṛtiratha begat Devamīḍha.

विबुधो देवतीढात्तु विबुधात्तु महाधृतिः॥

महाधृतेः कीर्त्तिरातो महारोमा तदात्मजः॥ ५०॥

महारोम्णः स्वर्णरोमा ह्रस्वरोमा तदात्मजः॥

सीरध्वजो ह्रस्वरोम्णः तस्य सीताभवत्सुता॥ ५१॥

Vibudha was son of Devatīḍha. The son of Vibudha was Mahādhṛti who was the father of Kirtirāta. The son of Kirtirata was Manoramā who was the father of Svarṇaromā, whose son was Hrasvaromā, whose son was Sīradhvaja who had a daughter named Sītā.

भ्राता कुशध्वजस्तस्य सीरध्वजात्तु भानुमान्॥

शताद्युम्नो भानुमतः शतद्युम्नाच्छुचिः स्मृतः॥ ५२॥

Kuśadhvaja was the brother of Sīradhvaja

who had a son named Bhānuman. Śatadyumna was the son of Bhānuman and guci was the son of Śatadyumna.

ऊर्जनामा शुचेः पुत्रः सनद्वाजस्तदात्मजः॥

सनद्वाजात्कुलिजातोऽनञ्जनस्तु कुलेः सुतः॥ ५३॥

Śuci begat Urja. Urja begat Sanadhvaja whose son was Kuli.

अनञ्जनाच्च कुलजित्तस्यापि चाधिनेमिकः॥

श्रुतायुस्तस्य पुत्रोऽभूत्सुपार्श्वश्च तदात्मजः॥ ५४॥

सुपार्श्वत्सृजयो जातः क्षेमरि सृजयात्मृतः॥

क्षेमरितस्त्ववेनाश्च तस्य रामरथः स्मृतः॥ ५५॥

The son of Kuli was Anañjana who was the father of Kulajit. The son of Kulajit was Adhinemī who was the father of Śrutāyu. The son of Śrutāyu was Supārśva who was the father of Kṣemari. Kṣemari begat Anenā who was the father of Rāmaratha.

सत्यरथो रामरथात्तस्मादुपगुरुः स्मृतः॥

उपगुरोरुपगुप्तः स्वागतश्चोपगुप्ततः॥ ५६॥

स्वनरः स्वागताज्जज्ञे सुवर्चास्तस्य चात्मजः॥

सुवर्चसः सुपार्श्वस्तु सुश्रुतश्च सुपार्श्वतः॥ ५७॥

Rāmaratha begat Satyaratha; and Satyaratha, Upaguru Upaguru begat Upagupta whose son was Svagata. Svagata had a son named Svanara, who begat Suvarca, who begat Suparsva, who begat Suśruta.

जयस्तु सुश्रुताज्जज्ञे जयात्तु विजयोऽभवत्॥

विजयस्य ऋतः पुत्रः ऋतस्य सुनयः सुतः॥ ५८॥

The son of Suśruta was Java who was the father of Vijaya. Vijaya begat Rta, and Rta begat Sunaya.

सुनयाद्वीतहव्यस्तु वीतहव्याद्धृति स्मृतः॥

बहुलाश्चो धृतेः पुत्रो बहुलाश्चात्कृतिः स्मृतः॥ ५९॥

जनकस्य द्वये वंशे उक्तो योगसमाश्रयः॥ ६०॥

And Sunaya begat Vitahavya, who was the father of Dhṛti. The son of Dhṛti was Bahulāśva who was the father of Kṛti.

The different races sprang from Janaka who were all addicted to Yoga.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सूर्यवंशवर्णनं नामष्टत्रिंशदुत्तरशततमोऽध्यायः॥ १३८॥

अध्यायः १३९ / Chapter 139

हरिरुवाच

सूर्यास्य कथितो वंशः सोमवंशं ऋणुष्व मे॥

नारायणसुतो ब्रह्मा ब्रह्मणोऽत्रेः समुद्भवः॥ १॥

Hari said :—I have finished describing the solar race, now hear me narrate the genealogy of princes who were the descendants of the Moon-God. Brahma, the son of Nārāyaṇa created the holy Atri.

अत्रेः सोमस्तस्य भार्या तारा सुरगुरोः प्रिया॥

सोमात्तारा बुधं जज्ञे बुधपुत्रः पुरुरवाः॥ २॥

From Atri sprang the Moon God who became the consort of the beautiful Tārā, the favourite wife of Bṛhaspati, the preceptor of the celestials. The Moon-God begat on the person of his beloved Tara a son named Budha, who in his turn begat Purūravā.

बुधपुत्रादयोर्वश्यां षट् पुत्रास्तु श्रुतात्मकः॥

विश्वामसुः शतायुश्च आयुर्धामानसुः॥ ३॥

The son of Budha begat on the nymph Urvaśī six sons who were named Śrutatmaka, Viśvavasu, Śatāyu, Ayu, Dhiman, and Amavasu.

अमावसोर्भीमनामा भीमपुत्रश्च काञ्चनः॥

काञ्चनस्य सुहोत्रोऽभूज्जह्नुश्चाभूत्सुहोत्रतः॥ ४॥

Bhīma was the son of Amavasu, Kañcana was the son of Bhīma, Kañcana's son was Suhotra who was the father of Janhu.

जह्नुः सुमन्तुरभवत्सुमन्तोरपजापकः॥

बलाकाश्चतस्य पुत्रो बलाकाश्चात् कुशः स्मृतः॥ ५॥

Janhu's son was Sumanta and Sumanta's son was Apajāpaka. The son of Apajāpaka was Balakaśva, who was the father of Kuśa.

कुशाश्चः कुशनाभश्चामूर्तरयो वसुः कुशात्॥

गाधिः कुशाश्चात्संजज्ञे विश्वामित्रस्तदात्मजः॥ ६॥

Kuśa's had four sons named Kuśāśva, Kuśalabha, Amurtaraya and Vasu. The son of Kuśāśva was Gādhi who was the father of the celebrated Viśvamitra.

कन्या सत्यवती दत्ता ऋचीकाय द्विजाय सा॥

ऋचीकाज्जमदग्निश्च रामस्तस्याभवत्सुतः॥ ७॥

Gādhi had a daughter named Satyavatī, who was give in marriage to the holy sage Ṛcika. The son of Ṛcika was Jamadagni, who was the father of Paraśurāma.

विश्वामित्रादेवरातमधुच्छन्दादयः सुताः॥

आयुषो नहुषस्तस्मादनेना रजिर्मभकौ॥ ८॥

The sage Viśvamitra had a large family of sons such as Devarakta, Madhuchanda, etc. Ayu (a son of Budha) had a son named Nahusa who had four sons named Anena, Rāji, Rambhaka and Kātra Vṛddha.

क्षत्रवृद्धः क्षत्रवृद्धासुहोत्रश्चाभाववृषः॥

काश्यकाशौगुत्समदः सुहोत्राभवंस्त्रयः॥ ९॥

The son of Kṣatra Vṛddha was Suhotra who had three sons, viz., Kāśya, Kāśsa, and Ḡtsamada.

गुत्समदाच्छौन कोऽभूत्काश्यादीर्घतमास्तथा॥

वैद्यो धन्वन्तरिस्तस्मात्केतुमांश्च तदात्मजः॥ १०॥

Śaunaka was the son of Ḡtsamada, and Dīrghatmā was the son of Kāśya. The son of Dīrghatmā was Dhanvantari who look the profession of a physician.

भीमरथः केतुमतो दिवोदासस्तदात्मजः॥

दिवोदासात्प्रतर्दनः शत्रुजित्सोऽत्र विश्रुतः॥ ११॥

Dhanvantari had a son named Ketumān who was the father of Bhīmaratha. Divodāsa was the son of Bhīmaratha, and Pratardana known to history as Śatrujit (conquerer of enemies) was the son of Divodāsa.

ऋतध्वजस्तस्य पुत्रो ह्यलर्कश्च ऋतध्वजात्॥

अलर्कात्सत्रतिजी सुनीतः सत्रतेः सुतः॥ १२॥

The son of Pratardana was Ṛtadhvaja, who was the father of Alarka. Alarka's son was Sannati and Sunita was Sannati's son.

सत्यकेतुः सुनीतस्य सत्यकेतोर्विभुः सुतः॥

विभोस्तु सुविभुः पुत्रः सुविभो सुकुमारकः॥ १३॥

The son of Sunita was Satyaketu who was the father of Bibhu. The son of Bibhu was Subibhu, the father of Sukumāra.

सुकुमाराद्भृङ्गकेतुर्वीतिहोत्रस्तदात्मजः ॥

वीतिहोत्रस्य भर्गोऽभूद्भर्गोभूमिस्तदात्मजः॥ १४॥

Sukumāra begat Dhṛṣṭaketu, and Dhṛṣṭaketu begat Vitihotra who had a son named Bharga. The son of Bharga was Bhargabhumi.

वैष्णवाः स्युर्महात्मान इत्येते काशयो नृपाः॥

पञ्चपुत्रशतान्यासत्रजेः शक्रेण संहताः॥ १५॥

All these magnanimous princes were firmly devoted to Viṣṇu and ruled in Kāśi. Rāji (a son of Nahuṣa) had five hundred sons who were killed by the God-Indra.

प्रतिक्षत्रः क्षत्रवृद्धात्संजयश्च त दात्मजः॥

विजयः संजयस्यापि विजयस्य कृतः सुतः॥ १६॥

Kṣatra Vṛddha (a son of Nahuṣa) had another son named Pratikṣatra who was the father of Sañjaya. Sañjaya begat Vijaya whose son was Kṛta.

कृताद्वृषधनश्चाभूत्सहदेवस्तदात्मजः ॥

सहदेवाददीनोऽभूज्जयत्सेनोऽप्यदीनतः ॥ १७॥

Kṛta begat Vṛṣadhana, and Vṛṣadhana begat Sahadeva whose son was Adina who begat Jayattsenā.

जयत्सेनात्संकृतिश्च क्षत्रधर्मा चव संकृतेः॥

यतिर्ययातिः संयातिरयातिर्विकृतिः क्रमात्॥ १८॥

The latter had a son named Satkṛti whose son was Ksattradharmā. Nahuṣa had a family of another five sons who were called Yati, Yayāti, Saṁyāti, Ayāti and Kṛti.

नहुषस्य सुताः ख्याता ययातेर्नृपतेस्थाः॥

यदुं च तुर्वसुं चैव देवयानी व्यजायत्॥ १९॥

Out of these, Yayāti begat on his wife Devayāni two sons who were named Yadu and Turvasu.

द्रुह्यं चानुं च पूरुं च शर्मिष्ठा वार्षपार्वणी॥

सहस्रजित्क्रोष्टुमना रघुश्चैव यदोः सुताः॥ २०॥

And three sons on his wife Śarmiṣṭhā who were called Drahyu, Anu and Puru. Yadu had three sons named Sahasrajit, Krostumana and Raghu.

सहस्रजितः शतजित्स्माद्वै हयहैहयौ॥

अनरण्यो हयात्पुत्रो धर्मो हैहयतोऽभवत्॥ २१॥

The son of Sahasrajit was Śatajit who was the father of Haya and Haihaya. The son of

Haya was Anaranya who was the father of Dharma.

धर्मस्य धर्मनेत्रोऽभूत्कुन्तिर्वै धर्मनेत्रतः॥

कुन्तेर्बभूव साहजिर्महिष्मांश्च तदात्मजः॥ २२॥

Dharma's son was Dharmanetra, whose son was Kunti. Kunti's son was Sahanji whose son was Mahiṣman.

भद्रश्रेण्यस्तस्य पुत्रो भद्रश्रेण्यस्य दुर्दमः॥

धनको दुर्दमाच्चैव कृतवीर्यश्च जानकिः॥ २३॥

कृताग्निः कृतकर्मा च कृतौजाः सुमहा बलः॥

Mahiṣmān's son was Bhādraśreṇya whose son was Durdama. Durdama's son was Dhanaka who had four sons named Kṛtavīrya, Kṛtāgni, Kṛtakarma and Kṛtauja. All of them were of mighty prowess.

कृतवीर्यादर्जुनोऽभूदर्जुनाच्छूरसेनकः ॥ २४॥

जयध्वजो मधुः शूरो वृषणः पंच सव्रताः॥

Kṛtavīrya had a son named Arjuna whose sons were Urasena, Jayadhvajā, Mahu, Śūra and Vṛṣṇa. All these five sons of Kṛtavīrya were princes of excellent conduct.

जयध्वजात्तालजङ्घे भरतस्तालजङ्घतः॥ २५॥

वृषणस्य मधुः पुत्रो मधोर्वृष्यादिवंशकः॥

क्रोष्टोर्विजङ्गिवान्पुत्र आहिस्तस्य महात्मनः॥ २६॥

Jayadhvajā's son was Tālajaṅgha whose son was Bharata. Madhu was the son of Vṛṣṇa, and from him (Madhu) sprang the race of Vṛṣṇi. Ahi was the son of Kroṣṭa and his son was Aśaṅku.

आहेरुशंकुः संजज्ञेतस्य चित्ररथः सतः॥

शशबिन्दुश्चित्ररथात्पत्यो लक्षञ्च तस्य ह॥ २७॥

दशलक्षञ्च पुत्राणां पृथुकीर्त्यादयो वराः॥

पृथुकीर्तिः पृथुजयः पृथुदानः पृथुश्रवाः॥ २८॥

The son of Aśaṅku was Citraratha whose son was Śaśabindu. Śaśabindu had two wives. By his first wife he had a hundred thousand sons, while by his second he had ten hundreds of thousands, such as Pṛthukīrti, etc. Pṛthukīrti had three sons, viz., Pṛthujaya, Pṛthudana and Pṛthuśrava.

पृथुश्रवसोऽभूत्तम उशनास्तमसोऽभवत्॥

तत्पुत्रः शितगर्नाम श्रीरुक्मकवचस्ततः॥ २९॥

रुक्मश्च पृथुरुक्मश्च ज्यामघः पालितो हरिः॥

श्रीरुक्मवचस्यैते विदभौ ज्यामघात्तथा॥ ३०॥

Prthuśravā begat Tama, Tama begat Uśnā Uśnā begat Śitāyu, and Śitāyu begat Rukmakavaca. Rukmakavaca had five sons viz., Rukma, Prthurukma, Jayamagha, Palita and Hari. The son of Jayamagha was Vidarbha whose wife's name was Śaibya.

भार्यायाञ्चैव शैब्यायां दिवर्भाक्त्यकौशिकौ॥

रोमपादौ रोमपादाद्भुर्बभ्रुर्धृतिस्तथा॥ ३१॥

Vidarbha begat on his wife Śaibya three sons whose names were Krutha, Karmśuka, and Romapāda, Romapāda's son was Babhru, and Babhru's son was Dhṛti.

कौशिकस्य ऋचिः पुत्रः ततश्चैद्यो नृपः किल ॥

कुन्तिः किलास्य पुत्रोऽभूत्कुन्तेर्वृष्णिः सुतः स्मृतः॥ ३२॥

वृष्णोश्च निवृत्तिः पुत्रो दशार्हो निवृत्तेस्तथा॥

दशार्हस्य सुतो व्योमा जीमूतश्च तदात्मजः॥ ३३॥

The son whom Kauśika begot was named Rci whose son was Caidya. Caidya begat Kund, and Kuntī begat Vṛṣṇi and Vṛṣṇi begat Nivṛti, who was the father of Dasarha. The son of Dagarha was Vyoma whose son was Jimata.

जीमूताद्विकृतिर्जज्ञे ततो भीमरथोऽभवत्॥

ततो मधुरथो जज्ञे शकुनिस्तस्य चात्मजः॥ ३४॥

करम्भिः शकुनेः पुत्रस्तस्य वै देववान्स्मृतः॥

देवक्षत्रो देवनतो देवक्षत्रान्मधुः स्मृतः॥ ३५॥

The son of Amṛta was Vikṛti, who was the father of Bhīmaratha. Bhimaratha begat Madhuratha whose son was Śakuni, who begat Karambhi, who was the father of Devamata. The son of Devamata was Devakṣatra whose son was Madhu, whose son was Kuruvamśa.

कुरुवंशो मधोः पुत्रो ह्यनुश्च कुरुवंशतः॥

पुरुहोत्रो ह्यनोः पुत्रो ह्यंशुश्च पुरुहोत्रतः॥ ३६॥

सत्त्वश्रुतः सुतश्चांशोस्ततो वै सात्त्वतो नृपः॥

Kuruvamga begat Anu. Anu begat Puruhotra, who begat Amśu whose son was Sattvagruta, who was the father of Sāttvata.

भजिनो भजमानश्च सात्वतादन्यकः सुतः॥ ३७॥

महाभोजो वृष्णि दिव्यावन्यो देवावृधोऽभवत्॥

निमिवृष्णी भजमानादयुताजित्तथैव च॥ ३८॥

शतजिच्च सहस्राजिद्वभुर्देवो बृहस्पतिः॥

महाभोजात् भोजोऽभूत्तद्वृष्णोश्च सुमित्रकः॥ ३९॥

Bhajina, Bhajamana, Andhaka, Mahābhoja, Vṛṣṇi, Divya, Aranya, and Devavṛta were the sons of Sattvata, Nimi, Vṛṣṇi, Ayutajit Śatajit, Sahasrajit, Vabhru, Deva, and Bṛhaspati were the sons of Bhajamāna. Bhoja was the son of Mahābhoja, and Sumitra was the son of Vṛṣṇi.

स्वधाजित्संज्ञस्तस्मादनमित्राशिनी तथा॥

अनामित्रस्य निघ्नोऽभून्निघ्नाच्छत्राजितोऽभवत्॥ ४०॥

प्रसेनश्चापरः ख्यातो ह्यनमित्राच्छाबिस्तथा॥

शिबेस्तु सत्यकः पुत्रः सत्यकात्सात्यकिस्तथा॥ ४१॥

Svadhājīta was the son of Sumitra, and Śini and Animita were the sons of Svadhājīta. Nighna was the son of Anamitra, and Śatajit, was the son of Nighna. The other two sons of Anamitra were Prasena and Śiva. Satyaka was the son of Śivi, and the son of Satyaka was Sātyaki.

सात्यकेः सञ्जयः पुत्रः कुलिश्चैव तदात्मजः॥

कुलर्युगन्धरः पुत्रस्ते शैबेयाः प्रकीर्त्तिताः॥ ४२॥

Sañjaya was the son of Sātyaki, and the son of Sañjaya was Kuli who was the father of Yugundhara. All these princes were the votaries of the God Śiva.

अनमित्रान्वये वृष्णिः श्वफल्कश्चित्रकः सुतः॥

श्वफल्काच्चैवगान्धिन्यामक्रूरो वैष्णवोऽभवत्॥ ४३॥

Vṛṣṇi, Śvaphalka, and Citraka were the sons that graced the line of Anamitra. Śvaphalka begat on the person of Gāndhinī a son named Akrūra, who was firmly devoted to the God Viṣṇu.

उपमदगुरथाक्रूरादेवद्योतस्ततः सुतः॥

देववानुपदेवश्च ह्यक्रूरस्य सुतौ स्मृतौ॥ ४४॥

Upamudga was the son of Akrūra, and the son of Upamudga was Devadyota. Akrūra had two other sons who were called Devayāna and Upadeva.

पृथुर्विपुथुश्चित्रस्य त्वन्धकस्य शुचिः स्मृतः॥

कुकुरो भज मानस्य तथा कम्बलबर्हिषः॥ ४५॥

Prthu and Vipṛthu were the sons of Citraka, who was of the race of Anamitra, and Śuci was

the son of Andhaka the son of Sattvata. Kukkura and Kambala Barhiṣa were the sons of Bhajamāna.

धृष्टस्तु कुरुराज्जज्ञे तस्मात्कापोतरोमकः॥

तदात्मजो विलोमा च विलोमस्तुम्बुरुः सुतः॥ ४६॥

Kukkura had a son named Dhṛṣṭa, and Kapotaromaka was the son of Dhṛṣṭa. Viloma was the son of Kapotaromaka, and Tumburu was the son of Viloma.

तस्माच्च दुन्दुभिर्जज्ञे पुनर्वसुरतः स्मृतः॥

तस्याहुकश्चाहुकी च कन्या चैवाहुकस्य तु॥ ४७॥

The sons of Tumburu was Dundubhi who was the father of Punarvasu. Punarvasu had a son named Ahuka, and a daughter named Ahuki.

देवकश्चोग्रसेनश्च देवकादेवकी त्वभूत्॥

वृकदेवोपदेवा च सहदेवा सुरक्षिता॥ ४८॥

श्रीदेवी शान्तिदेवी च वसुदेव उवाहताः॥

देववानुपदेवश्च सहदेवासुतौ स्मृतौ॥ ४९॥

The sons of Ahuka were Devaka and Ugrasena. The daughters of Devaka were named Devakī, Vṛkadevā, Upadevā, Sahadevā, Suraksitā, Śrīdevī, and Śāntidevī, who were all married to Vasudeva. Sahadevā had two sons named Deva and Upadeva.

उग्रसेनस्य कंसोऽभूत्सुनामा च वटादयः॥

विदूरथो भजमानाच्छूरश्चाभूद्विदूरथात्॥ ५०॥

Ugrasena had several sons named Kansa, Soluma and Cavata. Viduratha was the son of Bhajamāna, a son of Andhaka.

विदूरथसुतस्याथ शूरस्यापि शमी सुतः॥

प्रतिक्षत्रश्च शमिनः स्वयम्भोजस्तदात्मजः॥ ५१॥

The son of Vidūratha was Śūra, who was the father of gams. Pratikṣatra was the son of Śamī, and the son of Pratikṣatra was Svayambhoja, who was the father of Hṛdika.

हृदिकश्च स्वयम्भोजात्कृतवर्मा तदात्मजः॥

देवः शतधनुश्चैव शूराद्वै देवमीदुषः॥ ५२॥

The son of Hṛdika was Kṛtarma, the son of Śūra, the son of Vidūratha, were Deva, Śatadhanu, and Devamīduṣa.

दश पुत्रा मारिषायां वसुदेवादयोऽभवन्॥

पृथा च श्रुतदेवी च श्रुतकीर्तिः॥ ५३॥

राजाधिदेवो शूराच्च पृथां कुन्तेः सुतामदात्॥

सा दत्ता कुन्तिना पाण्डोस्तस्यां धर्मानिलेन्द्रकैः॥ ५४॥

Śūra had another wife named Mārīṣā who became the mother of five daughters named Prthā, Śrutadevā. Arutakīrti, Śrutāśrvā and Rājādhidevī and of two sons such as Vasudeva, etc. Prthā was filiated to Kuntīrāja who married her to Pāṇḍu.

युधिष्ठिरो भीमपार्थो नकुलः सहदेवकः॥

माद्र्यां नासत्यदस्त्राभ्यां कुन्त्यां कर्णः पुराऽभवत्॥ ५५॥

The God of Virtue begat on the person of Prthā, a son named Yudhiṣṭhira, while the Wind-God and Indra successively begot on her two sons named Bhīmasena and Arjuna. The king Pāṇḍu had another queen named Mādrī, who became the mother of two sons named Nakula and Sahadeva, begot on her person by the Aśvins Nasatya and Dasra. Kuntī had another son before marriage who was named Karp.

श्रुतदेव्या दन्तवक्त्रो जज्ञे वै युद्धदुर्मदः॥

सन्तर्द्दनादयः पञ्च श्रुतकीर्त्यसाञ्च कैकयात्॥ ५६॥

Śrutadevā was the mother of Dantavakra who was valiant in battles. The king of Kekaya begat on the person of Śrutakīrti five sons such as Śāntardhana. etc.

राजाधिदेव्यां जज्ञते विन्दश्चैवानुविन्दकः॥

श्रुतश्रवा दमघोषात्प्रजज्ञे शिशुपालकम्॥ ५७॥

Rājādhidevī had two sons named Vindhu and Anuvindhā. Damaghosa begat on the person of Śrutāśrevā a son named Śiśupāla.

पौरवी रोहिणी भार्या मदिरानकदुन्दुभेः॥

देवकीप्रमुखा भद्रा रोहिण्यां बलभद्रकः॥ ५८॥

Vasudeva had several wives named Pauravī. Rohinī, Madirā and Devakī, etc. Of these Rohinī became the mother of Balarāma.

साराणाद्यः शठश्चैव रेवत्यां बलभद्रतः॥

निशठश्चोल्मुकको जातो देवक्यां पट् च जज्ञिरे ॥ ५९॥

कीर्त्तिमांश्च सुषेणश्च ह्युदार्यो भद्रसेनकः॥

ऋजुदासोः भद्रदेवः कंस एवावधीच्च तान्॥ ६०॥

Balarāma begat on his wife Revatī several sons such as Sāraṇa, Śaṭha, Niṣaṭha, and Ulmaka, etc.

Devakī became the mother of six sons, who were named Kīrtimāna, Suśeṇa, Udarya, Bhadrasena, Ṛjudāsa, and Bhadradeva. King Kamsa destroyed all these six sons of Devakī.

संकर्षणः सप्तमोऽभूदष्टमः कृष्ण एव च।
षोडशस्त्रीसहस्राणि भार्याणाञ्चाभवन्हरेः ॥ ६१ ॥
रुक्मिणी सत्यभामा च लक्ष्मणा चारुहासिनी॥
श्रेष्ठा जाम्बवती चाष्टौ जज्ञिरेताः सुतान्बहून्॥ ६२ ॥

Saṁkarṣaṇa or Balarāma was the seventh son of Devakī, and Kṛṣṇa was her eighth. Kṛṣṇa had sixteen thousand wives, of whom Rukmiṇī, Satyabhāmā, Lakṣmaṇā Cāruhāsinī, and Jāmbavatī were the eight principal ones. Kṛṣṇa had a large family of sons by these wives.

प्रद्युम्नश्चारुदेष्णाश्च प्रधानाः साम्ब एव च॥
प्रद्युम्नदनिरुद्धोभूत्ककुथिन्यां महाबलः॥ ६३ ॥

Pradyumna, Cārudeṣṇa, and Sāmba were famous. Pradyumna begat on his wife Ratī a son of mighty prowess who was named Aniruddha.

अनिरुद्धात्सुभद्रायां वज्रो नाम नृपोऽभवत्॥
प्रतिबाहुर्वज्रसुतश्चारुस्तस्य सुतोऽभवत्॥ ६४ ॥

Aniruddha had by his wife Subhadrā. A son named Vajra. The son of Vajra was Prativāhu, and the son of Prativāhu was Caru.

वह्निस्तु त्वर्वसोर्वशे वह्नेर्भर्गोऽभवत्सुतः॥
भार्गाद्भानुरभूत्पुत्रो भानोः पुत्रः करन्धमः॥ ६५ ॥

Vahni was scion of the race of Turvasu. The son of Vahni was Bhārya, whose son was Bhīma, the father of Karandhama.

करन्धमस्य मरुतो द्रुह्योर्वशं निबोध मे।
द्रुह्योस्तु तनयः सेतुरारद्धश्च तदात्मजः॥ ६६ ॥
आरद्धस्यैव गान्धारो घर्मो गान्धारतोऽभवत्॥
घृतस्तु घर्मपुत्रोऽभूद्घर्मश्च घृतस्य तु॥ ६७ ॥
प्रचेता दुर्गमस्यैव अनोर्वशं शृणुष्व मे।
अनोः सभानरः पुत्रस्तस्मा कालञ्जयोऽभवत्॥ ६८ ॥

Karandhama's son was Maruta. Now hear me describe the race of Druhya. Druhya's son was Setu, whose son was Arandha, whose son was Gāndhāra, whose son was Gharma. The son of Gharma was Ghṛta, whose son was Durgama who was the father of Pracetā.

Now hear me describe the progeny of Anu, whose son was Svabhānara. The son of Svabhānara was kālañjaya.

कालञ्जयसात्सृज्येऽभूत्सृज्यात्तु पुरञ्जयः॥
जनमेजयस्तु तत्पुत्रो महाशालस्तदात्मजः॥ ६९ ॥
महामना महाशालादुशीनर इह स्मृतः॥
उशीनराच्छिबिर्जज्ञे वृषदर्भः शिवेः सुतः॥ ७० ॥

Kālañkaya's son was Śṛñjaya, whose son was Purañjaya. The son of Purañjaya was Janamejaya, whose son was Mahāśāla, who was the father of Mahāmanā better known by the appellation of Uśīnara. The son of Uśīnara was Śivī, whose son was Vṛṣadarbha.

महामनोजातितिक्षोः पुत्रोऽभूच्च रुषद्रथः॥
हेमो रुषद्र थाज्जज्ञे सुतपा हेमतोऽभवत्॥ ७१ ॥
बलिः सुतपसो जज्ञे ह्यङ्गवङ्गकलिकाः॥
अन्धः पौंड्रश्च बालेया ह्यनपास्तथाङ्गतः॥ ७२ ॥

Mahāmanā had another son named Titiks u whose son was Rudraratha. The son of Rudraratha was Hema, whose son was Sutapa, whose son was Bali. This Bali was the father of several sons who were called Aṅga, Varied, Kaliṅga, Andhra, and Paundra.

अनपानाद्विविरथस्ततो धर्मरथोऽभवत्॥
रोमपादो धर्मरथाच्चतुरंगस्तदात्मजः॥ ७३ ॥
पृथुलाक्षस्तस्य पुत्राश्चम्पोऽभूत्पृथुलाक्षतः॥
चम्पपुत्रश्च हर्यङ्गस्तस्य भद्ररथ सुतः॥ ७४ ॥

The son of Aṅga was Anapala, whose son was Diviratha, who was the father of Dharmaratha. The son of Dharmaratha was Lompāda, whose son was Caturaṅga, whose son was Pṛthulakṣya, who was the father of Campa. The son of Campa was Haryākṣa, whose son was Bhadraratha.

बृहत्कर्मा सुतस्तस्य बृहद्भानुस्ततोऽभवत्॥
बृहन्मना बृहद्भानोस्तस्य पुत्रो जयद्रथः॥ ७५ ॥
जयद्रथस्य विजयो विजयस्य धृतिः सुतः॥
धृतेर्धृतव्रतः पुत्रः सत्यधर्मा धृतव्रतात्॥ ७६ ॥
तस्य पुत्रस्त्वधिरथः कर्णस्तस्य सुतोऽभवत्॥ ७७ ॥

Whose son was Vṛhatkarma, who was the father of Vṛhadbhānu. The son of Vṛhadbhānu was Vṛhatmanā, whose son was Jayadratha,

whose son was Vijaya, who was the father of Dhṛti. The son of Dhṛti was Dhṛtavrata, whose son was Satyadharmā, whose son was Ādhiratha who was the father of Karṇa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे चन्द्रवंशवर्णनं
नामैकोनचत्वारिंशदुत्तरशततमोऽध्यायः ॥ १३९ ॥

अध्यायः १४० / Chapter 140

हरिरुवाच

जनमेजयः पुरोश्चाभून्नमस्युर्जनमेजयात् ॥
तस्य पुत्रश्चाभयदः सुद्युश्चाभयदादभत् ॥ १ ॥

Hari said :—The son of Puru was Janamejaya, whose son was Manuṣya, whose son was Ahayāda whose son was Śambhu, who was the father of Bahugati.

सुद्योर्बहुगतिः पुत्रः संजातिस्तस्य चात्मजः ॥
वत्सजातिश्च सञ्जातेः रौद्राश्च तदात्मजः ॥ २ ॥

The son of Bahugati was Samjāti, whose son was Vatsagati, who was the fattier of Raudrāśva.

ऋतेयुः स्थण्डिलेयुश्च कक्षेयुश्च कृतेयुकः ॥
जलेयुः सन्ततेयुश्च रौद्रश्च सुता वराः ॥ ३ ॥

Raudrāśva had several sons, who were named Rteyu. Sthaṇḍileyu, Kakṣeyu, Kṛteya, Jaleyu, and Santateyu.

रतिनार ऋतेयोश्च तस्य प्रतिरथः सुतः ॥
तस्य मेधातिथिः पुत्रस्तत्पुत्रश्चैनिलः स्मृतः ॥ ४ ॥

Of these the son of Rteyu was Ratinara, whose son was Pratiratha. The son of Pratiratha was Medhātithi whose son was Ainila.

ऐनिलस्य तु दुष्यन्तो भरतस्तस्य चात्मजः ॥
शकुन्तलायां संजज्ञे वितथो भरतादभूतः ॥ ५ ॥

The son of Ainila was Duṣyanta, who by his wife Śakuntalā, had a son named Bharata. The son of Bharata was Vitatha.

वितथस्य सुतो मन्युर्मन्योश्चैव नरः स्मृतः ॥
नरस्य संकृतिः पुत्रो गर्गो वै संकृतेः सुतः ॥ ६ ॥

Vitatha son was Manyu, whose son was Nara, whose son was Samkṛti, who was the father of Garga.

गर्गादमन्युः पुत्रो वै शिनिः पुत्रो व्यजायत ॥
मन्युपुत्रान्महावीर्यात्सुतोऽभवदुरुक्षयः ॥ ७ ॥

वृषसेनस्तु कर्णस्य पुरुवंशयाज्छणुष्व मे ॥ ७८ ॥

The son of Kama was Vṛṣasena. Now I shall describe the race of Puru.

The son of Garga was Amanyu, whose son was Mini. The mighty Nara, the son of Manyu had another son named Urukṣaya.

उरुक्षयात्रयरुणिर्व्यूहक्षत्राच्च मन्युजात् ॥
सुहोत्रस्तस्य हस्ती च अजमीढद्विमीढकौ ॥ ८ ॥

The son of Urukṣaya was Trayāruṇi, whose son was Vyuhakṣetra, whose son was Suhotra, who had three sons Hasti, Ajamiḥha and Dvimiḍa.

हस्तिनः पुरुमीढश्च कण्वोऽभूदजमीढतः ॥
कण्वान्मेधातिथिर्जज्ञे यतः काण्वायना द्विजाः ॥ ९ ॥

The son of Hasti was Purumida, and the son of Ajamiḍa was Kaṇva. Medhātithi sprang from this Kanva, who was the progenitor of the Kūṇvayanā clan of Brāhmaṇas.

अजमीढाद्वहदिषुस्तत्पुत्रश्च बृहश्चनुः ॥
बृहत्कर्मा तस्य पुत्रस्तस्य पुत्रो जयद्रथः ॥ १० ॥
जयद्रथाद्विभ्राजिच्च सेनजिच्च तदात्मजः ॥
रुचिराश्चः सेनजितः पृथुसेनस्तदात्मजः ॥ ११ ॥

Ajamiḍha had another son named Vṛhadiṣu, who was the father of Vṛhatdhanu. The son of Vṛhatdhanu was Vṛhatkarmā, whose son was Jayadratha, whose son was Viśvājī, whose son was Senajit, whose son was Rucirāśva, who was the father of Pṛthusena.

पारस्तु पृथुसेनस्य पारादद्वीपोऽभवन्नृपाः ॥
नृपस्य सुमरः पुत्रः सुकृतिश्च पृथोः सुतः ॥ १२ ॥

Puru was the son of Pṛthusena, whose son was Dvīpa, whose son was Samara. Pṛthusena had another son named Sukṛti.

विभ्राजः सुकृतेः पुत्रो विभ्राजादश्वहोऽभवत् ॥
कृत्यां तस्मादब्रह्मदत्तो विष्वक्सेनस्तदात्मजः ॥ १३ ॥

The son of Sukṛti was Vibhrāja, whose son was Aśvaha. The said Aśvaha had a son by this

wife Kṛti, named Brahmadata, whose son was Viṣvaksena.

यवीनरो द्विमीढस्य धृतिमांश्च यवीनरात्॥

धृतिमतः सत्यधृतिर्दृढनेमिस्तदात्मजः॥ १४॥

Dvimīḍha, the son of Suhotra had a son named Yāvina. The son of Yāvina was Dhṛtimāna, whose son was Satyadhṛti, whose son was Dṛḍhamuni.

दृढनेमेः सुपाश्वोऽभूत् सुपाश्वत्सन्नतिस्तथा॥

कृतस्तु सन्नतेः पुत्रः कृतादुग्रायुधोऽभवत्॥ १५॥

उग्रायुधाच्च क्षेम्योऽभूत्सुधीरस्तु तदात्मजः॥

पुञ्जयः सुधीराच्च तस्य पुत्रो विदूरथः॥ १६॥

The son of Dṛḍhamuni was Supārśva, whose son was Sannati. The son of Sannati was Kratu, whose son was Ugrāyudha, whose son was Kṣema, whose son was Sudhīra, whose son was Purañjaya, who was the father of Viduratha.

अजमीढान्नलिन्याञ्च नीलो नाम नृपोऽभवत्॥

नीलाच्छान्तिरभूत्पुत्रः सुशान्तिस्तस्य चात्मजः॥ १७॥

सुशान्तेश्च पुरुर्जातो ह्यर्कस्तस्य सुतोऽभवत्॥

अर्कस्य चैव हर्यश्चो हर्यश्चान्मुकुलोऽभवत्॥ १८॥

Ajamīḍha had a wife named Nalinī, who gave birth to Nīla. The son of Nīla was Śānti, whose son was Suśānti, whose son was Puru, whose son was Arka, whose son was Haryāśva, who was the father of Mukula.

यवीनरो वृहद्भानुः कम्पिल्लः सुञ्जयस्तथा॥

पांचालान्मुकुलाञ्ज्जे शरद्वान्वैष्णावो महान्॥ १९॥

This Mukula became the ruler of the country of Pāñcāla. He had five sons named Yuvanira, Vṛhadbhānu, Kāmpilla, Śrñjaya and Śaradvāna. This Śaradvāna was firmly devoted to Viṣṇu.

दिवोदासो द्वितीयोऽस्य ह्यहल्यायां शरद्वतः॥

शतानन्दोऽभवत्पुत्रस्तस्य सत्यधृतिः सतः॥ २०॥

Śaradvāna begat a son on Ahalyā, who was called Divodāsa, the second. Divodāsa had a son named Śātānanda. Satyadhṛti was the son of Śātānanda.

कृपः कृपी सत्यधृतेरुर्वश्यां वीर्यहानितः॥

द्रोणपत्नी कृपी जज्ञे अश्वत्थामानमुत्तमम्॥ २१॥

Satyadhṛti lost control over his senses at the sight of the nymph Urvaśī, and a son named Kṛpa and a daughter named Kṛpi were born out of his emitted seed. Kṛpi was married to Droṇācārya, and Aśvatthāmā was the fruit of this union.

दिवोदासान्मित्रयुश्च मित्रयोश्चयवनोऽभवत्॥

सुदासश्चयवनाञ्ज्जे सौदासस्तस्य चात्मजः॥ २२॥

The son of Divodāsa was Mitrāyu, whose son was Cyavana; whose son was Sudāsa, who was the father of Saudāsa.

सहदेवस्तस्यपुत्रः सहदेवान् सोमकः॥

जन्तुस्तु सोमकाञ्जो पृषतश्चापरो महान्॥ २३॥

The son of Saudāsa was Sahadeva, whose son was Somaka, who had two sons named Jantu and Pṛṣata.

पृषताद्वपदो जज्ञे धृष्टद्युम्नस्ततोऽभवत्॥

धृष्टद्युम्नाद्भक्तेतुर्ऋक्षोऽभूदजमीढतः॥ २४॥

The son of Pṛṣata was Drupada; through whom Dhṛṣṭadyumna came into being. The son of Dhṛṣṭadyumna was Dhṛṣṭaketu. The afore-said Ajamīḍha had a son named Rkṣa.

ऋक्षात्संवरणो जज्ञे कुरुः संवरणादभूत्॥

सुधनुश्च परीक्षिच्च जहृश्चैव कुरोः सुताः॥ २५॥

The son of Rkṣa was Samvaraṇa, who was the father of Kuru Sudhanu, Parīkṣit and Jahnu.

सुधनुषः सुहोत्रोऽभूच्चयवनोऽभूत्सुहोत्रतः॥

च्यवनात्कृतो जज्ञो तथोपरिचरो वसुः॥ २६॥

The son of Sudhanu was Suhotra, whose son was Cyavana, who was the father of king Kṛtaka. The son of Kṛtaka was Uparicayavas.

बृहद्रथश्च प्रत्यग्रः सत्याद्याश्च वसोः सुताः॥

बृहद्रथात्कुशाग्रश्च कुशाग्रादृषभोऽभवत्॥ २७॥

ऋषभात्पुष्यवांस्माञ्ज्जे सत्यहितो नृपः॥

सत्यहितात्सुधन्वाभूज्जहृश्च वा सुधन्वनः॥ २८॥

The father of Brhadratha, Pratyāgra, Satya and others. The son of Brhadratha was Kuśāgra, whose son was Rṣabha, whose son was Puṣpanābha, who was the father of king Satyāhita. The son of Satyāhita was Suddhanvā, whose son was Jahnu.

बृहद्रथाज्जरासन्धः सहदेवस्तदात्मजः॥
 सहदेवाच्च च सोमापिः सोमापेः श्रुतवान्सुतः॥ २९॥
 भीमसेनोऽग्रसेनौ च श्रुतसेनोऽपराजितः॥
 जनमेजयस्तथान्योऽभूज्जहोस्तु सुरथोऽभवत्॥ ३०॥

The said Br̥hadratha had another son named Jarāsandha. The son of Jarāsandha was Sahadeva, whose son was Somapi, who was the father of Bhīmasena, Ugrasena, Śrutasena and others. The abovesaid Jahnu had a son named Suratha.

विदूरथस्तु सुरथात्सार्वभौमो विदूरथात्॥
 जयसेनः सार्वभौमादावधीस्तदात्मजः॥ ३१॥

The son of Suratha was Vidūratha, whose son was Sārvabhauma, whose son was Jayasena, who was the father of Āvādhita.

अयुतायुस्तस्य पुत्रस्तस्य चाक्रोधनः सुतः॥
 अक्रो धनस्यातिथिश्च ऋक्षोऽभूदतिथेः सुतः॥ ३२॥

The son of Āvādhita was Ayutāyu, whose son was Akrodhana, whose son was Atithi, who was the father of R̥kṣa.

ऋक्षाच्च भीमसेनोऽभूद्वह्नीपा भीमसेनतः॥
 प्रतीपोऽभूद्वह्नीपाच्च देवापिस्तु प्रतीपतः॥ ३३॥
 शन्तनुश्चैव बाह्वकस्त्रयस्ते भ्रातरो नृपाः॥
 बाह्वीकात्सोमदत्तोऽभूद्भूरिभूरिश्रवास्ततः॥ ३४॥

The son of R̥kṣa was Bhīmasena, whose son was Dilīpa, whose son was Pratīpa, who was the father of Devāpi, Śantanu, and Vahlīka. Somadatta owes his paternity to King Vahlīka. The son of Somadatta was Bhūrī, whose sons were Bhūrīśrava and Śāla.

शलश्च शन्तनोर्भीष्मो गंगायां धार्मिको महान्॥
 चित्रांगदविचित्रौ तु सत्यवत्यान्तु शन्तनोः॥ ३५॥

Śantanu begot on the person of Gaṅgā, a son named Bhīṣma, who was noted for his piety.

The said Śantanu had two other sons named Citrāṅgada and Vicitravīrya.

भार्य्ये विचित्रवीर्य्यस्य त्वम्बिकाम्बालिके तयोः॥
 धृतराष्ट्रं च पाण्डुञ्च तद्वास्यां विदुरन्तथा ॥ ३६॥

Vicitravīrya had two wives named Ambikā and Ambālīkā. The holy Vyāsa begot on Ambikā, a son named Dhṛtarāṣṭra; on Ambālīkā, a son named Pāṇḍu; and on the person of a slave girl, a son named Vidura.

व्यास उत्पादयामास गान्धारी धृतराष्ट्रतः॥
 शतपुत्रं दुर्य्योधनाद्यं पाण्डोः पञ्च प्रजज्ञिरे॥ ३७॥

Dhṛtarāṣṭra had by his wife Gāndhārī, a hundred sons named Duryodhana, etc., while Pāṇḍu had five sons named Yudhiṣṭhira, etc.

प्रतिबिम्ब्यः श्रुतसोमः श्रुतकीर्तिस्तथार्जुनात्॥
 शतानीकः श्रुतकर्मा द्रौपद्यां पञ्च वै क्रमात्॥ ३८॥

By their common with Draupadī, Yudhiṣṭhira had a son named Prativindhya; Bhīma, a son named Śrutasoma; Arjuna, a son named Śrutakīrti. Nakula, a son named Śatānika; and Sahadeva, a son named Śrutakarmā.

यौधेयी च हिडिम्बा च कौशी चैव सुभद्रिका॥
 विजया वै रेणुमती पञ्चभ्यस्तु सुताः क्रमात्॥ ३९॥
 देवको घटोत्कचश्च ह्यभिमन्युश्च सर्वगः॥
 सुहोत्रो निरमित्रश्च परीक्षिदभिमन्युजः॥ ४०॥
 जनमेजयोऽस्य ततो भविष्यांश्च नृपाञ्छृणु॥ ४१॥

Yudhiṣṭhira and his five brothers had a number of wives; such as Yaudhayī, Hiḍimbā, Kauśī, Subhadrā, Vijayā and Renumati, who respectively became the mothers of Devaka, Ghaṭotkaca, Abhimanyu, Sarvaga, and Suhotra. Abhimanyu was the father of Parīkṣit, whose son was Janamejaya. Now hear nine enumerate the names of kings who came after Janamejaya.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे चन्द्रवंशवर्णनं
 नाम चत्वारिंशदुत्तरशततमोऽध्यायः॥ १४०॥

अध्यायः १४१ / Chapter 141

हरिरुवाच

शतानीको ह्यश्वमेधदत्तश्चाप्यधिसोमकः॥

कृष्णोऽनिरुद्धश्चाप्युष्णस्ततश्चित्ररथो नृपः॥ १॥

Hari said :—The son of Śatānīka was Aśamedhadatta, whose son was Adhisomaka, whose son was Kṛṣṇa, whose son was Aniruddha, whose son was Uṣaṇa, whose son was Citraratha.

शुचिद्रथो वृष्णिमांश्च सुषेणश्च सुनीथकः॥

नृचक्षुश्च मुखाबाणः मेधावी च नृपञ्जयः॥ २॥

The son of Citrarath was Śucidratha, whose son was Vṛṣṇimāna, whose son was Suśeṇa, whose son was Sunitha, whose son was Aricakṣu, whose son was Mukhāvāṇa, whose son was Medhāvī, who was the father of Jaya.

पारिप्लवश्च मुनयो मेधावी च नृपञ्जयः॥

बृहद्रथो हरिस्तिग्मो शतानीकः सुदानकः॥ ३॥

The son of Nṛpañjaya, Pāriplava, whose son was Sunaya, whose son was Medhāvī, who was the father of Nṛpañjaya, The son of this Nṛpañjaya was Hari, whose son was Tigma, whose son was Bṛhadratha, whose son was Śatānīka who was the father of Sudānaka.

उदानोऽह्निरश्चैव दण्डपाणिर्निमित्तकः॥

क्षेमकश्च ततः शूद्रः पिता पर्वस्ततः सुतः॥ ४॥

The son of Sudanaka was Udāna, whose son was Ahninara, whose son was Dantapāṇī, whose son was Mimittaka, whose son was Kṣemaka who was the father of Śūra.

बृहद्वलास्तु कथयन्ते नृपोश्चक्ष्वाकुवंशजाः॥

बृहद्वलादुरुक्षयो वत्सव्यूहस्ततः परः॥ ५॥

वत्सव्यूहात्ततः सूर्यः सहदेवस्तदात्मजः॥

बृहदश्वो भानुरथः प्रतीच्यश्च प्रतीतकः॥

मनुदेवः सुनाक्षत्रः किन्नरश्चान्तरिक्षकः॥ ६॥

Now hear me narrate the genealogy of princes, who would grace in future the life of Brhadbala of the race of Ikṣvāku. The son of Brhadbala would be Urukṣaya, whose son would be Vatsavyūha, whose son would be Vṛhadāśva, whose son would be Bhānuratha,

whose son would be Prativya, whose son would be Pratilaka, whose son would be Manudeva, whose son would be Sunakṣatra, whose son would be Kinnara, whose son would be Antariksaka.

सुपर्णः कृतजिच्चैव बृहद्भ्राजश्च धार्मिकः॥

कृतञ्जयो धनञ्जयः संजयः शाक्य एव च॥ ७॥

Antariksaka would beget Suparna, who would beget Kṛtajit who would beget the pious Bṛhadbhrajā, who would beget Kṛtañjaya, who would beget Dhanañjaya, who would beget Sañjaya, who would beget Śākya.

शुद्धोदनो बाहुलश्च सेनजित्क्षुद्रकस्तथा॥

सुमित्रः कुडवश्चातः सुमित्रान्मागधाञ्छणु॥ ८॥

Śākya would beget Śuddhodana, who would beget Bāhula, who would beget Senajit; who would beget Kṣudraka, who would beget Samitra, who would beget Kuḍava, who would beget Sumitra.

जरासन्धः सहदेवः सोमापिश्च श्रुतश्रवाः॥

अयुतायुर्निरमित्रः सुक्षत्रो बहुकर्मकः॥ ९॥

Now hear me narrate the genealogy of the princes of Magadha. The son of Jarāsandha was Sumāpi, whose son was Śrutaśravā whose son was Ayutāyu, whose son was Niramitra, whose son was Svakṣetra, whose son was Karmaka.

श्रुतञ्जयः सेनजिच्च भूरिश्चैव शुचिस्तथा॥

क्षेम्यश्च सुव्रतोधर्मः श्मश्रुलो दृढसेनकः॥ १०॥

सुमतिः सुबलो नीतो सत्यजिद्विश्वजित्तथा॥

इषुञ्जयश्च इत्येते नृपा बार्हद्रथाः स्मृताः॥ ११॥

The son of Karmaka was Śrutañjaya, whose son was Senajit, whose son was Bhūrī, whose son was Śuci, whose son was Kṣemya, whose son was Suvrata, whose son was Dharma, whose son was Śmaśrūma, whose son was Dṛḍhasenaka, whose son was Sumati, whose son was Suvala, whose son was Nita, whose son was Satyajit, whose son was Viśvajit, whose son was Iśuñjaya. All these princes were of the race of Vṛhadratha.

अधर्मिष्ठश्च शूद्राश्च भविष्यन्ति नृपास्ततः॥

स्वर्गीदिकृद्धि भगवान्साक्षान्नारायणोऽव्ययः॥ १२॥

After this, impious Sūdra kings, who would stick at nothing to gain their ends, would be the rulers of the world, and oppression, duplicity and falsehood would be the only recognised principles of state craft.

The eternal Nārāyaṇa, who suffers no change nor decay is the creator, protector and disintegrator of the cosmic Universe.

नैमित्तिकः प्राकृतिकस्तथैवात्यन्तिको लयः॥

याति भूः प्रलयं चाप्सु ह्यापस्तेजसि पावकः॥ १३॥

वायौ वायुश्च वियति त्वाकाशो यात्यहंकृतौ।

अहं बुद्धौ मतिर्जीवे जीवोऽव्यक्ते तदात्मनि॥ १४॥

This Pralaya or dissolution of the cosmos admits of being grouped under three different heads; such as, the Naimittika (accidental or contingent, and conditional); Prākṛtika (physical and cosmic); and lastly, Ātyantika (final, and without any chance of the re-integration and recombination of its molecules). The different categories of cosmic evolution will merge in one another in the inverse order of their enumeration, viz., the solids will dissolve into the liquids; the liquids

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भविष्ये राजवंशे नामैकचत्वारिंशदुत्तमोऽध्यायः॥ १४१॥

अध्यायः १४२ / Chapter 142

ब्रह्मोवाच

वंशादीन्यालमायास ह्यवतीर्णो हरिः प्रभुः॥

दैत्यधर्मस्य नाशार्थं वेदधर्मादिगुप्तये॥ १॥

Brahmā said :—The God Hari incarnated on earth and protected the seed of the Aryyas. His advent on this fleeting world was for the destruction of the kingdom of the Asuras and the propagation of the religion of the Vedas.

मत्स्यादिकस्वरूपेण त्ववतारं करोत्यजः॥

मत्स्यो भूत्वा हयग्रीवं दैत्यं हत्वाजिजकण्टकम्॥ २॥

वेदनानीय मन्वादीन्यालयामास केशवः॥

मन्दरं धारयामास कूर्मो भूत्वा हिताय च॥ ३॥

His several incarnation were in the forms of Fish, Tortoise, etc. The God Keśava incarnated himself as the Fish in the primordial ocean, carried the immutable Vedas on his

will be absorbed in the gaseous or the heat, the heat will die away in the ether, the ether will be merged in the etherine, the etherine, in the category of Ahaṁkāra (Egoism); the Ahaṁkāra in the principle of intellection, (Buddhitattva); the Intellection in the Self or Jīva, and the Jīva in the unmanifest Brahma.

आत्मा पेश्वरो विष्णुरेको नारायणो नरः॥

अविनाश्यपरं सर्वं जगत्स्वर्गादि नाशि हि॥ १५॥

Viṣṇu, the Soul of the Universe, is the only deathless Reality in the Universe, which makes itself patent in the shape of Nara Nārāyaṇa (the Divine Man). The universe is transient and illusory.

नृपादयो गता नाशमतः पापं विवर्जयेत्॥

धर्मं कुर्यात्स्थिरं येन पापं हित्वा हरिं व्रजेत्॥ १६॥

Many kings there had been in the world and many more will come and pass away as fitful shadows. There fore walk ye not in the piths of the unrighteous. Abjure sin and work out the purity of thought, for in such thoughts consists the salvation of a man and such thoughts lead to the blissful Hari.

back, killed the demon Hayagrīva, and protected the patriarch Manu and others.

क्षीरोदमथने वैद्यो देवो धन्वन्तरिर्हभूतत्॥

बिभ्रत्कमण्डलुं पूर्णममृतेन समुत्थितः॥ ४॥

Incarnated as a Tortoise, he carried the Mount Mandara on his back, were with the gods and demons churned the primordial ocean for ambrosia. As the fruit of that churning, Dhanvantarī, the first of the propounder of the medical science came out of its troubled waters, carrying the pitcher of divine ambrosia in his hand.

आयुर्वेदमथाष्टाङ्गं सुश्रुताय स उक्तवान्॥

अमृतं पाययामास स्त्रीरूपी च सुरान्हरिः॥ ५॥

Dhanvantarī related to Suśruta the science of Ayurveda with its eight subdivisions, and the God Hari, assuming the shape of a girl of

fascinating beauty, doled out the ambrosia to the gods.

अवतीर्णो वराहोऽर्थं हिरण्याक्षं जघन ह॥

पृथिवीं धारयामास पालयामास देवताः॥ ६॥

Incarnated as the Divine Boar, the God Hari killed the demon Hiranyākṣa, lifted up the submerged earth on his tusks from beneath the waters of the enshrouding ocean, and protected the gods and patriarchs.

नरसिंहोऽवतीर्णोऽथ हिरण्यकशिपु रिपुम्॥

दैत्यानिहतवान्वेदधर्मादीनभ्यपालभ्यत्॥ ७॥

Incarnated as the redoubtable Nṛsiṃha (halfman, half-lion), the God Hari destroyed the demon Hiranyakaśipu with his sinful allies, and vindicated the religion of the Vedas.

ततः परशुरामोऽभूज्जमदग्नेर्जगत्प्रभुः॥

त्रिःसप्तकृत्वः पृथिवीं चक्रम निःक्षत्रियां हरिः॥ ८॥

कार्तवीर्यं जघनाजौ कश्यपाय महीं ददौ॥

यागं कृत्वा महाबाहुर्महेन्द्रे पर्वते स्थितः॥ ९॥

After that, the lord of the universe was incarnated as Paraśurāma, a son of Jamadagni. For twenty-one times in succession he extirpated the race of the wicked Kṣatriyas, killed the dreadful Kārttavīryārjuna, made a gift of the whole earth to Kaśyapa, and finally settled himself on the summits of the Mount Mahendra.

ततोरामो भविष्युश्च चतुर्था दुष्टमर्दनः॥

पुत्रो दशरथाज्जज्ञे रामश्च भरतोऽनुजः॥ १०॥

लक्ष्मणश्चाथ शत्रुजो रामभार्या च जानकी॥

रामश्च पितृसत्यार्थं मातृभ्यो हितमाचरन्॥ ११॥

शृंगवेरं चित्रकूटं दण्डकारण्यमागतः॥

After that, the subduer of the wicked divided his divine self into four parts and came into the world as Rāma, Bharata, Lakṣmaṇa and Śatrughna, the four sons of king Daśaratha, Jānakī was the wife of Rāma, who, for flue good of his step mother Kaikeyī, and for the performance of a promise made her by his father, resorted, as a voluntary exile, to the forest of Daṇḍaka.

नासां शूर्पणखाशयच चित्त्वाथ खरदूषणम्॥ १२॥

हत्वा स राक्षसं सीतापहारिरजनीचरम्॥

रावणं चानुजं तस्य लङ्कापुर्व्या विभीषणम्॥ १३॥

Cut the nose of Śūpaṇakhā, killed the monsters Khara and Dūṣaṇa, and destroyed the dreadful Rāvaṇa, who had carried, away his wife Sītā.

रक्षोराज्ये च संस्थाप्य सुग्रीवहनुमन्मुखैः॥

आरुह्य पुष्पकं सार्द्धं सीतया पतिभक्त्या॥ १४॥

लक्ष्मणेनानुकूलेन ह्ययोध्यां स्वपुरीं गतः॥

राज्यं चकार देवादीन्यालयामास स प्रजाः॥ १५॥

धर्मसंरक्षणं चक्र ह्यश्वमेधादिकान्क्रतून्॥

सा महीपतिना रेमे रामेणैव यथासुखम्॥ १६॥

After the fall of Rāvaṇa, Rama installed Vibhīṣaṇa, a brother of Rāvaṇa, on the throne of his kingdom Laṅkā, and returned to his own capital in the aerial car, Puṣpaka, in the company of Hanūmāna, Sugrīva and his faithful Sītā. In the bliss of his consort's love, Rama ruled his kingdom for the good of his people and the gods, and performed a Horse-Sacrifice to commemorate his suzerainty over the earth.

रावणस्य गृहे सीता स्थिता भेजे न रावणम्॥

कर्मणा मनसा वाचा सा गता राघवं सदा॥ १७॥

पतिव्रता तु सा सीता ह्यनसूया यथैव तु॥

पतिव्रताया माहात्म्यं शृणु त्वं कथयाम्यहम्॥ १८॥

Sītā, though passed a long time in the house of Rāvaṇa, did not betray his lord either in deeds or thoughts. Sītā was as chaste as the virtuous Anasūyā, the beloved wife of Atri. Now hear me narrate the excellence of Sītā's chastity and the exalted station which virtuous and faithful wives occupy in the ecomy of the universe.

कौशिको ब्राह्मणः कुष्ठी प्रतिष्ठानेऽभवत्पुरा॥

तं तथा व्याधितं भार्या पतिं देवमिवार्चयत्॥ १९॥

Once on a time there lived in the city of Pratiṣṭhāna, a leper Brāhmaṇa whose name was Kauśika. His wife, who was firmly devoted to him, used to adore and worship her lord as god without even thinking for a moment that he was afflicted with such a foul and loathsome disease. But Kauśika was a cross and peevish husband, and never missed opportunities to

abuse his wife, who though often chastised, never ceased to pay him god-like veneration and love. One day, Kauśika took a fancy to visit a courtesan in the city, and expressed that desire to his wife. Whereupon she took him on her shoulders and safely carried him to that house of ill fame. Nor did she forget to take with her a considerable amount of money which the courtesan might ask of her nefarious trade.

निर्भर्त्सितापि भर्त्तारं तममन्यत दैवतम्॥
भर्त्रोक्ता सानयद्वेश्यां शुल्कमादाय चाधिकम्॥ २०॥
पथि शूले तदा प्रोतमचौरं चौरशङ्कया॥
माण्डव्यमतिदुःखार्त्तमन्धकारेऽथ स द्विजः॥ २१॥
पत्नीस्कन्धसमारूढश्चालयामास कौशिकः॥
पादावमर्णशङ्कुद्वौ माण्डव्यस्तमुवाच ह॥ २२॥
सूर्योदये मृतिस्तस्य येनाहं चालितः पदा॥
तच्छ्रुत्वा प्राह तद्भर्या सूर्या सूर्यो नोदयमेष्यति॥ २३॥

Now it happened that the Sage Māṇḍavya was then undergoing punishment on the top of a pointed mace, as he was unjustly sentenced by the authorities on a false charge of theft. The faithful wife, on her way to the house of the courtesan, touched with her feet the body of that afflicted sage, who, in his agony, cursed her with the pangs of widowhood on the break of day. The wife, on the other hand, forbade the Sun to rise in order that the curse of the Sage might not take effect. The Sun-God, overpowered by the energy of conjugal chastity, was afraid to show his face, and creation was enshrouded in a pall of darkness.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे दशावतारं नाम द्विचत्वारिंशदुत्तरशततमोऽध्यायः॥ १४२॥

अध्यायः १४३ / Chapter 143

ब्रह्मोवाच

रामायणमतो वक्ष्ये श्रुतं पापविनाशनम्॥
विष्णुनाभ्यञ्जतो ब्रह्मा मरीचिस्तत्सुतोऽभवत्॥ १॥
मरीचेः कश्यपस्तस्मद्रविस्तस्मान्मनुः स्मृतः॥
मनोरिष्वाकुरस्याभूद्वंशे राजा रघुः स्मृतः॥ २॥

Brahmājī said :—Now I shal tell you the story of Rāmāyaṇa which when heard destroys all the sins. Brahmā was born from

ततः सूर्योदयाभावाद भवत्सततं निशा॥
बहून्यब्दप्रमाणानि ततो देवा भयं ययुः॥ २४॥
ब्रह्माणं शरणं जग्मुस्तामूचे पद्मसम्भवः॥
प्रशाम्यते तेजसैव तपस्तेजस्वलेन वै॥ २५॥
पतिव्रताया महात्म्यान्नोदगच्छति दिवाकरः॥
तस्य चानु दयाद्भानिर्मर्त्यानां भवतां तथा॥ २६॥
तस्मात्पतिव्रतामत्रेणसूयां तपस्विनीम्॥
प्रसादयत वै पत्नी भानोरुदयकाम्मयया॥ २७॥

Ages past without the Sun in the sky. The frightened gods resorted to Brahma for help and advice. Brahma said, "It is the energy of chastity that has overpowered the energy of asceticism, and obstructed the advent of the Sun.

तैः सा प्रसादिता गत्वा ह्यनसूया पतिव्रता॥
कृत्वादित्योदयं सा च तं भर्त्तारमजीवयत्॥
पतिव्रतानसूयायाः सीताभूदधिका किल॥ २८॥

Go, ye gods, to Anasūyā, and she will plead, on your behalf, to the wife of Kauśika." The gods did as Dev were told to do. The gods propitiated Anasūyā, the grant Pativrad of that time. She was pleased and went to the wife of Kauśika to request her for the rise of the sun. and honoured by Anasūyā for piousness of Sun. The wife of Kauśika when requested by Anasūyā and promised that by the rise of the sun her husband will not die as cursed by Māṇḍava. Then there was Sūryodaya in the sky and her husband Kauśika was also alive. Sid was very much loved and honoured by Anasūyā for piousness of Sītā.

the lotus coming out of Viṣṇu's Nābhī and from Brahmā Mārīci was born. From Mārīci the son Kaśyapa was born and from him the sun and from him the Manu was born.

रघोरजस्ततो जातो राजा दशरथो बली॥
तस्य पुत्रास्तु चत्वारो महाबलपराक्रमाः॥ ३॥

From Manu Ikṣvāku was born and his decendent was Raghu. Raghu's son was Aja

and then king Daśaratha was born. He had four sons all very powerful.

कौसल्यायामभूद्रामो भरतः कैकयीसुतः॥
सुतौ लक्ष्मणशत्रुघ्नौ सुमित्रायां बभूवतुः॥४॥
रामो भक्तः पितुर्मातुर्विश्वासमित्रादवाप्तवान्॥
अस्त्रग्रामं ततो यक्षीं ताटकां प्रजघान ह॥५॥

Rāma was born from Kauśalyā and Kaikeyī gave birth to Bharata. Sumitrā gave birth to twins viz. Lakṣmaṇa and Śatrughna. Rāma was very much devoted to his parents. He was trained in secret missiles by Viśvāmitra. Then he killed a wicked Yakṣin Tāḍakā.

विश्वामित्रस्य यज्ञे वै सुबाहुं न्यवधीद्वली॥
जनकस्य क्रतुं गत्वा उपयेमेऽथ जानकीम्॥६॥
ऊर्मिलां लक्ष्मणो वीरो भरतो माण्डवीं सुताम्॥
शत्रुघ्नो वै कीर्त्तिमतीं कुशध्वजसुते उभे॥७॥

He gave protection to sage Viśvāmitra for performing yajña and he destroyed the power of demon Subāhu. Pleased by this Viśvāmitra took him to Mithilā to participate in dhanuṣ-yajña. Rāma being victorious married the daughter of Janaka. Lakṣmaṇa married Urmilā and Bharata was married with Māḍvī as well as Śatrughna was married to Śrutakīrti, both daughter of Kuśdhvaja then along with parents all the sons accompanied with their wives went to Ayodhyā and enjoyed the life. In between the maternal uncle of Bharata Yudhajita came to Ayodhyā and Bharata.

पित्रादिभिरयोध्यायां गत्वा रामादयः स्थिताः॥
युधाजितं मातुलञ्च शत्रुघ्नभरतौ गतौ॥८॥
गतयोर्नृपवर्योऽसौ राज्यं दातुं समुद्यतः॥
स रामाय तत्पुत्राय कैकेय्या प्रार्थितस्तदा॥९॥

And Śatrughna went with him to his Capital. In the meantime king Daśaratha decided. O appoint Rams as Yuvarāja of Ayodhyā to install his favourite Rāma as the Crown-Prince of his dominion, when his consort Kaikeyī asked him to send Rāma in exile for a period of fourteen years.

चतुर्दशसमावासो वनेरामस्य वाञ्छितः॥
रामः पितृहितार्थञ्च लक्ष्मणेन च सीतया॥१०॥

राज्यञ्च तृणवत्त्यक्त्वा शृङ्गवेरपुरं गतः॥
रथं त्यक्त्वा प्रयागञ्च चित्रकूटगिरिं गतः॥११॥

For the spiritual edification of his father, Rama renounced the kingdom as a thing of little consequence and went out as a voluntary exile, in the company of his beloved Sītā and Lakṣmaṇa, to the city of Śrīngabera. He renounced the use of his car, and travelled on foot to the city of Prayāga from whence he sojourned to the Mount of Citrakūṭa.

रामस्य तु वियोगेन राजा स्वर्गं समाश्रितः॥
संस्कृत्य भरतश्चागाद्राममाह बलान्वितः॥१२॥

King Daśaratha, in agony of separation and in bitter remorse for what he had done, died and ascended to heaven. Prince Bharata performed the funeral rites of his father Daśaratha, and then went to Rama with a large army to welcome him back to his kingdom and heritage.

अयोध्यान्तु समागत्य राज्यं कुरु महामते॥
स नैच्छात्पादुके दत्त्वा राज्याय भरताय तु॥१३॥

Rāma did not return to his capital, but gave his sandal to Bharata instead, to be installed on the throne of his kingdom as a royal insignia.

विसर्जितोऽथ भरतो रामराज्यमपालयत्॥
नन्दिग्रामे स्थितो भक्तो ह्ययोध्यां नाविशद्व्रती॥१४॥

Whereupon Bharata justly ruled the kingdom in the name of his sovereign Rāma. Thus dismissed by Rama, Bharata did not return to Ayodhya, but fixed his residence in the town of Nandigram, while Rāma thereafter sojourned to the hermitage of Atri from the Mount Citrakūṭa.

रामोऽपि चित्रकूटाच्च ह्यत्रेराश्रममाययौ॥
नत्वा सुतीक्ष्णं चागस्त्यं दण्डकारण्यमागतः॥१५॥
तत्र शूर्पणखा नाम राक्षसी चात्तुमागता॥
निकृत्य कर्णौ नासे च रामेणाथापवारिता॥१६॥

Thence having made obeisance to Sūtīkṣṇa and Agastya, Rāma entered the forest of Dandaka, where the Monstress Śūrpaṇakhā attempted to devour (Sītā). Rāma disgraced her by cutting her ears and clipping away her nose.

तत्प्रेरितः खरश्चागाहूषणस्त्रिशिरास्तथा॥
चतुर्दशसहस्रेण रक्षसान्तु बलेन च॥१७॥

Thus disfigured and insulted, Śūrpaṇakhā prevailed upon the Monsters Khara, Dūṣaṇa, and Trṣirā to attack Rāma simultaneously from three different sides. The three Raksasa heroes, with an army of fourteen thousand Rākṣasa soldiers drawn up in a battle array, attacked Rāma in battle.

रामोऽपि प्रेषयामास बाणैर्यमपुरञ्च तान्॥
राक्षस्या प्रेरितोऽभ्यागाद्रावणो हरणाय हि॥ १८॥

But Rāma with the help of his deadly shafts, consigned them all to the mansion of death. Rāvaṇa, through the investigation of this Rākṣaśī (Śūrpaṇakhā), resolved to carry away Sītā by fraud.

मृगरूपं स मारीचं कृत्वाग्रेऽथं त्रिदण्डधृक्॥
सीतया प्रेरितो रामो मारीचं निजघान ह॥ १९॥
प्रियमाणः स च ग्राह हा सीते ! लक्ष्मणेति च॥
सीतोक्तो लक्ष्मणोऽथाग्रामश्चानुदर्शन तम्॥ २०॥

And for that end, he despatched before him a Rākṣasa named Mārīca to lure away Rama in the forest in the magic guise of a golden stag. Site entreated Rama to chase the golden deer and to secure that golden query for her. Rama chased and killed that magic deer with his arrow, and the disguised Monster expired shouting, "Help, O Sītā, help, O Lakṣmaṇa!" Lakṣmaṇa importunated by Sītā, ran to the rescue of Rama, and beheld him in the forest.

उवाच राक्षसी माया नूनं सीता ह्येति सः॥
रावणोऽन्तरमासाद्य हृङ्गेनादाया जानकीम्॥ २१॥

Rama said, "O Brother, these are the wicked charms which the Rākṣasas practise in this dense and lonely forest, and surely they have carried away Sītā by fraud." In the meantime, Rāvaṇa appeared before the cottage of Rāma, and carried away the beloved bride of Rāma vainly struggling on his lap.

जटायुषं विनिर्भिद्य ययौ लङ्कां ततो बली॥
अशोकवृक्षच्छायायां रक्षितां तामधारयत्॥ २२॥

The mighty Jaṭāyu, the king of the birds, assailed the dark souled miscreant on the way, but Rāvaṇa was more than a match for him. So in the battle that ensued Rāvaṇa completely

detated the bird-king Jaṭāyu, and returned victor with his beautiful prize to his capital at Laṅka, and kept her well gurd in a shady garden of Aśoka trees.

आगत्य रामः शून्याञ्च पर्णशालां ददर्श ह॥
शोकं कृत्वाथ जानक्या मार्गणं कृत्वान्मभुः॥ २३॥

Rama and Lakṣmaṇa returned to their forestretreat, their hearts foreboding all sorts of dire mishaps, and found it lonely and deserted. Oh, the first stifled sobs of widowed love that almost broke the all-conquering soul is called *Pādadhā* of Rāma in their repression ! Lakṣmaṇa wept like a child in the first gloom of a dire calamity in which suspense metamorphises itself into a torrid noon of burning shame, and a robust stream of molten affection suddenly broke forth, in his heart, into a deathless volcano of vengeance of retaliation, for the consummation of which all eternity expanded its bloated bosom and hypothecated itself to the prospective realisation of that spiritual wrath.

Rāma and Lakṣmaṇa followed the rail of their stolen goddess-sombre and ominous like a summer thunder cloud.

जटायुषञ्च संस्कृत्य तदुक्तो दक्षिणां दिशम्॥
गत्वा सख्यं ततश्चक्रे सुग्रीवेण च राघवः ॥ २४॥

On and on they went, weary and footsore, and traversed many a mile of that sylvan solitude when they stumbled upon the wounded body of the brave though dying Jalayu. That gallant bird king narrated the whole history of Sītā's forcible carrying away by the benighted Rāvaṇa, and breathed his last in the presence of the divine brothers (Rāma and Lakṣmaṇa). They collected the cast off leaves and twigs of the forest, exhumed the dead body of the godly Jaṭāyu, performed the last earthly rites to his mortal remains, and trended their way to the South.

सप्त तालान्विनिर्भिद्य शेरणोनतपर्वणा॥
वालिञ्च विनिर्भिद्य किष्किन्ध्यायां हरीश्वरम्॥ २५॥

While there, Rāma entered into a friendly compact with Sugrīva, the brother of the

monkeyking Vali, and showed his skill in archery by shooting through the trunks of seven Tāla trees. Then he killed Vāli and made over the sovereignty of the monkey-land Kiṣkindhā to his brother Sugrīva.

सुग्रीवं कृतवान्नाम ऋश्यमूके स्वयं स्थितः॥

सुग्रीवः प्रेषयामास वानरान्यर्वतोपमान्॥ २६॥

सीताया मार्गणं कर्तुं पूर्वाद्याशासु सोत्सवान्॥

प्रतीचीमुत्तरां प्राचीं दिशं गत्वा समागताः॥ २७॥

दक्षिणान्तु दिशं ये च मार्गयन्तोऽथ जानकीम्

वनानि पर्वतान्द्वीपान्दनीनां पुलिनानि च॥ २८॥

And quartered himself with his beloved Lakṣmaṇa in the outskirts of the Mount Rṣyamūka. Then Sugrīva commissioned the leaders of his monkey-troops to search for Sītā in all directions, and the huge monkey-generals, with their bodies mountain high, went out north, south, east and west in quest of the sunny bride of the solar race. In vain did they search every stream or river bank, hill or dale, forest or hamlet, and at last while deliberating suicide in despair they saw Sampan.

जानकीन्ते ह्यपश्यन्तो मरणे कृतनिश्चयाः॥

सम्पातिवचनाञ्जात्वा हनुमान्कपिकुञ्जरः॥ २९॥

Hanūmān, the greatest of the monkey generals, having got the information from Sampan, leapt over the sea, which is hundreds of miles wide, wide, and forms the abode of monsters.

शतयोजनविस्तीर्णं पुप्लुवे मकरालयम्॥

अपश्यज्जानकीं तत्र ह्यशोकव निकास्थिताम्॥ ३०॥

भर्त्सितां राक्षसीभिश्च रावणेन च राक्षसा॥

भव भार्य्येति वदता चिन्तयन्तीञ्च राघवम्॥ ३१॥

He saw the lovely Jānakī imprisoned in the forest of Aśoka trees, chastised by its female guards who had been pressing her hard to share the bed of Rāvaṇa, and harshly rousing her up from her revery of Rāma's company.

अङ्गुलीयं कपिर्दत्त्वा सीतां कौशल्यमब्रवीत्॥

रामस्य तस्य दूतोऽहं शोकं मा कुरु मैथिलि॥ ३२॥

स्वाभिज्ञानञ्च मे देहि येन रामः स्वमरिष्यति॥

The monkey-general dropped down to Sītā the signet ring of Rams, and asked her about

her health. "Do not be dejected, O Maithilī," observed that gallant monkey, but rather give me something of yours which my master RĀMA might cherish as a sweet mement of love. Do nor be frightened, O Maithilī, for I am the servant of Rāma.

तच्छ्रुत्वा प्रददौ सीता वेणीरत्नं हनूमते॥ ३३॥

यथा रामो नयेच्छीघ्रं तथा वाच्यं त्वया कपे॥

तथेत्युक्त्वा तु हनुमान्वनं दिव्यं बभञ्ज ह॥ ३४॥

हत्वाक्षं राक्षसांश्चान्धन्वनं स्वयमागतः॥

Whereupon Sītā unfastened a jewel from her chignon, made it over to Hanūmān, and asked him to request Rāma to succour her immediately after his return to Rāma's residence (at Rṣyamūka). Hanūmāa gladly ascended to her request, and thereafter began to destroy the pleasure garden of Rāvaṇa, killing prince Akṣa and many a Rākṣasa soldier in the act.

सर्वैरिन्द्रजितो बाणैर्दृष्ट्वा रावणमब्रवीत्॥ ३५॥

रामदूतोऽस्मि हनुमान्देहि रामाय मैथिलीम्॥

A Brahmāstra cast by Indrajita hit him hard and left him a captive in the hands of Rākṣasas, who dragged him in fetters to the presence of Rāvaṇa. Hanūmān said, "I am a servant of Rāma. Return to him, O miscreant, his faithful Maithilī.

एतच्छ्रुत्वा प्रकुपितो दीपयामास पुच्छकम्॥ ३६॥

कपिञ्चलितलांगूलो लङ्कां महाबलः ॥

दग्ध्वा लङ्कां समायातो रामपार्श्वं स वानरः॥ ३७॥

Rāvaṇa, madly infuriated by these observations ordered to burn the tail of the monkey general, and Hanūmān, by wildly lashing his burning tail against the thatched roofs of Laṅkā, instantaneously set the whole city on fire. Having consumed Lanka with fire, then monkeygeneral returned to the side of Rāma and reported to him of his having eaten mango and of the general conflagration that broke out in Rāma through his own instrumentality.

जग्ध्वा फलं मधुवने दृष्ट्वा सीतेत्यवेदयत्॥

वेणीरत्नञ्च रामाय रामो लङ्कापुरीं ययौ॥ ३८॥

ससुग्रीवः स हनुमान्सांगदश्च सलक्ष्मणः॥
 विभीषणोऽपि सम्पाप्तः शरणं राघवं प्रति॥ ३९॥
 लङ्कैश्वर्येष्वभ्यषिञ्चद्रामस्तं रावणानुजम्॥
 रामो नलेन सेतुञ्च कृत्वाब्धौ चोत्तर तम्॥ ४०॥

He made over to him the head gem of Sītā, and Rāma with Lakṣmaṇa, Hanūmān and his monkey-army with its generals and officers, marched in the direction of Laṅkā.

Meanwhile Vibhīṣaṇa sighted by his brother Rāvaṇa, went over to Rāma's side and made a common cause with him. After that, Rāma caused a bridge to be built across the ocean with the help of the monkey-general Nala, and crossed over with his whole army and officers to the Isle of Laṅkā.

सुवेलावस्थितश्चैव पुरीं लङ्कां ददर्श ह॥
 अथ ते वानरा वीरा नीलांगदनलादयः॥ ४१॥
 धूम्रधूम्राक्षवीरेन्द्रा जाम्बवत्प्रमुखास्तदा॥
 मैन्दद्विविदमुख्यास्ते पुरीं लंकां बभञ्जिरे॥ ४२॥
 राक्षसांश्च महाकायान्कालाञ्जनचयोपमान्॥

He viewed the splendid prospect of the Island from the summit of the Hill Suvela, where he fixed his quarter for the day. Then the monkeygenerals Nīla, Aṅgada, Nala, Dhūma, Dhomrakṣa, Jāmbavāna, Muṇḍa, Dvividha and others set to demolish the fortifications of the city (Laṅkā) and killed many leaders of the Rākṣasa-army.

रामः सलक्ष्मणो हत्वा सकपिः सर्वराक्षसान्॥ ४३॥
 विद्युज्जिह्वश्च धूम्राक्षं देवान्तकनरान्तकौ॥
 महोदरमहापाश्रावितिकायं महाबलम्॥ ४४॥
 कुम्भं निकुम्भं मत्तञ्च मकराक्षं ह्यकम्पनम्॥
 प्रहस्तं वीरमुन्मत्तं कुम्भकर्णं महाबहम्॥ ४५॥

Rāma and Lakṣmaṇa destroyed, with the help of their monkey-army, many an eminent Rākṣasa hero of gigantic stature and black as the sable collyrium of death, such as Vidyut-jihvā, Dhūmrākṣa, Devāntaka, Narāntaka, Mahodara, Mahāpārśva, Atikāya, Kumbha, Nikumbha, Matta, Makarākṣa, and Akampana.

रावणिं लक्ष्मणोऽच्छिन्त ह्यस्त्राद्यै राघवो बली॥
 निकृत्य बाहुचक्राणि रावणन्तु न्यपातयन्॥ ४६॥

After that, Lakṣmaṇa defeated and killed in a single combat, the redoubtable Indrajita, and Rāma having severed with his arrows the twenty arms of Rāvaṇa, subsequently killed him in battle.

सीतां शुद्धां गृहीत्वाथ विमाने पुष्पके स्थितः॥
 सवानरः समायातो ह्ययोध्यां प्रवरां पुरीम्॥ ४७॥

Sītā gave ample proof of her chastity, and came unscathed out of an Ordeal of Fire. Sītā, thus purified by Fire, ascended the aerial car with her beloved consort, and the whole monkey-army, jubilant, and elated with victory, followed its gracious leader to his capital at Ayodhyā.

तत्र राज्यं चकाराथ पुत्रवत्पालयन्प्रजाः॥
 दशाश्वमेधानाहत्य गयाशरिसि पातनम्॥ ४८॥

Rāma ruled the country for eleven thousand years, and protected his subjects with paternal love and care. He undertook and accomplished the celebration of ten Horse Sacrifices in succession, and offered oblations to his departed manes at the shrine of Gayā-śirsa.

पिण्डानां विधिवत्कृत्वा दत्त्वा दानानि राघवः॥
 पुत्रौ कुशलवौ दृष्ट्वा तौ च राज्येऽभ्यपेचयत्॥ ४९॥
 एकादशसहस्राणि रामो राज्यमकारयत्॥
 शुत्रुघ्नो लवणं जज्ञे शैलूषं भरतस्ततः॥ ५०॥
 अगस्त्यादीनमुनीन्त्रत्वा श्रुत्वोत्पत्तिञ्च रक्षसाम्॥
 स्वर्गं गतो जनैः सार्द्धमयोध्यायस्थैः कृतार्थकः॥ ५१॥

He was blessed with two sons named Lava and Kuśa. It was in his reign that the holy Sage Bharata first organised dramatic performances, and Śatrughna killed the demon Lavaṇa. Rāma heard the origin of the Raksasas narrated to him by the holy Agastya. Having made over the sovereignty to his sons Lava and Kuśa, Rāma made his exit from the world at the close of a glorious though chequered life, dedicated exclusively to the furtherance of good therein.

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचारकाण्डे रामायणवर्णनं
 नाम त्रिचत्वारिंशदुत्तरशततमोऽध्यायः॥ १४३॥

अध्यायः १४४ / Chapter 144

ब्रह्मोचाव

हरिवंशं प्रवक्ष्यामि कृष्णमाहात्म्यमुत्तमम्॥
 वसुदेवात्तु देवक्यां वासुदेवो बलोऽभवत्॥ १॥
 धर्मादिरक्षणार्थाय ह्यधर्मादिविनष्टये॥
 कृष्णः पीत्वा स्तनौ गाढं पूतनामनयत्क्षयम्॥ २॥

Brahmā said :—Now I shall narrate the family history of Hari which teems with the his sanctified exploits of Kṛṣṇa. Vasudeva begot Kṛṣṇa and Baladeva on the person of Devakī for the edification on the righteous and annihilation of the wicked. The eternal God was incarnated on this mortal globe in the shape of Kṛṣṇa. The Monstress Pūtānā was engaged by the tyrant Kāṁsa to put an end to his life, in infancy, with the pretext of suckling him.

शकटः परिवृत्तोऽथ भग्नौ च यकमलार्जुनो॥
 दमितः कालियो नागो धेनुको विनिपातितः॥ ३॥

But Kṛṣṇa sucked her poisoned nipples with a force that verily killed her on the spot. The mighty prowessed Kṛṣṇa overturned the cardemon, felled the two tree-monsters named Yamala and Arjuna, and destroyed the serpent Kālīya and the moster Dhenuka.

धृतो गोवर्द्धनः शैल इन्द्रेण परिपूजितः॥
 भारावतरणं चक्रे प्रतिज्ञां कृतवान्हरिः॥ ४॥
 रक्षणायार्जुनादेश्च ह्यरिष्टादिर्निपातितः॥
 केशी विनिहतो दैत्यो गोपाद्याः परितोषिताः॥ ५॥

At this time, he supported the mount Govardhana on the tip of his finger, and was honoured and worshipped by the God Indra for this exploits. He relieved this sinful earth of its weight of sin, and pledged himself to protect the five sons of Pāṇḍu in their days of trouble and distress. The demon Ariṣṭa fell an easy victim to his prowess, and he cheered the Gopas and Gopa-maidens of Bṛndāvṇan by slaying the monster Keśī.

चाणूरो मुष्टिकोमल्लः कंसो मञ्जान्निपातितः॥
 रुक्मिणीसत्यभामाद्याः ह्यष्टौ पत्न्यो हरेः पराः॥ ६॥
 षोडश स्त्रीसहस्राणि ह्यन्यान्यासन्महात्मनः॥

He dragged do the demon Kāṁsa from the platform, and killed the wrestlers Cāṇūra, Muṣṭika and Malla, who guarded the person of that detestable tyrant.

Kṛṣṇa had eight principal wives, such as Rukmīṇī, Satyabhāmā, etc., besides a seraglio of sixteen thousand other wives.

तासां पुत्राश्च पौत्राद्याः शतशोऽथ सहस्रशः॥ ७॥
 रुक्मिण्याञ्चैव प्रद्युम्नो न्यवधीच्छंवरञ्च यः॥
 तस्य पुत्रोऽनिरुद्धोऽभूदुषाबाणसुतापतिः॥ ८॥

By them he got hundreds, and thousands of sons and grandsons. By Rukmīṇī he' had a son named Pradyumna, who killed the demon Śambara. The son of Pradyumna was Aniruddha, who married Use, the daughter of king Bona.

हरिशंकरयोर्यत्र महायुद्धं बभूव ह॥
 बाणबाहुसहस्रञ्च बाहुद्वयं ह्यभूत्॥ ९॥

There ensued a deadly conflict between Kṛṣṇa and the God Śaṅkara, when the elopement of Uṣā with Aniruddha was detected and made known to the world. Kṛṣṇa cut down the thousand army of king Bāṇa with the exeption of two.

नरको निहतो येन पारिजातं जहार यः॥
 बलश्च शिशुपालश्च हतश्च द्विविदः कपिः॥ १०॥

Once upon a time, he killed the demon Naraka and carried the flower Pārijāta from the garden of heaven. Śiśupāla, Bala, and the monkey, named Dvibida, were also among the victims, who fell at the stroke of his mighty discus.

अनिरुद्धादभूद्वज्रः स च राजा गते हरौ॥
 सान्दीपनिं गुरुञ्चक्र सपुत्रञ्च चकार सः॥
 मथुरायां चोग्रसेनं पालनं च दिवौकसाम्॥ ११॥

The son of Aniruddha was Vajra, who become the king of Mathura, when Kṛṣṇa as translated to heaven. In order to please his preceptor Sandīpani, Kṛṣṇa brought back the soul of his son from the mansion of death, and

brought back to life the son of that holy sage.
For the furtherance of the divine cause, he

installed Ugrasena as king on the throne of
Mathurā.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे हरिवंशवर्णनं
नाम चतुश्चत्वारिंशदुत्तरशततमोऽध्यायः ॥ १४४ ॥

अध्यायः १४५ / Chapter 145

ब्रह्मोवाच

भारतं संप्रवक्ष्यामि भारवतरणं भुवः॥

चक्रे कृष्णो युध्यमानः पाण्डवादिनिमित्ततः॥ १ ॥

Brahmā said :—Now hear me narrate the story of the Mahābhārata. It is so called (Bhārata) from the fact of Kṛṣṇa's espousing the cause the Pāṇḍavas in battle, for relieving the earth of its weight of sin (Bhubhāra).

विष्णुनाभ्यञ्जतो ब्रह्मा ब्रह्मपुत्रोऽत्रिरत्रितः॥

सोमस्ततो बुधस्तस्मादिलायां च पुरुरवाः॥ २ ॥

Brahmā sprang out of the lotus navel of Hari. The son of Brahma was Atri. The son of Atri was the Moon-God, and in the line that sprang from him was born Purtra.

तस्यायुस्तत्र वंशेऽभूद्ययातिर्भरतः कुरुः॥

शन्तनुस्तस्य वंशेऽभूदंगायाम् शन्तनोः सुतः॥ ३ ॥

Purūravā begot on the nymph Urvaśī a son, named Āyu. Yayāti, Bharata, Kuru, and Śantanu were of the race of Āyu. The divinely wise Bhīṣma was the son of Śantanu by his wife Gang.

भीष्मः सर्वगुणैयुक्तो ब्रह्मवैवर्त्तपारगः॥ ४ ॥

शन्तनो सत्यवत्यां च द्वौ पुत्रौ संबभूवतुः॥

चित्रांगदन्तु गन्धर्वः पुत्रं चित्राङ्गदोऽवधीत्॥ ५ ॥

This Śantanu had two other sons named Citrāṅgada and Vicitravīrya by his wife Satyawatī. This Citrāṅgada was killed in battle by a Gandharva of the same name.

अन्यो विचित्रवीर्योऽभूत्काशीराजसुतापतिः॥

विचित्रवीर्यं स्वयंते व्यासततत्क्षेत्रतोऽभवत्॥ ६ ॥

The second son Vicitravīrya married Ambikā and Ambālikā, the daughters of the king of Kāśī. After the death of Vicitravīrya, the holy Vyāsa begot sons on the wives of Vicitravīrya.

धृतराष्ट्रोऽम्बिकापुत्रः पाण्डुरम्बालिकासुतः॥

भुजिष्यायान्तु विदुरो गान्धार्या धृतराष्ट्रतः॥ ७ ॥

दुर्योधनप्रधानास्तु शतसंख्या महाबलाः॥

पाण्डोः कुन्त्याञ्जमाद्यां च पञ्च पुत्राः प्रजज्ञिरे॥ ८ ॥

युधिष्ठिरो भीमसेनो ह्यर्जुनो नकुलस्तथा॥

सहदेवश्च पञ्चैते महाबलपराक्रमाः॥ ९ ॥

Ambikā became the mother of Dhṛtarāṣṭra; Ambālikā, of Pāṇḍu; and Bhujisya of Vidura. Dhṛtarāṣṭra had a hundred sons by his wife Gāndhārī such as Duryodhana, etc., while the five sons who were begotten on Kuntī and Mādri, the two wives of Pāṇḍu, were Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva.

कुरुपाण्डवयोर्वैरं दैवयोगाद्बभूव ह॥

दुर्योधनेनाधीरेण पाण्डवाः समुपद्रुताः॥ १० ॥

By a preordination of fate there sprang up a bitter animosity between the Kurus (sons of Dhṛtarāṣṭra) and the Pāṇḍvas (sons of Pāṇḍu). Duryodhana, a man of fickle temperament and unstable principles, was not slow to devise means for harrasing the Pāṇḍavas.

दग्धा जतुगृहे वीरास्ते मुक्ताः स्वधियामलाः॥ ११ ॥

He attempted to kill them by burning them down in a house of shellac.

ततस्तदेकचक्रायां ब्राह्मणस्य निवेशने॥

विचिशुस्ते महात्मनो निहत्य बकराक्षसम्॥ १२ ॥

The guileless Pāṇḍavas, saved through the merit of their faith and innocence, sojourned to the village of Ekacakrā, and took shelter in the house of a Brāhmaṇa. These mighty Pāṇḍavas stayed for a while in the house of that Brāhmaṇa, and while there, the redoubtable Bhīmasena killed the monster Baka.

ततः पाञ्चालविषयेद्रौपद्यास्ते स्वयंवरम्॥

विज्ञाय वीर्यशुल्कान्ता पाण्डवा उपयेमिरे॥ १३ ॥

Thence they went to the country of Pāñcāla and married Draupadī, the princess of that country, whose hands had to be on by a competition in skilful archery, and by showing matchless proficiency in that art.

द्रोणभीष्मानुमत्या तु धृतराष्ट्रः समानयत्॥

अर्द्धराज्यं ततः प्राप्ता इन्द्रप्रस्थे पुरोत्तमे ॥ १४॥

In the meantime, Dhṛtarāṣṭra, who had been prevailed upon by Bhīṣma and Droṇa to grant them the sovereignty of half the kingdom called the Pāṇḍavas over to his capital, and installed them as kings in the city of Indraprastha.

राजसूयन्ततश्चक्रुः सभां कृत्वा यतव्रताः॥

अर्जुनो द्वारवत्यान्तु सुभद्रां प्राप्तवान्प्रियाम्॥

वासुदेवस्य भगिनीमनुमत्या मुरद्विषः॥ १५॥

Then the self-controlled Pāṇḍavas caused a splendid pavilion to be raised at Indraprastha, and there they celebrated the Rājasūya sacrifice. At Dwārakā, Arjuna wedded his bride Subhadrā, the sister of Kṛṣṇa, and secured the friendship of that great personage, who stood by him as his staunchest ally all through life.

नन्दिघोषं रथं दिव्यमनेर्धनुरनुत्तमम्॥

गाण्डीवं नाम तद्विव्यं त्रिषु लोकेषु विश्रुतम्॥

अक्षयान्सायकांश्चैव तथाभेद्यञ्च दशनम्॥ १६॥

From the Fire-God Arjuna obtained a car named Nandīghoṣa, the invincible bow named Gāṇḍīva, the inexhaustible quiver, and a suit of unpierceable armour.

स तेन धनुषा वीरः पाण्डवो जातवेदसम्॥

कृष्णद्वितीयो बीभत्सुरतर्पयत वीर्यवान्॥ १७॥

नृपान्दिविजये जित्वा रत्नान्यादाय वै ददौ॥

युधिष्ठिराय महते भ्रात्रे नीतिविदे मुदा॥ १८॥

युधिष्ठिरोऽपि धर्मात्मा भ्रातृभिः परिवारितः॥

जितो दुर्योधनेनैव मायाद्यूतेन पापिना॥

कर्णदुःशासनमते स्थितेन शकुनेर्मते॥ १९॥

With Kṛṣṇa as his second, and with the help of this invincible bow, Arjuna was able to appease the hunger of the Fire-God. In his campaigns of worldconquest, Arjuna defeated many kings, and made over their treasures to his brother Yudhiṣṭhira, the master of politics

and statecraft. In a fraudulent game of dice, Duryodhana managed to win all that belonged to Yudhiṣṭhira, and, through the machination of the evil-souled Karna and Śakunī, persuaded him to continue the play, pledging a residence incognito for one year out of an exile of twelve as his stake.

अथ द्वादश वर्षाणि वने तेपुर्महत्तपः॥

सद्यौम्या द्रौपदीषष्ठा मुनिवृन्दाभिसंवृताः॥ २०॥

Yudhiṣṭhira lost this last stake, and went out as a voluntary exile in the company of his faithful and devoted brothers -and their beloved Draupadī, Dhaumya and a concourse of other holy sages.

ययुर्विराटनगरं गुप्तरूपेण संश्रिताः॥

वर्षमेकं महाप्राज्ञा गोग्रहातमपालयन्॥ २१॥

ततो याताः स्वकं राष्ट्रं प्रर्थयामासुरादृताः॥

पञ्चग्रामानर्द्धराज्याद्वीरा दुर्योधनं नृपम्॥ २२॥

For one year they lived incognito in the house of the king of Virāt, serving as cowherds and menials in his household. After one year, they declared themselves, and asked for their moiety of the country, or a proprietary right in only five villages in its stead, which Duryodhana, in an evil hour and through the machination of his evilgrained courtiers, refused to grant.

नाप्तवन्तः कुरुक्षेत्रे युद्धञ्चक्रुर्बलान्विताः॥

अक्षौहिणीभिर्दिव्याभिः सप्तभिः परिवारिताः॥ २३॥

एकादशभिरुद्युता युक्ता दुर्योधनादयः॥

आसीद्युद्धं संकुलं च देवासुररणोपमम्॥ २४॥

The five brothers, thus insulted and ousted of their legitimate birthright, began to collect troops and secure powerful allies. With an army of seven Akṣauhiṇīs of soldiers they met Duryodhana at the head of eleven Akṣauhiṇīs at the field of Kurukṣetra. So there ensued a cruel and dreadful war between the Kurus and the Pāṇḍavas similar to the one that was waged by the gods against the demons of yore.

भीष्म सेनापतिरभूदादौ दौर्योधने बले॥

पाण्डवानां शिखंडी च तयोर्युद्धं बभूव ह॥

शस्त्राशस्त्रिं महाघोरं दशरात्रं शराशरि॥ २५॥

Bhīṣma was the leader of Duryodhana's forces just as the hostilities commenced, while the armies of the Pāṇḍavas were led by Śikhaṇḍī.

Śikhaṇḍī chose out Bhīṣma the commandant of the Kaurava-forces as his opponent in battle, which lasted for ten consecutive days, the archers posted against archers, and swordsmen and spearmen picked against soldiers similarly equipped as themselves.

शिखण्ड्यर्जुनबाणैश्च भीष्मः शरशतैश्चितः॥
उत्तरायणमावीक्ष्य ध्यात्वा देवं गदाधरम्॥ २६॥
उक्त्वा धर्मान्बहुविधास्तर्पयित्वा पितृन्बहून्॥
आनन्दे तु पदे लीनो विमले मुक्तकित्विषे॥ २७॥

Bhīṣma, pierced through and through by the arrows of Śikhaṇḍī and Arjuna, saw that the swun had just then entered the summer solstice, and having meditated upon the divine self of the macebearing Deity and discoursed on many a topic of ethical and political philosophy, propitiated his departed Manes with suitable oblations; and the spirit of that brave and righteous soldier, who had never swerved from truth in his life, joyfully abandoned its earthly tenement and merged itself in that infinite joy, knowledge and purity, which the wise men worship as the Supreme Brahma.

ततो द्रोणो ययौ योद्धुं धृष्टमेन वीर्यवान्॥
दिनानि पञ्च तद्युद्धमासीत्परमदारुणम्॥ २८॥
यत्र ते पृथिवीपाला हताः पार्थेन संगरे॥
शोकसागरमासाद्य द्रोणोऽपि स्वर्गमाप्तवान्॥ २९॥

Then Droṇa the preceptor of the race of Kuru, took up the command of the Kaurava's army, and went out to fight the valiant Dhrstadyumna, the commander of the Pāṇḍava's troops. For five days the battle reged furious and undecided, and many gallant chiefs fell on both the sides like sear leaves before the winter wind. Droṇa sadly dejected by the news of his son's death, fell an easy victim to the sword thrusts of Dhrstadyumna.

ततः कर्णो ययौ योद्धुर्जुनेन महात्मना॥
दिनद्वयं महायुद्धं कृत्वा पार्थास्त्रसागरे॥
निमग्नः सूर्यलोकन्तु ततः प्राप स वीर्यवान्॥ ३०॥

After that, Karna became the leader of the Kuru's forces, and picked out Arjuna as his opponent in battle. For two days the battle raged furious, and victory oscillated between the banners of the Kurus and the Pāṇḍavas. At last, Kāma, tossed about like a weed in the seathing sea of Arjuna's arrows, breathed his last and entered the region of the Sun-God.

ततः शल्यो ययौ योद्धुं धर्मराजेन धीमता॥
दिनाद्धेन हतः शल्यो बाणैर्ज्वलनसन्निभैः ॥ ३१॥

After that, Śalya, was elected commander of the Kuru's forces and fell at the hands of Yudhiṣṭhira at the middle of the day of battle.

दुर्योधनोऽथ वेगेन गदामादाय वीर्यवान्॥
अभ्यधावत वै भीमं कालान्तकयमोपमः॥ ३२॥

Then Duryodhana, mad with despair and ignominy, club in hand, towards the redoubtable Bhīmasena, like the God of Death bent on stifling out the life of Time and Space.

अथ भीमेन वीरेण गदया विनिपातितः॥
अश्वत्थामा गतो द्रौणिः सुप्तसैन्यं ततो निशि॥ ३३॥

But the redoubtable Bhīmasena proved too much of a match for him and killed him quick with one stroke of his deadly club.

After that, Aśvatthāmā, the son of Droṇa, determined to storm the Pāṇḍava's camp by surprise at night, and to annihilate the Pāṇḍava-army while peacefully lulled in the lap of sleep.

जवान् बाहुवीर्येण पितुर्वधमनुस्मरन्॥
धष्टद्युम्नं जघानाथ द्रौपथेयांश्च वीर्यवान्॥ ३४॥

Bent on avenging the death of his father Droṇa, he stealthily entered the Pāṇḍava's camp, and brooding over the death of his illustrious progenitor, he severed with his sword the heads of Dhrṣṭadyumna and the five sons of Draupadī.

द्रौपद्यां रुद्धमानायामश्वत्थाम्नः शिरोमणिम्॥
ऐषिकास्त्रेण तं जित्वा जग्राहार्जुन उत्तमम्॥ ३५॥

Arjuna, maddened by the agonising wailings of Draupadī, took the fugitive miscreant a captive, and cut out of his (Aśvatthāmā's) head the famous gem with the means of his Aiṣika-weapon.

युधिष्ठिरः समाश्वास्य स्त्रीजनं शोकसंकुलम्॥

स्नात्वा सन्तर्प्य देवांश्च पितृन्थ पितामहान्॥ ३६॥

Yudhiṣṭhira consoled the widows of the killed warriors and performed funeral obsequies in honour of his departed friends, relations and cognates.

आश्वासितोऽथे भीष्मेण राज्यञ्चैवाकरोन्महत्॥

विष्णुमीजेऽश्वमेधेन विधिवद्वक्षिणावतां॥ ३७॥

राज्ये परीक्षितं स्थाप्य यादवानां विनाशनम्॥

श्रुत्वा तु मौसले राजा जप्त्वा नामसहस्रकम्॥ ३८॥

Yudhiṣṭhira, consoled and advised by Bhīṣma in his last moments, ascended the throne, and ruled the kingdom according to the injunctions of the Scriptures. He propitiated the God Viṣṇu by celebrating a Horse-Sacrifice, and having heard of the annihilation of the race of Yādava by that cursed club, made over the sovereignty to his grandson Parikṣita, and ascended to the region of Viṣṇu in the company of his brother, while repeating the sacred named of that Deity.

विष्णोः स्वर्गं जगामाथा भीमाद्यैर्भ्रातृभिर्युतः॥

वासुदेवः पुनर्बुद्धः संमोहाय सुरद्विषाम्॥ ३९॥

After that, for the furtherance of the divine good, as well as for the punishment of the wicked and elevation of the righteous, the God Vasudeva was incarnated on earth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भारतादिवर्णनं
नाम पञ्चचत्वारिंश दुत्तरशततमोऽध्यायः॥ १४५॥

अध्यायः १४६ / Chapter 146

धन्वन्तरिरुवाच

सर्वरोगनिदानञ्च वक्ष्ये सुश्रुत तत्त्वतः॥

आत्रेयाद्यैर्मुनिवैर्यथा पूर्वमुदीरितम्॥ १॥

Dhanvantarī said :—O Suśruta, now I shall deal with the nosology pathology, pathogeny and symptomology of all the diseases as related by the holy Atreya to the sages of yore.

रोगः पाप्मान्वरो व्याधिर्विकारो दुष्ट आमयः॥

यक्ष्मातङ्गुदा बाधाः शब्दाः पर्यायवाचिनः॥ २॥

The terms *Roga*, *Pāpma*, *Jvara*, *Vyādhi*, *Vikāra*, *Duṣṭam*, *Amaya*, and *Yakṣmā* are the synonyms of disease.

कल्किर्विष्णुश्च भविता शंभल ग्रामके पुनः॥

अश्वारूढोऽखिलाँल्लोकांस्तदा भस्मीकरिष्यति॥ ४०॥

Viṣṇu will in carnated again as Kalki in Śambhal village, He ride on a white horse and will destroy the ill-doers.

देवादीनां रक्षणाय ह्यधर्महरणाय च॥

दुष्टानाञ्च वधार्थाय ह्यवतारं करोति च॥ ४१॥

He comes down on earth, at intervals of centuries and in the shape of man, to chastise the wrong-doers and to set right the path of truth and piety.

यथा धन्वन्तरिर्वशे जातः क्षीरोदमन्यने॥

देवादीनां जीवनाय ह्यायुर्वेदमुवाच ह॥ ४२॥

विश्वामित्रसुतायैव सुश्रुताय महात्मने॥

भारतांश्चावतारांश्च श्रुत्वा स्वर्गं व्रजेन्नरः॥ ४३॥

In the twentieth Manvantara (age of the twentieth Manu), he sprang out, in the guise of Dhanvantarī, of the ocean of milk, as it was churned by the gods and demons for the divine ambrosia, and taught the science of life (Medical Science) to Suśruta, the son of Viśvāmitra. He, who bears of the genesis (evolution) of this grand idealist and his adjunct ideas, goes to heaven after death.

निदानं पूर्वरूपाणि रूपाण्युपशयस्तथा॥

संप्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम्॥ ३॥

The five essential categories in respect of a disease may be described as its (Nidānam) pathology (lit., exciting factors), preliminary or incubative stage (Pūrvarūpa), manifestation of characteristic indications (Rūpa), amelioration (Upaśaya), location (Samprāpti), Diagnosis (Vijñānam).

निमित्तहेत्वायतनप्रत्ययोत्थानकारणैः ॥

निदानमाहुः पर्यायैः प्राग्रूपं येन लक्ष्यते॥ ४॥

उत्पित्सुरामयो दोषविशेषेणानधिष्ठितः॥

लिङ्गमव्यक्तमल्पत्वाद्वाधीनां तद्यथायथम्॥ ५॥

Reason, cause pathogney, exciting factors are the synonyms of the term Nidānam. The stage in which an uncertain kind of *malaise* is complained of by the patient in the absence of any particular characteristic triad of any given disease, is called its incubative stage, which points to the certain genesis of the disease but does not furnish any clue to its name and character. Manifestation (Rūpa) of a disease indicated the stage in which its distinguishing, and characteristic traits or symptoms become patent.

तदेव व्यक्तां यातं रूपमित्यभिधीयते॥

संस्थानं व्यञ्जनं लिङ्गं चिह्नमाकृतिः॥६॥

The terms Samsthānam (fixity), Viñjam (distinctive traits), Liṅgam (differentiating features), and Lakṣaṇam (symptoms) are the synonyms or Rūpam.

हेतुव्याधिविपर्यस्तविपर्यस्तार्थकारिणाम्॥

औषधान्नविहाराणामुपयोगं सुखावहम्॥७॥

Upaśaya signifies the amelioration of the morbid diatheses in a particular disease, effected with the help of drugs which are contrary in character to the esse of the disease, or are contrary in virtue to its exciting causes, or are contrary both to the esse of the disease and its exciting factors, or are similar in character to the esse of the disease (pathogenetic principle), or are similar in virtues to its exciting factors, or are similar both to the esse of the disease and the elements that favour its genesis, or with the help of proper diet and conduct.

विद्यादुपशयं व्याधेः स हि सात्त्व्यमिति स्मृतः॥

विपरीतोऽनुपशयो व्याध्यसात्त्व्येतिसंज्ञितः॥८॥

यथा दुष्टेन दोषेण यथा चानुविपर्यस्तम्॥

निर्वृत्तिरामयस्यासौ संप्राप्तिरभिधीयते॥९॥

The genesis or appearance of a disease in a particular part of the human body, either through the upward, downward, oblique, or transverse movement of the morbid principles, such as the deranged nerve force (Vāyu), defective metabolism (Pittam), or disordered secretory or excretory process (Kapham) concerned in the case and determining location

of the disease, is called its Samprapti (Pathogeny). The terms Agati, and Jati are the synonyms of Samprapti. The contrary of amelioration is called aggravation, disease or incongeniality.

संख्याविकल्पप्राधान्यबलकालविशेषतः॥

सा भिद्यते यथात्रैव वक्ष्यन्तेऽष्टौ ज्वरा इति॥१०॥

The mode of this pathogeny differs according to the nature of the prevailing season of the year and the number, nature, strength, predominance, or neutrality of the different morbid principles involved in the case. The genesis of the eight different types of fever owing to the varied strength, and several or combined actions of the three morbid principles of Vāyu, Pittam and Kapham, may be cited as an example of the foregoing dictum. The number of types into which a disease may be divided, or which is usually detected in practice, is called its Sāṅkhyā (number).

दोषणां समवेतानां विकल्पोऽंशकल्पना॥

स्वातन्त्र्यपारतन्त्र्याभ्यां व्याधेः प्राधान्यमादिशेत्॥११॥

The relative pre-ponderance of any of the pathogenic principles involved in a disease, is called its Vikalpa. The virulence or serious character of a disease is proportionate to the combined or several actions of the morbid principles acting as its exciting factors. The relative virulence or strength of a disease should be ascertained with a due regard to its pathology, and the import of its indications, etc.

हेत्वादिकात्स्न्यावयवैर्बलाबलविशेषणम्॥

नक्तंदिनाद्धभुक्तांशैर्व्याधिकालो यथामलम्॥१२॥

Deliberations as to the aggravation or manifestation of a disease whether in day or night, or whether before or after a meal, or during summer or winter, etc., help the determination of its periodicity (Kāla Nirūpaṇam).

इति प्रोक्तो निदानार्थः स व्यासेनोपदेक्ष्यते॥

सर्वेषामेव रोगाणां निदानं कुपिता मलाः॥१३॥

Thus we have briefly described the outlines of pathogeny (Nidānam), etc., which shall be more elaborately described later on.

तत्प्रकोपस्य तु प्रोक्तं विविधाहितसेवनम्॥
अहितस्त्रिविधो योगस्त्रयाणां प्रागुदाहृतः॥ १४॥

A vareity of injudicious conduct tends to enrage the fundamental organic principles of Vāyu, Pittam and Kapham.

तिक्तोषणकषायाम्लरूक्षाप्रमितभोजनैः॥
धावनोदीरणनिशाजगरात्युच्चभाषणैः॥ १५॥
क्रियाभियोगभीशोकचिन्ताव्यायाममैथुनैः॥
ग्रीष्माहोरात्रभुक्त्यन्ते प्रकुप्यति समीरणः॥ १६॥

Ingestion of a large quantity of hot, astringent acid, pungent, and parchifying articles of fare, heavy meals, or voracious eating, running, climbing, lifting, loud-talking, night keeping, vigorous and energetic action, fright, mental and physical labour, and sexual intercourse are the factors, which enrage or aggravate the bodily Vāyu, which becomes spontaneously aggravated in summer and after meals, and at the close of the day or night.

पित्तं कट्वमलतीक्ष्णोष्णकटुक्रोधविदाहिभिः॥
शरन्मध्याह्नरात्र्यर्द्धविदाहसमयेषु च॥ १७॥

Ingestion of pungent, acid, sharp, hot, fetid, or indigestible articles of food, and indulgence in irascible feelings are the factors which tend to enrage the Pittam, which becomes spontaneously aggravated in Śarat (months of Kārika and Agrahāyana according to the Ayurvedic calender), at the middle part of the day or night, as well as when the food undergoes an acid reaction in the stomach after digestion (Videha).

स्वादुम्ललवणस्त्रिगुर्वभिष्यन्दिशीतलैः॥
आस्यास्वजसुखीर्णदिवास्वप्नादिबृंहणैः॥ १८॥
प्रच्छर्दनाद्ययोगेन भुक्तान्नस्याप्यजीर्णकैः॥
पूर्वाह्णे पूर्वरात्रे च श्लेष्मा वक्ष्यामि सङ्क्रान्॥ १९॥

Ingestion of sweet, acid, saline, demlucent, heavy (of digestion) and cold articles of fare, as well as of those which increase the humidity

of the System, a long sitting at one place, want of sleep, day-sleep, and indigestion are the factors, which tend to enrage the Kapham, which becomes spontaneously aggravated in spring (Baiśākha and Jyeṣṭha), in the forepart of the day or night, and immediately after eating or vomiting

मिश्रीभावात्समस्तानां सन्निपातस्तथा पुनः॥
संकीर्णाजीर्णविषमविरुद्धाद्यशनादिभिः॥ २०॥
व्यापन्नमद्यपानीयशुष्कशकाममूलकैः ॥
पिण्याकमृत्युवसरपूतिशुष्ककृशमिषैः ॥ २१॥
दोषत्रयकरैस्तैस्तैस्तथान्परिवर्ततः ॥
धातोर्दुष्टात्पुरो वातादिग्रहवेशाविप्लवात्॥ २२॥

Now I shall discourse on the combination of the deranged Vāyu, Pittam and Kapham. Ingestion of insufficient, indigestible, irregular and incompatible meals, use of stab wine, dried potherbs, green radish, and fetid or dry fish, sudden change of food and drink, contrary or unnatural seasons, exposure to the east wind, sudden change of one's mode of living, partaking of raw, uncooked food accumulation of phlegm in the body, malignant influence exerted by one's natal star, false dealings and evil doings, nongratification of any mental or bodily hankering.

दुष्टामानैरति श्लेष्मग्रहैर्जन्मक्षपीडनात्॥
मिथ्यायोगाच्च विविधात्पापानाञ्च निषेवणात्॥
स्त्रीणां प्रसववैषम्यात्तथा मिथ्योपचारतः॥ २३॥
प्रतिरोगमिति क्रुद्धा रोगविध्यनुगामिनः॥
रसायनं प्रपद्याशु दोषा देहे विकुर्वन्ते॥ २४॥

And the puerperal conditions of women are the factors, which help the combination and concerted action of the deranged Vāyu, Pittam and Kapham. In each disease, the Vāyu, Pittam and Kapham produce chemical changes in the blood according to the nature of the disease they give rise to and their characterestic symptoms.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सर्वरोग निदानं
नाम षट्चत्वारिंशदुत्तरशततमोऽध्यायः॥ १४६॥

अध्यायः १४७ / Chapter 147

धन्वन्तरिरुवाच

वक्ष्ये ज्वरनिदानं हि सर्वज्वरविबुद्धये॥

ज्वरो रोगपतिः पाप्मा मृत्युराजोऽशनोन्तकः॥

क्रुद्धक्षाध्वरध्वंसिरुद्रोर्ध्वनयनोद्भवः ॥ १॥

Dhanvantari said :—Now I shall describe the Nidānam of fever, with the help of which a fever of whatsoever type may be correctly diagnosed. The terms, the lord of diseases, the sinful one, the lord of death, the devourer, and the finisher are the synonyms of fever.

तत्सन्तापो मोहमयः सन्तापात्मापचारजः॥

विविधैर्नामभिः क्रूरो नानायोनिषु वर्तते॥ २॥

Sprung from the upper eye of the wrathful and insulted Rudra in the sacrifice which was celebrated by Dakṣa, this dreadful and sinful disease attacks all species of animals, through their injudicious conduct. Unconsciousness heat and delirium being its principal characteristics.

पाकलो गजेष्वभितापो

वाजिष्वलर्कः कुक्कुरेषु ॥

इन्द्रमदो जलदेष्वप्सु नीलिका

ज्योतिरोषधीषु भूम्यामूषरो नाम॥ ३॥

Manifest in the body of an elephant, it is called Pākala. The type of fever which is peculiar to the horse, is called Abhitāpa. In dogs, it is called Alarka; in clouds, it is called Indramada; in water, Nilika; in cereals, Oṣadhi; in soil, Usara.

हृत्लासश्छर्दनं कापः स्तंभः शैत्यं त्वगादिषु॥

अंगेषु च समुद्भूताः पिडकाश्च कफोद्भवाः॥ ४॥

The type due to the action of the deranged Kapham, is marked by nausea, vomiting, cough, numbness of the body, coldness of the skin, and appearance of rashes or eruptions on the body.

काले यथास्वं सर्वेषां प्रवृत्तिर्वृद्धिरेव वा॥

निदानोक्तानेष्वपश्यो विपरीतोपशयिता॥ ५॥

As birth, growth, and death are natural to all created beings, so aggravation and

amelioration are natural to all types of fever. Indigestion with a non-relish for food.

अरुचिश्चाविपाकश्च स्तंभालस्यमेव च॥

हृद्वाहश्च विपाकश्च तन्ना चवालस्यमेव च॥

वस्तिर्विमर्दानयोदोषणामप्रवर्तनम् ॥ ६॥

लालाप्रसेको हृत्लासः क्षुन्नाशो रसदं मुखम्॥

स्वच्छमुष्णगुरुत्वञ्च गात्राणां बहुमूत्रता॥

न विजीर्णं न च म्लानिर्ज्वरस्यसामस्यलक्षणम्॥ ७॥

Numbness of the body, lassitude, a burning sensation in the region of the heart, restlessness (the patient finding no relief in any position whatsoever), non-evacuation of stool and other deranged principles, salivation nausea, loss of appetite, tasteful moisture in the mouth, heat and gloss of the skin, heaviness of the body, constant urination, and natural fulness of the body, are the symptoms, which mark the type known as Āma-Jvara, (i.e., the stage in which the deranged humours have not been digested or resolved).

क्षुक्षामता लघुत्वं च गात्राणां ज्वरमार्दवम्॥

दोषप्रवृत्तिरष्टाहानिरामज्वरलक्षणम् ॥ ८॥

Rousing of the appetite, lightness of the limbs, abatement of the bodily temperature, and evacuation of the contents of the bowels after the eighth day of the attack, are the indications, which show that the deranged humours have been digested or have undergone resolution.

यथा स्वलिङ्गं संसर्गे ज्वरसंसर्गजोऽपि वा॥

शिरोर्त्तिमूर्च्छावमिदेहदाहकण्ठास्यशोषारुचिपर्वभेदाः॥

उनिद्रता संप्रमरोहमर्षा जुंभातिवक्त्रं पवनात्सपित्तात्॥ ९॥

Symptoms, which are peculiar to the several deranged humours combinedly mark the type of fever which is the product of their concerted action. Headache, swooning, vomiting with a burning sensation in the body and parchedness of the throat, aching pain in the joints, insomnia, fright, horriification, yawning and delirium, are the symptoms which characterise the type of fever due to the combined action of the

deranged Vāyu (nerve-force) and Pittam (metabolism).

तापहान्य रुचिपर्वशिरोरुक्छीवनश्वसनकासविवर्णाः॥
शीतजाड्यतिमिरभ्रमितन्द्रा श्लेष्मवातनितज्वरलिंगम्॥ १०॥

Small heat, with a non-relish for food, pain in the joints and headache, low breathing, cough, and discolouring of the skin are the indications of the type due to the combined action of the deranged Vāyu and Śleṣmā (Kapham).

शीतस्तम्भस्वेददाहाव्यवस्था-

स्तृष्णाकासः श्लेष्मापित्तप्रवृत्तिः॥

मोहस्तन्द्रालिपततिक्तास्यताच

ज्ञेयं रूपं श्लेष्मपित्तज्वरस्य ॥ ११॥

Fitful shivering, numbness of the body, perspiration with a burning sensation of the body, thirst, restlessness, vomiting of mucous and bilious matter, stupefaction, drowsiness, clamminess and a bitter taste in the mouth, are the indications of the type due to the combined action of the deranged Pittam and Kapham.

सर्वजो लक्षणैः सर्वैर्दाहोऽत्रा च मुहुर्मुहुः॥

तदुच्छीतं महानिद्रा दिवा जागरणं निशि॥ १२॥

सदा वा नैव निद्रा महास्वेदो हि नैव वा॥

गीतनर्तनहास्यादिः प्रकृतेहाप्रवर्तनम्॥ १३॥

साश्रुणी कलुषे रक्ते भुग्ने लुलितपक्ष्मणी॥

अक्षिणी पिण्डिकापाश्र्वशिरःपर्वस्थिरुग्मः॥ १४॥

All the symptoms combinedly mark the type which is due to the concerted action of the deranged Vāyu, Pittam, and Kapham in addition to the following specific ones, viz., alternate fits of shivering and burning sensation in the body vertigo, sleepy in the day, sleeplessness in the night, constant sleepiness or complete insomnia, excess or absence of perspiration, singing, dancing, laughing, stoppage of the natural functions of the organs, with sunk, redshot, watery eyes, and drooping eyelids, accumulation of gritty wax at the corner of the eyes.

सस्वनौ सरुजौ कर्णौ महाशीतौ हि नैव वा॥

परिदग्धा खरा जिह्वा गुरुस्त्रस्तांगसन्धिता॥ १५॥

छीवनं रक्तपित्तस्य लोटनं शिरसोऽतितृट्॥

कोष्ठानां श्यावरक्तानां मण्डलानां च दर्शनाम्॥ १६॥

हृदयथा मलसंसर्गः प्रवृत्तिर्वाल्पशोऽति वा॥

स्निग्धास्यता बलभ्रंशः स्वरसादः प्रलापितः॥ १७॥

Pain at the head, sides, joints and calves of the legs, vertigo, ringing in the ears, pain, violent shivering or absence of shivering, sooty colour of the tongue which becomes as black as charcoal and rough as that of a cow, heaviness and looseness of the joints, vomiting of bloody or blood-streaked bile, rolling or tossing about of the head, violent unquenchable thirst, eruptions of warts or circular rushes on the skin, pain at the heart, purging or scanty evacuations of stool, glossiness of the face, prostration of strength, loss of voice, delirium, deep heavy somnolence, and a croaking or wheezing sound in the throat.

दोषपाकश्चिरं तन्द्रा प्रततं कण्ठकूजनम्॥

सन्निपातमभिन्यासं तं ब्रूयाच्च हतौजसम्॥ १८॥

The type which is marked by the foregoing symptoms is called Abhinyāsa Sannipāta. It destroys the principle of Ojas in the body (protoplasmic cells).

वायुना कण्ठरुद्धेन पित्तमन्तः सुपीडितम्॥

व्यवायित्वाच्च सौक्ष्माच्च बहिर्माणं प्रपद्यते॥

तेन हारिद्रनेत्रत्वं सन्निपातोद्भवे ज्वरे॥ १९॥

In the Sannipātika type of fever, the deranged Vāyu produces the constriction of the throat, and the deranged Pittam consumes the vital principle of the organism. The deranged Pittam, on account of its expansive character, finds an outlet through, and tinges the conjunctival with its own characteristic colour (yellow). Hence the yellowness of the eyes in a case of Sannipātika fever.

दोषे विवृद्धे नष्टेऽग्नौ सर्वसंपूर्णलक्षणः॥

सान्निपातज्वरोऽसाध्यः कृच्छ्रासाध्यस्ततोऽन्यथा॥ २०॥

A case of Sannipātika fever in which the deranged Vāyu, Pittam and Kapham, being extremely aggravated, impair the digestive heat and thereby help the full development of all its characteristic symptoms, proves incurable.,

अन्यत्र सन्निपातोत्थं यत्र पित्तं पृथक् स्थितम्॥

त्वचि कोष्ठे च वा दाहं विदधाति पुरोऽनु वा॥ २१॥

In all other events, a Sannipātika fever can be made amenable to medicine only with the greatest difficulty. There is a different type of Sannipātika fever in which the deranged Pittam, separately enraged and aggravated, gives rise to a burning sensation in the skin and the stomach (lit., the abdominal cavity) the burning sensation coming on either with the commencement of with the abatement of the paroxysm, and being first experienced either in the stomach or in the skin.

तद्वद्वातकफे शीतं दाहादिर्दुस्तरस्तयोः ॥
शीतादौ तत्र पित्तेन कफे स्यन्दितशोषिते॥ २२॥

Similarly, the aggravated Vāyu and Kapham produce rigor in Sannipātika fever, which being preceded by a burning sensation in the body indicates an unfavourable prognosis and is more dangerous of the said two types.

पित्ते शान्तेऽथ वै मूर्च्छा मदस्तृष्णा च जायते॥
दाहादौ पुनरन्तेषु तन्द्रालस्ये वमिः क्रमात्॥ २३॥

Somnolence, langour and vomiting manifest themselves in succession at the close of the paroxysm, which is ushered in with a shivering sensation.

आगन्तरभिघाताभिषंगशापाभिचारतः ॥
चतुर्था तु कृतः स्वेदो दाहाद्यैरभिघातजः॥ २४॥

Fevers caused by the effects of a hurt or a blow, or contracted through any foul contagion, or engendered through the potency of any spell, magic, or incantation, as well as those which are due to burns or scalds, are usually grouped under the traumatic head of fevers and owe their origin to extrinsic causes.

श्रमाच्च तस्मिन्यवनः प्रायो रक्तं प्रदूषयन्॥
सव्यथाशोकवैवर्ण्यं सरुजं कुरुते ज्वरम्॥ २५॥
ग्रहावेशौषधिविषक्रोधभीशोककामजः ॥ २६॥
अभिषंगग्रहोऽप्यस्मिन्नकस्माद्वासरोदने ॥
ओषधीगन्धजे मूर्च्छा शिरोरुग्मथुः क्षयः ॥ २७॥
विषान्मूर्च्छातिसारश्च श्यावता दाहकृद्भ्रमः॥

Extreme fatigue or exhaustion brings on a type of fever in which the enraged and aggravated Vāyu affects the vascular process

of the organism, and produces pain, swelling and discolouring of the skin. Anger, fright bereavement, passion of love, exhalations of poisonous drugs, dusts of flowers, narcotics and the baneful influence cast by malignant planets may engender types of fever, which may be grouped under the traumatic head, and in which the patient laughs, weeps or raves like a maniac in succession. The type of fever caused by the odours or exhalations of any drug or cereal is marked by headache, vomiting, epileptic fits and wasting, etc., while the one, due to the effects of any poison, develops dysentery, epileptic fits, vertigo with a yellowish black colour of the skin, and a burning sensation in the body.

क्रोधात्कम्पः शिरोरुक्च प्रलापो भयशोकजे॥ २८॥
कामोद्भ्रमोऽरुचिर्दाहो ह्रीनिद्राधीधृतिक्षयाः॥

Palsy and pain in the head are the symptoms, which mark the case of fever due anger, while delirium and palsy characterise the one due to the conjoint effects of fright and rage. Fever, which has its origin in the ungratified sexual desire, develops such symptoms as loss of consciousness or absent-mindedness, with somnolence, impatience, shyness, and a non-relish for food.

ग्रहादौ सन्निपातस्य रूपादौ मरुतस्तयोः॥ २९॥
कोपात्कोपेऽपि पित्तस्य यौ तु शापाभिचारजौ॥
सन्निपातज्वरौ घोरौ तावत्सह्यतमौ मतौ॥ ३०॥

In fever due either to the influence of malignant stars, or to the concerted action of the three morbid principles of Vāyu, Pittam and Kapham (Sannipāta) both the Vāyu and the Pittam of the organism are simultaneously enraged. The types of Sannipātika fever caused through the dynamics of a curse or an incantation, are simply unbearable in their intensity.

तन्त्राभिचारिकैर्मन्त्रैर्दूयमानञ्च तप्यते॥
पूर्वञ्चेतस्ततो देहस्ततो विस्फोटदिग्भ्रमैः॥ ३१॥
सदाहमूर्च्छाग्रस्तस्य प्रत्यहं वर्द्धते ज्वरः॥
इति ज्वरोऽष्टथा दृष्टः समासादिद्विविधस्तु सः॥ ३२॥

In case of spell-originated fever the patient should be basked in the glare of the sacrificial fire (Homāgni) into which libations of clarified butter should be cast by reciting the Abhichāra. The two last named types of fever are ushered in by the appearance of a large crop of bilious eruptions on the skin, great restlessness, fainting fits, and the absence of any distinctive knowledge regarding the different quarters of the heaven. The patient tosses about in the bed in intense agony, and the heat goes on increasing day after day. Thus the premonitory symptoms of the eight forms of fever have been briefly described.

शारीरो मानसः सौम्यस्तीक्ष्णोर्बहिराश्रयः॥

प्राकृतो वैकृतः साध्योऽसाध्यः सामो निरामकः॥ ३३॥

All types of fever are either mental or physical, superficial or affecting the deeper principles of the organism, and mild or virulent. Similarly they may be grouped under two broad subdivisions such as mature or immature, and Epidemic or sporadic.

पूर्वं शरीरे शारीरे तापो मनसि मानसे॥

पवनैर्योगवाहित्वाच्छीतं श्लेष्मयुते भवेत्॥ ३४॥

दाहः पित्तयुते मिश्रं मिश्रेऽन्तःसंश्रये पुनः॥

A paroxysm of bodily fever first affects the body, whereas it first invades the mind in a case of the mental type. In cases of fever due to the action of the deranged Kapham (cold or catarrhal fever), the deranged Vāyu, in conjunction with the deranged Kapham, produces rigor and horripilation, whereas the combination of the deranged Pittam in such cases is witnessed as the burning sensation in the body.

ज्वरेऽधिकं विकाराः स्युरन्तः क्षोभो मलग्रहः॥ ३५॥

बहिरेव बहिर्वेगे तापोऽपि च स साधितः॥

वर्षाशरद्वसन्तेषु वाताद्यैः प्राकृतः क्रमात्॥ ३६॥

Contrary symptoms such as hyperperaxia with loose motions of the bowels are manifest in a case of Sannipātika fever only on account of the simultaneous derangement of the different morbid principles of the body of a

contrary character. In cases of Vahirīṅga Sannipāta all the symptoms are restricted to the external or superficial principles of the organism and therefore they become fully patient.

वैकृतोऽन्यः स दुःसाध्यः प्रायश्च प्राकृतोऽनिलात्॥

वर्षासु मारुतो दुष्टः पित्तश्लेष्मान्वितं ज्वरम्॥ ३७॥

The organic Vāyu becomes deranged during the rainy season (Bhādra and Āśvin), the Pittam in autumn (Kārtika and Agrahāyana), and Kapham in spring (Phālguna and Caitra) Hence a case of fever which is due to the deranged Vāyu is said to be natural when it breaks out in the rainy season. Similarly, case of Pitaja or Kaphaja fever breaking out in autumn or spring are said to be natural.

कुर्याच्च पित्तं शरदि तस्य चानुचरः कफः॥

तत्प्रकृत्या विसर्गाच्च तत्र नानशनाद्भयम्॥ ३८॥

In fever due to the action of the deranged Pittam and which breaks out in autumn, the Kapham lies subordinate to the deranged Pittam. Accordingly the patient may be safely advised to fast in the case of fever which is due to the concerted action of the deranged Pittam and Kapham.

कफो वसन्ते तमपि वातपित्तं भवेदनु॥

बलवत्स्वल्पदोषेषु ज्वरः साध्योऽनुपद्रवः॥ ३९॥

In spring, the deranged and aggravated Kapham, in conjunction with the deranged Vāyu and Pittam, gives rise to a type of fever in which the two last named morbid principles of the body remain subordinate to the enraged Kapham.

सर्वथा विकृतिज्ञाने प्रागसाध्य उदाहृतः॥

ज्वरोपद्रवतीक्ष्णत्वं मन्दाग्निर्बहुमूत्रता॥ ४०॥

न प्रवृत्तिर्न विजीर्णा न क्षुत्सामज्वराकृतिः॥

ज्वरवेगोऽधिक स्तृष्णा प्रलापः श्वसनं भ्रमः॥ ४१॥

मलप्रवृत्तिरुत्प्लेशः पच्यमानस्य लक्षणम्॥

जीर्णतामविपर्ययासाप्सपतरात्रं च लघनम्॥ ४२॥

A paroxysm of fever unattended with any supervening or dreaded symptoms and appearing in a person of unimpaired strength readily proves amenable to medicine, while the

one which is accompanied with grave symptoms, and evinces the concerted derangement of all the three morbid principles of the body often finds a fatal termination. The only sages of your have thus opined on the subject. The presence of a large concourse of distressing symptoms together with a sense of constant malaise and aching pain in the limbs, constant micturition, intense heat of the body, loss of appetite, non desire for food, and impairment of the digestive function mark a case of immature fever (Āmajvara or the stage of fever before the resolution of the different morbid principles which lie at its root). Heat, hyperperaxia, waterbrash, delirium, motions of the bowels, vertigo, and rapid breathing indicate that the fever is approaching its crisis (*lit.*, is being matured). Rich meal should be prohibited and a light diet should be enjoined in its stead for seven days in cases where there would be reasons to apprehend the immature (unresolved) state of the deranged organic principles in fever.

ज्वरः पंचविधः प्रोक्तो मलकालबलाबलात्॥

प्रायशः सन्निपातेन भूसांमुपदिश्यते॥४३॥

The holy sages have classified the Sannipātika fever into five different kinds according to the nature of the morbid principles which serve as its exciting factors, its periodicity or time of attack, and the strength or weakness of the patient (the line may be likewise interpreted to mean according to the virulence or mildness of an attack).

सन्ततः सततोऽयेद्युस्तृतीयकचतुर्थकौ॥

धातुमूत्रशकृद्वाहिस्रोत सां व्यापिनो मलाः॥४४॥

तापयन्तस्तनुं सर्वा तुल्यदृष्ट्यादिवर्द्धिताः॥

बलिनो गुरुवस्तस्याविशेषेण रसाश्रिताः॥४५॥

सततं निष्प्रतिद्वं ज्वरं कुर्युः सुदुःसहम्॥

मलं ज्वरोष्णधातून्वा स शीघ्रं क्षपयेत्ततः॥४६॥

These five types of fever are respectively named as Santata (remittent), Satata (intermittent), Anyedyuṣka (appearing on every alternate day), Tṛtīyaka (tertian) and Caturthaka (quotidian). The morbid principles such as the deranged Vāyu, Pittam

and Kapham, enraged and aggravated by their own enraging and aggravating factors, lie stuffing the ducts which carry the feces, urine, and sweat, etc., and invade as well the fundamental organic principles of the body and give rise to heat and pyrexia. The disease (fever) affects the lymphchyle (blood or the vascular system) and grows in strength and intensity without knowing any remission or abatement.

सर्वाकारं रसादीनां शुद्ध्याशुद्ध्यापि वा क्रमात्॥

वातपित्तकफैः सप्तदशद्वादशवासरात्॥४७॥

प्रायोऽनुयाति मर्यादां मोक्षाय च वधाय च॥

इत्यग्निवेशस्य मतं हारीतस्य पुनः स्मृतिः॥४८॥

द्विगुणा सप्तमी या च नवम्येकादशी तथा॥

एषा त्रिदोषमर्यादा मोक्षाय च वधाय च॥४९॥

शुद्धयशुद्ध्याज्वरः कालं दीर्घमप्यत्र वर्तते॥

कृशानां व्याधियुक्तानां मिथ्याहारादिसेविनाम्॥५०॥

It is simply unbearable in its virulence. The disease runs its course in seven, ten or twelve days according to the predominance of the deranged Vāyu, Pittam or Kapham, on which days the morbid diseases are either fully resolved and eliminated (Malapāk) the us

bringing on an unfavourable crisis; or the fundamental principles of the body are dried up through the agency of fever-heat and predict a fatal termination. This is the opinion of the holy Agniveśa. But according to Hārīta, the critical days in a case of Sannipāta-fever are the seventh, the ninth, the eleventh, and the fourteenth. The patient either dies on any of these days, or passes into a state of convalescence. The course of the disease is shorter or longer according as the affected fundamental principles of the body are purified and brought back to their normal state, sooner or later.

अल्पोऽपि दोषो दुष्ट्यादेर्लब्धान्यतमतो बलम्॥

स प्रत्यनीको विषमं यस्माद्विद्विषयान्वितः॥५१॥

सविक्षेपो ज्वरं कुर्याद्विषमक्षयवृद्धिभाक्॥

दोषः प्रवर्तते तेषां स्वे काले ज्वरन्बली॥५२॥

निवर्तते पुनश्चैव प्रत्यनीकबलाबलः॥

क्षीणदोषो ज्वरः सूक्ष्मो रसादिष्वेव लीयते॥५३॥

Even a small quantity of morbid diatheses present in the organism of a weak or emaciated person of unwholesome living, is augmented by, and gains in intensity from, the cumulative strength of the other morbid matter continuing therein, and thus leads to a gradual wasting of the body. Thus by causing the general wasting of the body, it brings on a type of fever which baffles all medical skill. The fever thus aggravated leads to a general break down of the constitution. On the other hand, the disease, if checked by any kind of medicine, soon suffers an abatement, the small residue of fever still remaining being absorbed in the lymph chyle. With the absorption of fever in the lymph chyle, cachexia, sallowness of complexion and lethargy also vanish.

लीनत्वात्कार्श्यवैवर्ण्यजाड्यादीनां दधाति सः॥

आसन्नविकृतास्यत्वात्त्रोतसां रसवाहिनाम्॥५४॥

In the meantime, owing to the dilation of the vessels that carry the lymph chyle, the morbid diathesis is set free, and eliminated through the natural outlets of the body without being able to spread through the whole organism.

आशु सर्वस्य वपुषो व्याप्तिदोषो न जायते॥

सन्ततः सततस्तेन विपरीतो विपर्ययात्॥५५॥

The type of fever, which continues without remission for a certain number of days, is called Santata (remittent). The type in which there are periods of distinct intermission or abatement is called Satata (intermittent).

विषमो विषमारम्भः क्षपाकालेन सङ्गवान्॥

दोषा रक्ताश्रयः प्रायः करोति सन्ततं ज्वरम्॥५६॥

अहोरात्रस्य सन्धौ स्यात्सकृदन्येद्युराश्रितः॥

The type known as Viṣama has no definite periodicity, nor any fixed term of continuance, and its attacks are usually nocturnal. Any morbid diathesis taking lodgment in the blood, produces Santata-type of fever. In the type known as Anyedyuṣka, the paroxysm comes once within twenty-four hours at the juncture of the day and night.

तस्मिन्मांसवहा नाडी मेदोनाडी तृतीयके॥५७॥

ग्राही पित्तानिलान्मूर्धस्त्रिकस्य कफपित्तः॥

सपृष्ठस्यानिलकफात्स चेकाहान्तरः स्मृतः॥५८॥

In the Tṛtīyaka-type (Tertian), the vessels containing fat and carrying the essential principle of flesh are contaminated. In this fever the patient suffers from an excruciating headache through the action of the deranged Vāyu arid Pittam, from an aching pain in the sacrum (extending to the coccyx) through the action of the deranged Kapham and Pittam, and from a pain along the spinal column through the action of the deranged Vāyu and Kapham.

चतुर्थको मलैर्मदोमज्जास्थ्यन्तरे स्थितः॥

मज्जास्थ एव ह्यपरः प्रभावमनुदर्शयेत्॥५९॥

The type called 'Caturthaka, fever results from the contamination of either the fat, marrow, or any other secretion of the body by any of the morbid diatheses. Moreover the quotidian-fever which is confined to the marrow, makes itself manifest twice a day.

द्विधा कफोणिजंघाभ्यां स पूर्वं शिरसानिलात्॥

अस्थिमज्जोरुपगतश्चतुर्थकविपर्ययः॥६०॥

In the first-named type, the paroxysm is ushered in with a numbed pain in the knee joints and calves of the legs, while an excruciating headache makes the advent of the last-named one. The type known as the Caturthaka-Viparyāya, has its set in the bone and the marrow.

त्रिधा त्र्यहं ज्वरयति दिनमेकन्तु मुञ्चति॥

बला बलेन दोषाणामन्यचेष्टाजन्मनाम्॥६१॥

पक्वानमविपर्यासात्सप्तरात्रञ्च लघयेत्॥

ज्वरः स्यान्मनसस्तद्वत्कर्मणश्च तदातदा॥६२॥

गम्भीरधातुचारित्वात्सन्निपातेन सम्भवात्॥

तुल्योच्छ्रयासच्च दोषाणां दुश्शक्तित्यश्चतुर्थकः॥६३॥

The paroxysm comes on the first day and continues for three days in succession, completely going down on the fourth. Owing to the virulence of the morbid diatheses through injudicious diet and conduct of the patient, the deranged morbid principles are

not eliminated in well-digested condition, hence arises the necessity of foregoing rice-meal and observing a light diet for seven days in this type of fever. The mind and physical acts of the patient are equally affected; and in consequence of its invading the deeper principles of the organism and the concerted action of the deranged Vāyu, Pittam and Kapham therein and their equality in virulence and intensity, a case of the Caturthaka-type of fever soon runs into an incurable one.

सूक्ष्मात्सूक्ष्मज्वरेष्वेषु दूरादूरतरेषु च ॥

दोषो रक्तादिमार्गेषु शनैरल्पश्रिरेण यत्॥ ६४॥

The morbid diatheses go on accumulating in the remote and minute bloodvessels of the body, in consequence whereof the body does not suffer any attenuation, though the patient complains of a little heat and an uncertain kind of malaise. The disease, not checked with proper medicines at this stage of its incubation, manifests itself in nightly paroxysms of pyrexia, and other serious symptoms.

याति देहञ्च नाशेषं सन्तापादीन्करोत्यतः॥

क्रमो यत्नेन विच्छिन्नः सतापो लक्ष्यते ज्वरः॥ ६५॥

विषमो विषमारम्भः क्षपाकालानुसारवान्॥

यथोत्तरं मन्दगतिर्मन्दशक्तिर्यथायथम्॥ ६६॥

The fever slowly infiltrates into the successive fundamental principles of the organism in proportion to the diminution of the bodily strength of the patient; and a short while after, the angry morbid diathesis incarcerated in the organism begins to work mischief and brings on its own peculiar cachexia.

कालेनाप्नोति सदृशान्स रसादींस्तथातथा॥

दोषो ज्वरयति क्रुद्धश्रिराच्चिरतरेण च॥ ६७॥

भूमौ स्थितं जलैः सिक्तं कालं नैव प्रतीक्षते॥

अंकुराय यथा बीजं दोषबीजं भवेत्तथा॥ ६८॥

As a seed sown in a congenial and well-watered soil does not wait long to sprout, so the morbid diatheses, the seeds of diseases, incarcerated in a disordered human organism and nourished by their own exciting or aggravating factors, do not take a long time to

take shape and manifest themselves in the form of a particular disease.

वेगं कृत्वा विषं यद्दाशये नयते बलम्॥

कुप्यत्याप्तबलं भूयः कालदोषविषन्तथा॥ ६९॥

एवं ज्वराः प्रवर्तन्ते विषमाः सततादयः॥

As an extraneous imbibed poison carried down into the stomach, gains in strength from its own aggravating factors and produces its harmful effects in due course of time, so the different types of Satata- and Santata-fever are originated in the human body.

उत्क्लेशो गौरवं दैन्यं भङ्गोऽङ्गानां विजृम्भणम्॥ ७०॥

अरोचको वमि श्वासः सर्वस्मिन्नसगे ज्वरे॥

रक्तनिष्ठावनं तृष्णो रूक्षोष्णं पीडकोद्यमः॥ ७१॥

The symptoms, which mark the type of fever restricted to the organic principle of lymph chyle, are water brash, nausea, a feeling of heaviness in the limbs, dejection, aching pain in the limbs and yawning, together with vomiting, difficult breathing and a marked non-relish for food. The following symptoms are developed in the type in which the fever invades the circulatory system (blood), viz., spitting of red (arterial) blood, thirst, and appearance of crops of dry, hot eruptions on the skin, together with a redness of the skin, vertigo, delirium, a sense of intoxication and burning sensation of the body.

दाहराग भ्रममदप्रलापो रक्तसंश्रिते ॥

तूङ्गलानिःस्पृष्टवर्चस्कमनतर्दाहो भ्रमस्तमः॥ ७२॥

दौर्गन्ध्यं गात्रविक्षेपो मासंस्थे मेदसि स्थिते॥

स्वेदोऽतितृष्णा वमनं दौर्गन्ध्यं वा सहिष्णुता॥ ७३॥

Thirst, lassitude, emission of semen, an internal burning sensation in body, vertigo, jerky movements of the limbs, and fetour of the skin are the symptoms which characterise the type in which the fever invades the flesh. Perspiration with an unquenchable thirst, vomiting, fetid smell of the skin and impatience are the symptoms which mark the type in which the fever affects the fat.

प्रलापो ग्लानिरुचिरस्थिगे त्वस्थिभेदनम्॥

दोषप्रवृत्तिरुद्धोद्यः श्वासागक्षेपकूजनम्॥ ७४॥

अन्तर्दाहो बहिः शैत्यं श्वासो हिक्का हि मज्जमे॥

The type in which the fever invades the organic principle of marrow, manifests such symptoms as evacuation of elimination of the morbid matter from the system, sleeplessness, dyspnoea, convulsive movements of the limbs, together with difficult respiration and a sensation of heat in the inside, and cold on the surface of, the body.

तमसो दर्शनं मर्मच्छेदनं स्तब्धमेद्रता॥ ७५॥

शुक्रप्रवृत्तौ मृत्युस्तु जायते शुक्रसंश्रये॥

Vanishings of sight, severance or disunion of the Marmas (vulnerable bone joints or venal, neural or arterial anastomoses), numbness of the male organ of generation, and non-emission of semen are the symptoms which are exhibited in the type in which the fever attacks the principle of semen.

उत्तरोत्तरदुःसाध्याः पञ्चान्ये तु विपर्यये॥ ७६॥

प्रलिम्पन्निव गात्राणि श्लेष्मणा गौरवेण च॥

मन्दज्वरप्रलापस्तु सशीतः स्यात्प्रलेपकः॥ ७७॥

Each of these five types of fever are respectively more difficult to cure than the one immediately preceding it in the order of enumeration. A case of seminal fever usually ends in death. The types in which the fever affects the marrow or the semen are absolutely incurable. The type known as Pralepaka is marked by rigour, delirium, a comparatively lower temperature of the body, and heaviness of the limbs.

नित्यं मन्दज्वरो रूक्षः शीतकृच्छ्रेण गच्छति॥

स्वब्धांगः श्लेष्मभूयिष्ठो भवेदंगबलाशकः॥ ७८॥

हरिद्राभेदवर्णाभस्तद्वल्लेषं प्रमेहति॥

स वै हरिद्रको नाम ज्वरभेदोऽन्तकः स्मृतः॥ ७९॥

The patient feels as if his whole organism has been plastered with a coat of phlegm. In the Aṅgabalaśaka-type there is small heat with numbness of the limbs, parchedness of the skin, and rigour. The patient feels as if his whole body has been stuffed with phlegm (mucous). The fever is persistent in its character and may be cured only with the greatest difficulty. In the Hāridrabha-type (yellow fever), the skin, urine

and feces of the patient become yellow. It is fatal as death itself.

कफवातौ समौ यत्र हीनपित्तस्य देहिनः॥

तीक्ष्णोऽथ वा दिवा मन्दो जायते रात्रिजो ज्वरः॥ ८०॥

In the type known as Rātrijvara, both the deranged Vāyu and Kapham of the patient's temperament become equally dominant owing to the Pittam being considerably reduced. There is but little pyrexia in the day which is increased in the night with the aggravation of the paroxysm.

दिवाकरार्पितबले व्यायामाच्च विशोषिते॥

शरीरे नियतं वाताज्ज्वरः स्यात्पौर्वरात्रिकः॥ ८१॥

The deranged Kapham (phlegm) in the patient's body is naturally dried up by the rays of the sun as well as by the heat originated through the movements of his body during the day. Hence the small rise of the bodily temperature during day in this type of fever, which persists as a remnant of the night's paroxysm only through the action of the deranged Vāyu.

आमाशये यदात्मस्थे श्लेष्मपित्ते ह्यथः स्थिते॥

तदर्द्धं शीतलं देहे ह्यर्द्धं चोष्णं प्रजायते॥ ८२॥

When the Kapham continues in the patient's stomach, which is its natural seat, and the deranged Pittam in the abdomen, the upper part of the body remains cool, while its lower part is felt hot to the touch during a paroxysm fever.

काये पित्तं यदा न्यस्तं श्लेष्मा चान्ते व्यवस्थितः॥

उष्णत्वं तेन देहस्य शीतत्वं करपादयोः॥ ८३॥

On the contrary, when the deranged Kapham is located in the extremities, and the deranged Pittam is incarcerated in the trunk of the body, the hands and feet are felt hot. and the latter cold.

रसरक्ताश्रयः साधयो मांस मेदोगतश्च यः॥

अस्थिमज्जागतः कृच्छ्रस्तैस्तैः स्वागैर्हतप्रभः॥ ८४॥

The fever, which invades the principle of lymph chyle, blood, flesh or fat, is easily curable, while the one, which affects the bone

or marrow, and is detected from the atrophy and discolouring of the locality affected, can be made amenable to medicine only with the greatest difficulty.

विसंज्ञो ज्वरवेगार्तः सक्रोध इव वीक्षते॥

रसक्ताश्रयः सदा शक्नुमुञ्चति वेगवत्॥ ८५॥

This type of fever is further characterised by unconscious or subcomatose of the patient, hyperpyrexia, frequent loose motions of warm mucobillious matter and an angry look of the eyes.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्वरनिदानादिकं नाम सप्तचत्वारिंशदुत्तरशततमोऽध्यायः॥ १४७॥

अध्यायः १४८ / Chapter 148

धन्वन्तरिरुवाच

अथातो रक्तपित्तस्य निदानं प्रवदाम्यहम्॥

भृशोष्णातिक्तकट्वम्ललवणादिविदाहिभिः॥ १॥

कोद्रवोद्दालकैश्चान्यैस्तदुक्तैरपि सेवितैः॥

कुपितं पैत्तिकैः पित्तं द्रवं रक्तञ्च मूर्च्छति॥ २॥

Dhanvantarī said :—Now I shall discourse on the Aetiology and symptoms of Raktapittam (Haemorrhage). The bodily Pittam deranged through such factors as excessive in gestion of Kodrava and Uddālaka (grains) or extremely hot, bitter, acid, or saline things, or of those which are followed by an acid re-action in the stomach, or through the agency of those which accelerate the process of metabolism and increase the metabolic heat in the organism, deranges, in its turn, the liquid bile which by gradually contaminating the blood, courses with it throughout the system.

तैर्मिथस्तुल्यपत्वमागम्य व्याप्नुवंस्तनुम्॥

पित्तरक्तस्य विकृतेः संसर्गाद्विषणादपि॥ ३॥

गन्धवर्णानुवृत्तेषु रक्तेन व्यपदिश्यते॥

प्रभवत्यसृजः स्थानात्स्नीहतो यकृतश्च सः॥ ४॥

Owing to a similarity which exists between the blood and the bile, in colour, smell, origin and moribific effect, this bile-charged blood in haemorrhage is called blood in the parlance of the Ayurveda. The blood in Haemorrhage rises

देहो लघुर्व्यपगक्लममोहतापः

पाको मुखे करणसौष्ठमव्यथत्वम्॥

स्वेदः क्षुब्धः प्रकृतियोगिमनोऽन्नलिप्सा

कण्डूश्च मूर्ध्नि विगत ज्वरलक्षणाणि॥ ८६॥

Subsidence of. heat and pain, appearance of sorties on the teeth or of herpetic eruptions on the lips, perspiration, with a desire for food and an unruffled state of the mind, and healthy functions of the organs of sense-perceptions are the symptoms which indicate that the fever has perfectly gone down.

from the spleen, liver, bloodvessels, and the receptacle of blood.

शिरोगुरुत्वमरुचि शीतेच्छा धूमकोऽम्लकः॥

छर्द्दितश्छर्दिर्बैभत्स्यं कासः श्वासो भ्रमः क्लमः॥ ५॥

लोहितो न हितो मत्स्यगन्धास्यत्वञ्च विन्चरे॥

रक्तहारिद्रहरितवर्णता नयनादिषु॥ ६॥

नीललोहित पीतानां वर्णानामविवेचनम्॥

स्वप्ने इन्मादधर्मित्वं भवत्यस्मिन्भविष्यति॥ ७॥

Heaviness of the head with a non-relish for food, desire for cold things and cool contracts, vertigo, darkness of vision, nausea, vomiting with a belching sensation, cough, laboured or difficult breathing (dyspnoea) with a sensation of fatigue or exhaustion, a fishy smell in the mouth, redness of the face, redness, blueness or yellowness of the conjunctiva, inability to distinguish a red colour from the yellow or blue, dreams of insanity in sleep and an absence of fever are the symptoms which mark the premonitory stage of Raktapittam.

ऊर्ध्वं नासाक्षिकर्णास्यैर्मेढ्रयोनिगुदैरधः॥

कुपितं रोमकूपैश्च सम सैसतत्प्रवर्त्तते॥ ८॥

There is haemorrhage either from any of the super-clavicular cavities of the body, such as the ears, the nose or the eyes, or from any of the downward passages such as the anus, penis or vagina. Sometimes the deranged blood flows out in jets through the pores of the skin.

ऊर्द्ध्वं साध्यं कफाद्यस्मात्तद्विरेचनसाधितम्॥
 बह्वौषधानि पित्तस्य विरेको हि वरौषधम्॥ ९॥
 अनुबन्धी कफो यत्र तत्र तस्यापि शुद्धिकृत्॥

Haemorrhage from any of the superclavicular passages of the body, readily yields to medicine inasmuch as the deranged Kapham which serves as the exciting factor of the disease in these cases, may be easily curbed with the help of purgatives. In such cases, a medicine which helps the purging or the deranged Pittam (bile) is a far better remedy than that which arrests its secretion, more so because the deranged Kapham which invariably acts in concert with the disordered Pittam in such cases, gets the chance of being eliminated from the system.

कषायाः स्वादवो यस्य विशुद्धो श्लेष्मला हिताः॥ १०॥
 कटुतिक्तकषाया वा ये निसर्गात्कफावहाः॥
 अधो याप्यञ्च नायुष्मांस्तत्प्रच्छर्दनसाधकम्॥ ११॥

Drugs of a sweet or astringent taste, as well as those which generate Kapham in the system, or increase glandular secretions of the organism, or are bitter or pungent, should be deemed beneficial in these cases.

Palliation is the only remedy possible in cases where Haemorrhage occurs from any of the downward passages of the body, since the administration of emetics is the only treatment admissible. The patient in such a case should be looked upon as a person whose days are numbered.

अल्पौषधञ्च पित्तस्य वमनं नावमौषधम्॥
 अनुबन्धि बलं यस्य शान्तपित्तनरस्य च॥ १२॥
 कषायश्च हितस्तस्य मधुरा एव केवलम्॥
 कफमारुतसंस्पृष्टमसाध्यमुपवनामनम् ॥ १३॥

असह्यं प्रतिलोमत्वादसाध्यादौषधस्य च॥
 न हि संशोधनं किञ्चिदस्य च प्रतिलोमिनः॥ १४॥

A little of any of the drugs which help the elimination of the deranged of the body, since the administration of emetics is the only treatment admissible. The patient in such a case should be looked upon as a person whose days are numbered. A little of any of the drugs which help the elimination of the deranged Pittam, and a little other medicine to subdue the concomitant symptoms may be given to a Raktapitta patient of unimpaired strength and of not much disordered Pittam. Sweet and astringent substances are good for patients of the foregoing type. Cure is almost hopeless in the case of a patient in whom both the deranged Vāyu and Kapham act in concert with the deranged Pittam and serve as the exciting factors of the disease.

शोधनं प्रतिलोमञ्च रक्तपित्तेऽभिसर्जितम्॥
 एवमेवोपशमनं संशोधनमिहेष्यते॥ १५॥
 संस्पृष्टेषु हि दोषेषु सर्वथा छर्दनं हितम्॥
 तत्र दोषोऽत्र गमनं शिवास्त्र इव लक्ष्यते॥ १६॥
 उपद्रवाश्च विकृतिं फलस्तेषु साधितम्॥ १७॥

A case of Raktapittam, in which Haemorrhage occurs from both the upward and downward passages of the body, baffles all medicine since purgatives and emetics are the only two remedies which can be given with benefit in this disease. In short, emetics may be given with advantage even in a case of Raktapittam where the morbid principles act in concert. It is needless to say that the last-named type of the disease is fatal as a spear-dart of the God Śiva, since many a distressing and unfavourable symptoms are found to supervene from the outset.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे रक्तपित्तनिदानं
 नामाष्टचत्वारिंशदुत्तरशततमोऽध्यायः॥ १४८॥

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आशुकारी यतः कासः स एवातः प्रवक्ष्यते॥

पञ्च कासाः स्मृता वातपित्तश्लेष्मक्षतक्षयैः॥ १॥

Dhanvantari said :—I shall first deal with the aetiology of cough, inasmuch as this disease fast affects the entire organism, and speedily runs its course. The disease admits of being grouped under five sub-heads according as it is brought about through the deranged action of Vāyu, Pittam, or Kapham, or as the outcome of consumption, or ulcerative Endocarditis.

क्षयायोपेक्षिताः सर्वे बलिनश्चोत्तरोत्तरम्॥

तेषां भविष्यतां रूपं कण्ठे कण्डूरोचकः॥ २॥

Any of these five types of cough, being neglected at the outset, may run into a case of Pthisis, arid each of them is successively more virulent than the one immediately preceding it in the order of enumeration. An itching, tickling sensation in the throat, and a non-relish for food are the symptoms, which mark the premonitory stage of every type of cough.

शुष्ककर्णास्यकण्ठत्वं तत्राधोविहितोऽनिलः॥

ऊर्ध्वं प्रवृत्तः प्राप्योरस्तस्मिन्कण्ठे च संसृजन्॥ ३॥

शिरास्त्रोतांसि संपूर्य्य ततोऽङ्गान्युत्क्षिपन्ति च ॥

क्षिपन्निवाक्षिणी क्लिष्टस्वरः पार्श्वं च पीडयन्॥ ४॥

Parchedness of the throat and mouth, and a sensation of druness in the cavity of the ear are the symptoms which characterise the type due to the action to the deranged Vāyu. The wind, which courses through the lower parts of the body, violently rushes upward and presses upon the larynx and the bronchi. The agitated wind fills the vessels causing the sides to heave up in spasms, and the eyes seem as if starting out of their sockets. The voice becomes weak and a sound resembling that of a broken belmetal gong is perceived in the mouth and larynx.

प्रवर्त्तत सवक्रेण भिन्नकांस्योमपध्वनिः॥

हृत्पार्श्वोरुशिरशिरः शूलमोहक्षोभस्वरक्षयान्॥ ५॥

करोति शुष्ककासञ्च महावेगरुजास्वनम्॥

सोंगहर्षी कफं शुष्कं कृच्छ्रान्कुक्त्वाल्पतां व्रजेत्॥ ६॥

The patient complains of a bruised pain at the sides, attended with a violent headache, and an aching pain about the region of the heart. Aphonia, hurried breathing and swooning may be also present, and a sort of dry spasmodic cough constantly harrasses the patient who finds a little relief only by hawking a king of dry mucous out of the throat, which of ten causes horripilation. These are the symptoms which mark the type due to the action of the disordered Vāyu (Nervous, spasmodic cough).

पित्तात्पीताक्षिकत्वं च तिक्तास्यत्वं ज्वरो भ्रमः॥

पित्तासृग्वमनं तृष्णां वैस्यर्य्यं धूमको मदः॥ ७॥

A bitter taste in the mouth accompanied with fever, vertigo, bilious vomiting, and yellowness of the conjunctiva, as well as bloodspitting, thirst, aphonia, darkness of vision, etc., mark the bilious type, and the patient see bright rings of fire floating before his eyes during a fit of cough.

प्रततं कास वेगे च ज्योतिषामिव दर्शनम्॥

कफादुरोऽकल्परुड्मूर्द्धि हृदयं स्तिमितं गुरु॥ ८॥

कण्ठे प्रलेपमदजं पीनसच्छर्द्दरोचकाः॥

रोमहर्षो घनस्निग्ध श्लेष्मणाञ्च प्रवर्त्तनम्॥ ९॥

In the type due to the action of the deranged Kapham, the patient complains of a slight dull pain in the chest, and a heavy numbness in the head and cardiac region, and feels as if the throat has been plastered with a coat of sticky mucous, which cannot be scraped out with efforts. Vomiting, and horripilation, attended with a fluent coryza secreting a thick glossy mucous, and a non-relish for food are the symptoms, which further characterise this type of cough.

युद्धाद्यैः सहासैस्तैस्तैः सेवितैरयथाबलम्॥

उरस्यन्तःक्षतो वायुः पित्तेनानुगतो बली॥ १०॥

कुपितः कुरुते कासं कफं तेन सशोणितम्॥

पीतं श्यावञ्च शुष्कञ्च ग्रथितं कुपितं बहु॥ ११॥

The local Vāyu enraged through such factors as inordinate and overfatiguing physical exercise, lifting of heavy loads, etc., which give

rise to ulcers in the chest, becomes united with the aggravated Pittam, and produces a type of cough in which the patient coughs out bloody or bloodstreaked mucous, or spits out a sort of brown, yellowish, dry, knotty, or angry-looking mucous.

ष्ठीवत्कण्ठेन रुजता विभिन्नेनैव चोरसा॥

सूचीभिरिव तीक्ष्णाभिस्तुद्यमानेन शूलिना॥ १२॥

The patient feels pain in the throat at the time of coughing, and complains of heat and an aching, piercing pain in the heart while spitting, or hawking out the phlegm.

दुःखस्पर्शेन शूलेन भेदपीडाहितापिना॥

पर्वभेदज्वरश्चासतृष्णावैस्वर्यकम्पवान् ॥ १३॥

पारावत इवोत्कृज्यार्धशूली ततोऽस्य च॥

कफाद्यैर्वमनं पक्तिबलवर्णाञ्च हीयते॥ १४॥

क्षीणस्य सासृङ्मूत्रत्वं श्वासपृष्ठकटिग्रहः॥

घायुप्रधानाः कुपिता धावतो राजयक्ष्मणः॥ १५॥

Fever with thirst, shivering, and dyspnoea, and hoarseness with a breaking pain in the joints, supervene; the voice becomes small, weak and resembles the cooing of a dove; the sides ache; the digestion is impaired; and palour and weakness go on increasing every day. In this stage all the specific symptoms of Pthisis are developed. There is extreme prostration with bloody micturition, dyspnoea and a catching pain at the back and sacrum.

कुर्वन्ति यक्ष्मायतने कासं ष्ठीवत्कफं ततः।

पूतिपूयोपमं वीतं मिश्रं हरितलोहितम्॥ १६॥

A pthisis patient generally coughs out a greenish, bloody, or blood-streaked, fetid,

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कासनिदाना० नामैकोनपंचाशदुत्तरशततमोऽध्यायः॥ १४९॥

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अथातः श्वासरोगस्य निदानं प्रवदाम्यहम्॥

कासवृद्ध्या भवेच्छ्वासः पूर्वैर्वा दोषकोपनैः॥ १॥

Dhanvantarī said :—Now I shall discourse on the Nidānam of Dyspnoea. Śvāsa. A case of chronic or aggravated cough may run into one of Dyspnoea, or the enraged morbid principles

puslike, mucous; and complains of diverse kind of pain even in bed.

सुष्यते तुद्यत इव हृदयं पचतीव च॥

अकस्मादुष्णाशीतेच्छा बह्वाशित्वं बलक्षयः॥ १७॥

स्निग्धप्रसन्नवक्त्रत्वं श्रीमद्दर्शननेत्रता॥

ततोऽस्यक्षरूपाणि सर्वाण्याविर्भवन्ति च ॥ १८ ॥

इत्येष क्षयजः कासः क्षीणानां देहनाशनः ॥

याप्यौ वा बलिनं तद्वत्क्षतजोऽपि नवौ तु तौ॥ १९॥

The heart seems as if it is being boiled; and the patient, without any ostensible reason, complains of heat; and evinces a desire for cool things and heavy meals. Prostration goes on increasing; the eyes, teeth, and face of the patient assume a glossy peaceful look; and all the specific symptoms of wasting supervene.

A case of consumption (Raja Yakṣmā) or Ulcerative Endocarditis (Urah-kṣata) may be arrested, it not radically cured, under a judicious medical treatment resorted to at the very commencement of the disease.

सिध्येतामपि सामर्थ्यात्सा ध्यादौ च पृथक्क्रमः॥

मिश्रा याप्याश्च ये सर्वे जरसः स्थविरस्य च॥ २०॥

कासश्चासक्षयच्छर्दिस्वरसादादयो गदाः॥

भवन्त्युपेक्षया यस्मात्तस्मात्तस्त्वरया जयेत्॥ २१॥

Both these diseases in a strong and young patient, may be expected to be cured, if wellcared for from the outset. All those forms of ailment which admit only of a palliative treatment, as well as the maladies of old age may bring on dyspnoea, cough, consumption, vomiting, Aphonia and a host of other distempers, if not well-cared for, at the outset. Thus ends the Aetiology of Cough.

of the body may likewise give rise to this diseased condition.

आमातिसारवमशुविषपाण्डु ज्वरैरपि॥

रजोधूमानिलैर्मर्मघातादपि हिमाम्बुना॥ २२॥

क्षुद्रकस्तमकश्छिन्नो महानूर्ध्वश्च पंचमः॥

कफोपरुद्धगमनपवनो विष्वगास्थितः॥ ३॥

Difficult breathing may also mark the sequel of Amatisara (mucous dysentery), vomiting, chlorosis, fever, or poisoning, or may be produced as the effect of an exposure to dust storm, smoke, cold wind, or of a blow on any of the vulnerable amestomoses of nerves, arteries, etc., (Marmas), Dyspnoea may be divided into five different kinds such as Ksudra, Tamaka, Chinna, Malian, and Urdha Śvāsa.

प्राणोदकानवाहीनि दुष्टस्रोतांसि दूषयन्॥

उरःस्थ कुरुते श्वासमामाशसमुद्भवम्॥ ४॥

The Vāyu (nerve-force), that courses all through the organism, affects the channels of food-carrying, water carrying and breath carrying ducts in the event of its own vessels being obstructed by the deranged Kapham (mucous deposits); and remains incarcerated in the cardiac region, producing dyspnoea from the lower end of the stomach.

प्राग्रूपं तस्य हृत्पार्श्वशूलं प्राणविलोमता॥

आनाहः शङ्कुभेदश्च तत्रायासोऽतिभोजनैः॥ ५॥

An aching pain about the heart and the sides, contrary direction of the breath-wind, long drawn breaths, pain at the temporal bones, and tympanites are the premonitory symptoms of this disease.

प्रेरितः प्रेरयन्क्षुद्रं स्वयं स समलं मरुतं॥

प्रतिलोमं शिरा गच्छेदुदीर्य पवनः कफम्॥ ६॥

The Vāyu, enraged and aggravated by the toils of overeating, and over fatiguing physical labour, obstructs the vessels by enraging and aggravating the deranged Kapham, coursing through them in a contrary direction, and produces the form of difficult breathing known as Kṣudra Śvāsa.

परिगृह्य शिरोग्रवीमुरः पार्श्वे च पीडयन्॥

कासं घुर्घुरकं मोहमरुचिम्पीनसं भृशम्॥ ७॥

The enraged Vāyu, by exciting the deranged Kapham, lies catching at the head, neck and cardiac region, and produces an aching pain at the sides. A wheezing sound is heard in the throat, and catarrh with fits of fainting and a nonrelish for food supervene.

करोति तीव्रवेगञ्च श्वासं प्राणोपतापिनम्॥

प्रताम्येत्तस्य वेगेनष्ठवनान्ते क्षणं सुखी ॥ ८॥

कृच्छ्रायानः श्वसिति निपण्णः स्वास्थ्यमर्हति॥

उच्छ्रिताक्षो ललाटेन स्विद्यता भृशमार्तिमान्॥ ९॥

The aggravated Vāyu increases the difficulty of breathing, and the patient is seized with a violent fit of cough, feeling a little relief when a little mucous is coughed, or belched out. He is obliged to sit up, as a lying or recumbent posture tends to aggravate the pain and difficulty of breath. The eyes are turned upward and beads of perspiration break out on the forehead of the patient, testifying to the intense agony he suffers from in this form of disease.

विशुष्कास्यो मुहुः श्वासः काङ्क्षत्युष्णं सवेपथुः॥

मेघाम्बुशीतप्राग्वातैः श्लेष्मलैश्च विवर्द्धते॥ १०॥

The lining membrane of the cavity of the mouth gets dry and parched up by constant drawing in of the breath-wind, and the patient evinces a strong desire for hot drinks or food. Winter, rain, east wind, and partaking of phlegm-generating food, are set down as the aggravating factors of Asthma.

स याप्यस्तमकः साध्यो नरस्य बलिनो भवेत्॥

ज्वरमूर्च्छावतः शीतैर्न शाम्येत्प्रथमस्तु सः॥ ११॥

The type known as Tamaka Śvāsa is curable only in a strong patient, but the paroxysm does not speedily abate in the event of there being fever, epileptic fits, rigour, etc., in its company.

कासश्चसतिवच्छीर्णमर्मच्छेदरुजादितः॥

सस्वेदमूर्च्छः सानाहो बस्तिदाहविबोधवान्॥ १२॥

In this type both cough and dyspnoea are marked by their virulence. The patient becomes emaciated, and complains of a cutting pain at the chest and the Marinas. Perspiration, fainting fits, and tympanites with a burning sensation in the bladder are its further characteristics.

अधोदृष्टिः प्लुताक्षस्तु स्निग्हाद्रक्तैकलोचनः॥

शुष्कास्यः प्रलापन्दीनो विचेतनः॥ १३॥

The eyes become red, swollen, and glossy, and are turned downward. The patient complains of a dryness in the throat, and drops down unconscious, moaning in a slow; piteous voice.

महतामहता दीनो नादेन श्वसिति क्वथन्॥

उद्ध्वयमानः संरब्धो मत्तर्षभ इवानिशम्॥ १४॥

In the type known as Mahā-Śvāsa (Cerebral dyspnoea) the patient breathes very hard and upward (with upturned nose) like an infuriated bull.

प्रनष्टज्ञानविज्ञानो विभ्रान्तनयनाननः॥

नेत्रे समाक्षिपन्बद्धमूत्रवर्चा विशीर्णवाक्॥ १५॥

The breathing is hard, rapid and hurried and the patient Eyes senseless and almost speechless with is turned upward and stool and urine, are entirely suppressed.

शुष्ककण्ठो मुहुश्चैव कर्णशंखशिरोऽतिरुक्म्॥

यो दीर्घमुच्छ्वासित्यूर्ध्वं न च प्रत्याहरस्त्यधः॥ १६॥

The throat is dry and parched, respiration becomes hard and rapid, drops of perspiration appear on the forehead, and the patient complains of an excruciating pain at the head

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्वासनिदाना

नाम पञ्चशदुत्तरशततमोऽध्यायः॥ १५०॥

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धन्वन्तरिरुवाच

हिक्कारोगानिदानञ्च वक्ष्ये सुश्रुत! तच्छृणु ॥

श्वासैकहेतुः प्राग्रूपं संख्या प्रकृतिसंश्रया॥ १॥

Dhanvantarī said :—Now I shall discourse on the Nidānam of Hiccough. Hiccough and dyspnoea result from similar causes, and its preliminary symptoms, as well as the number of types in which it is ordinarily divided by pathologists, are same those mentioned under dyspnoea.

हिक्का भक्ष्योद्धवा क्षुद्रा यमला महतीति च॥

गम्भीरा च मरुत्तत्र त्वरया युक्तिस्तेवितैः॥ २॥

The several types of hiccough are named as Vaksyodbhavā, Kṣodrā, Yamalā, Mahati, and Gambhīrā.

रूक्षतीक्ष्णखराशान्तैरन्नपानैः प्रपीडितः॥

करोति हिक्कां श्वसनः मन्दशब्दां क्षुधानुगाम्॥ ३॥

The wind in the stomach, enraged and aggravated by hasty and injudicious eating,

and the temples. All chance of recovery should be given up if the patient is found to continue in the state for a while.

श्लेष्मावृतमुखश्रोत्रः क्रुद्धगन्धवहार्दितः॥

ऊर्ध्वं समीक्षते भ्रान्तमक्षिणी परितः क्षिपन्॥ १७॥

In this type the mouth and ears of the patient are found to be stuffed with mucous, and the eyes under the influence of the aggravated Vāyu, are found to roll about in their sockets or are fixed in an upward state. The heart seems as if being torn asunder, and the patient moans for a while and then lies speechless in death.

मर्मसु च्छिद्यमानेषु परिदेवी निरुद्धवाक्॥

एते सिध्येयुरव्यक्ताः व्यक्ताः प्राणहरा ध्रुवम्॥ १८॥

Medical treatment may be useful in this type of dyspnoea until the preceding symptoms appear, in which case the physician should think it prudent to retire.

partaking of sharp, unwholesome and parchifying substances and such like causes, produces a kind of hiccough which is never loud, and which abates with the eating of the evening meal.

समं सन्ध्यान्नपानेन या प्रयाति च सान्जजा॥

आयासात्पवनः क्रुद्धः क्षुद्रां हिक्कां प्रवर्त्तयेत्॥ ४॥

This type of hiccough is called Vaksyodbhavā or Annajā. The low and mild hiccough, which is caused by the wind enraged by fatiguing physical exercises, is called Kṣudrā.

जन्तुमूलात्परिसृता मन्दवेगवती हि सा॥

वृद्धिमायासतो याति भुक्तमात्रे च मार्दवम्॥ ५॥

It rises from the root of the throat, becomes aggravated through labour, and abates with the partaking of food.

चिरेण यमलैर्वैगैर्या हिक्का संप्रवर्त्तते॥

परिणामन्मुखे वृद्धिं परिणामेच गच्छति॥ ६॥

The type in which hiccoughs rise in couples, and which, though mild at the outset becomes violent in course of time and in which the head and the neck are simultaneously shaken is called Yamalā.

कम्पयन्ती शिरो ग्रीवां यमलां तां विनिर्दिशेत्॥

प्रलापच्छर्द्यतीसारनेत्रविप्लुतजृम्भिता ॥ ७॥

यमला वेगिनी हिक्का परिणामवती च सा॥

ध्वस्तभ्रूशंशयुग्मस्य श्रुतिविप्लुतच क्षुषः॥ ८॥

Delirium, vomiting, dysentery, yawning, and distortion of the eyes are the symptoms that are found to supervene with the advancement of this type of hiccough. In the Mahāhiccā-type the eye brows droop down, the temples are such, consciousness vanishes, a peculiar pain is felt in all the sense-organs the spinal bone is arched down, and an aching pain is felt about the heart.

स्तम्भयन्ती तनुं वाचं स्मृतिं संज्ञां च मुञ्चती॥

तुदन्ती मार्गमाणस्य कुर्वती मर्मघट्टनम्॥ ९॥

पृष्ठतो नमनं सार्धं महाहिक्का प्रवर्तते॥

महाशूला महशब्दा महावेगा महाबला॥ १०॥

पक्वाशयाच्च नाभेर्वा पूर्ववत्सा प्रवर्तते॥ ११॥

This kind of hiccough violently rises from the bottom of the abdomen or from the region of the umbilicus, in quick succession and

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे हिक्कादिना० नामैकपञ्चाशदुत्तरशततमोऽध्यायः॥ १५१॥

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अथातो यक्षमरोगस्य निदानं प्रवदाम्यहम्॥

अनेकरोगानुगतो बहुरोगपुरोगमः॥ १॥

Dhanvantarī said :—Now I shall discourse on the Nidānam of Rāja Yakṣmā (pulmonary consumption).

राजयक्ष्मा क्षयः शोषो रोगराडिति कथ्यते॥

नक्षत्राणां द्विजानाञ्च राज्ञोऽभूद्यदयं पुरा॥ २॥

यच्च राजा च यक्ष्मा च राजयक्ष्मा ततो मतः॥

देहौषधक्षयकृतेः क्षयस्तत्सम्भवाच्च सः॥ ३॥

The terms Rāja Yakṣmā, wasting (Kṣaya), Sofia (atrophy, *lit.* withering up) and Rogarāj

accompanied by a loud report and an excruciating pain. Yawning and spasmodic jerks of the limbs, are its characteristics. This type of hiccough proceeds only from fatal and deep-seated organic disorders, and the remedies administered to subdue the same, must be likewise deep-acting in their potency.

तद्रूपा सा महत्कुर्याद्भ्रूम्भणांगप्रसारणम्॥

गम्भीरेण निदानेन गम्भीरा तु सुसाधयेत्॥ १२॥

आद्ये द्वे वजेयेदन्ये सर्वलिङ्गां च वेगिनीम्॥

सर्वस्य संचितामस्य स्थविरस्य व्याधिनिः॥ १३॥

The two last-named types should be abandoned as incurable, while the one, which is not ordinarily fatal, should be regarded as indicating an unfavourable prognosis as soon as it develops all the aforesaid grave symptoms. Any of the types of hiccough, afflicting an old man, or one of impaired digestion, or one that is extremely run down from sexual excesses, may have a fatal termination.

व्याधिभिः क्षीणदेहस्य भक्तच्छेदकशस्य च॥

सर्वेऽपि रोगा नाशाय न त्वेवं शीघ्रकारिणः॥ १४॥

हिक्काश्वासौ यथा तौ हि मृत्युकाले कृतालयौ ॥ १५॥

Any disease of whatsoever type and denomination, may prove fatal, but the only two maladies, that portend an impending danger, are hiccough and dyspnoea.

(king of maladies) are all synonymous terms. The Moon God, the King of the Brāhmaṇas and Asterisms, had an attack of pulmonary consumption in days of yore, and as it first appeared in that King (Raja) of Heavens, it has since been honoured with the proud designation of King of Maladies. The disease may appear as a sequel to any other disease, and certainly runs as the harbinger of many. The disease is called Kṣaya from the fact of its causing a general wasting of the body, as well as from the incapacity of any medicine in arresting that waste.

रसादिशोषणाच्छोषो रोगराडिति राजवत्॥
साहसं वेगसंरोधः शुक्रौजःस्नेहसंक्षयः॥ ४॥

It is called Śoṣa (Atrophy) from the fact of its withering up the fundamental organic principles of lymph chyle, blood, flesh, fat, bone, marrow, and semen in succession.

अन्नपानविधित्यागश्चत्वारस्तस्य हेतवः॥
तैरुदीर्णोऽनिलःपित्तं व्यर्थं चोदीर्यं सर्वतः॥ ५॥
शरीरसन्धिमविश्य ताः शिराः प्रतिपीडयन्॥
सुखानि स्त्रोतसां रुद्धा तथैवातिविसृज्य वा॥ ६॥
मध्यमूर्ध्वमधस्तिव्यग्व्यथा सञ्जनयेद्दुदः॥
रूपं भविष्यतस्तस्य प्रतिश्रयायो भृशं ज्वरः॥ ७॥

Rash feats of strength, over-fatiguing physical exercise, loss of semen, albumen or any other albuminous principle of the organism, voluntary suppression of any natural propulsion of the body, and irregular or insufficient food may be set down as the exciting factors of Raja Yakṣmā. The VĀyu, enraged by any of the preceding causes, affects the process of metabolism all through the organism, and hence the unutilised products of the body (Kapham or Vyartham), which becomes increased in consequence, are carried into the unions of bodily members and appendages (such as amestomoses of veins and arteries) and dilate or contract the orifices of the principal ducts of the body, giving rise to pain in regions above, below, about and across the heart.

प्रसक्तो मुखमाधुर्यं मार्दवं बहिदे हयोः॥
लौल्यभावोऽन्नापानादौ शुचावशुचिवीक्षणम्॥ ८॥
मक्षिकातृणकेशादिपातः प्रायोऽन्नपानयोः॥
हृल्लासश्चर्दिरुचिरस्नातेऽपि बलक्षयः॥ ९॥
पाण्योरुवक्षः पादास्य कुक्ष्यक्ष्णोरतिशुक्लता॥

Salivation with fever, hyperperaxia and a sweet taste in the mouth, dulness of appetite, a gluttonous desire for food and drink, a thought of uncleanness in things clean and pure, a feeling as if his food and drink have been studded with bits of hair of flees' wings, nausea, vomiting, a non-relish for food, extreme whiteness of the eyes, chest, palms of the hands

and soles of the feet as well as of the armpits, and expectoration of thick mucous even without bathing are the symptoms which mark the premonitory stage of this disease.

बाह्वोः प्रतोदो जिह्वायाः काये वैभत्स्यदर्शनम्॥ १०॥
स्त्रीमद्यमांसप्रियता घृणिता मूर्द्धगुण्ठनम्॥

The patient experiences a pain in the tongue and arms, learns to abhor his body, becomes unreasonably fond of wine and women or loathes their sight, and suffers from giddiness.

नखकेशीस्थिवृद्धिश्च स्वप्ने चवाभिभवो भवेत्॥ ११॥
पतनं कृकलासाहिकपिशवापदपक्षिभिः॥
केशास्थितुषभस्मादितरौ समधिरौहणम्॥ १२॥

Hairs, and nails of toes or, fingers become marked by their, rapid and excessive growth, and sleep become chequered with fearful dreams. The patient dreams of lizards, serpents, monkeys, or of savage birds or beasts darting upon his head, or as if he is climbing a hill of ashes, hairs, paddy husks, or a withered tree.

शून्यानां ग्रामदेशानां दर्शनं शय्यतोऽम्भसः॥
ज्योतिर्दिवि दवाग्नीनां ज्वलतां च महीरुहाम्॥ १३॥
पीनसश्वासकासं च स्वरमूर्द्धरुजोऽरुचिः॥
ऊर्ध्वनिःश्वाससंशोषावयश्चर्दिश्च कोष्ठगो॥ १४॥

He sees deserted hamlets and homesteads in his sleep, or dreams of burning forests, and dry and empty river-beds. Catarrh, dyspnoea, cough, headache, loss of voice, a non-relish for food, updrawn breath, emaciation, vomiting, fever, and pain at the sides, chest and joints are the eleven specific symptoms of the disease under discussion.

स्थिते पाश्वे च रुग्णोद्ये सन्धिस्थे भवति ज्वरः॥
रूपाण्यैकादशैतानि जायन्ते राजयलक्ष्मणः॥ १५॥
तेषामुपद्रवान्विद्यात्कण्ठध्वंसकरी रुजाः॥
जृम्भांगमर्दनिठषेवविह्वमान्द्रास्यपूतिता॥ १६॥

The distressing symptoms, which are invariably found to supervene, are a breaking pain in the throat, yawning, aching pain in the limbs, spitting of blood, impaired digestion, and a foulsmell in the mouth. Of these, headache, aching pain at the sides, and in the limbs,

constriction of the throat, hoarseness, and kindred symptoms should be attributed to the action of the deranged Vāyu, while to the deranged Pittam should be ascribed the burning sensation in the shoulders and extremities dysentery, blood-spitting, foul-smell in the mouth, fever, and the general excited condition of the body.

तत्र वाताच्छिरः पार्श्वशूलत सागमर्दनम्॥

कण्ठरोधः स्वरभ्रंशः पितृतात्पादांसपाणिषु॥ १७॥

दाहोऽतिसारोऽसृक् छर्दिर्मुखगन्धो ज्वरो मदः॥

कफादरोचकच्छर्दिंकाला अर्द्धांगौरवम्॥ १८॥

प्रसेकः पीनसः श्वासः स्वरभेदोऽल्पवह्निता॥

दोषैर्मन्दानलत्वेन शोथलेपकफोलम्बणैः ॥ १९॥

Vomiting cough, feeling of heaviness in one half of the body, waterbash, catarrh, dyspnoea, and impaired digestion with a nonrelish for food are the symptoms, which owe their origin to the action of the deranged Kapham in Rāja Yakṣmā. The enraged morbid diatheses, such as, the Vāyu, Pittam and the Kapham, produce a general anasarca in these cases only on account of the impairment of digestive capacity. The burning sensation in the cardiac region, which is usually experienced in these cases, is only for the diminution which the fundamental principles of lymph chyle, and blood, suffer on account of the obstructed orifices of the vessels of the vascular system.

स्रोतोमुखेषु रुद्धेषु धातुषु स्वल्पकेषु च॥

विदाहो मनसः स्थाने भवन्त्यन्ये ह्युपद्रवाः॥ २०॥

पच्यते कोष्ठं बान्ममस्रयुक्तै रसैर्युतम्॥

प्रायोऽस्य क्षयभागानां चैवान्नं चांगुपष्टये॥ २१॥

The food undergoes a sort of acid reaction in the stomach, for which reason the food ingested by a pthisis patient cannot contribute to the formation of a healthy lymph chyle, and hence cannot make good the waste which incessantly goes on in the body. Accordingly, a pthisis patient may be described as- living by drawing upon the reserve capital of life, and his body, in the absence of healthy nutrition and assimilation, becomes emaciated from day to

day. A prudent physician should not take in hand a pthisis patient whose sense-organs have been affected even before the development of most of the specific symptoms of the disease.

रसो ह्यस्य न रक्ताय मांसाय कुरुते तु तत्॥

उपष्टब्धः समन्ताच्च केवलं वर्तते क्षयी॥ २२॥

लिंगेष्वल्पेष्वतिक्षीणं व्याधौ षट्करणक्षयम्॥

वर्जयेत्साधयेदेव सर्वेष्वपि ततोऽन्यथा॥ २३॥

The disease occurring in a strong and young patient and well cared for from the outset, may not develop more unfavourable symptoms, and may ultimately prove amenable to medicine. Once its specific symptoms have been fully developed, the disease should be regarded as past all cure.

दोषैर्व्यस्तैः समस्तैश्च क्षयात्सर्वस्य मेदसः॥

स्वरभेदो भवेत्तस्य क्षामो रूक्षश्चलः स्वरः॥ २४॥

The voice becomes weak or rough in this disease owing to the loss of the organic principle of fat. In the type due to the action of the deranged Vāyu, the body loses its gloss and heat, and the patient feels as if his throat has been studded with the bristles of Śuka Śimvī leaves.

शुकवर्णाकण्ठत्वं स्निग्धोष्णोपशमोऽनिलात्॥

पित्तात्तालुगले दाहः शोषो भवति सन्ततम्॥ २५॥

The gradual wasting of the body, and the burning sensation in the throat and palate, in these cases, should be ascribed to the action of the deranged Pittam.

लिम्पन्निव कफैः कण्ठं मुखं घुरघुरायते॥

स्वयं विरुद्धैः सर्वैस्तु सर्वलिङ्गैः क्षयो भवत्॥ २६॥

The sensation of a sticky mucous, together with the specific wheezing sound, in the throat is due to the action of the deranged Kapham. Vertigo, darkness of vision and symptoms peculiar to the deranged Kapham are invariably present.

धूमायतीव चात्यर्थमुदेति श्लेष्मलक्षणम्॥

कृच्छ्रसाध्याः क्षयाश्चात्र सर्वैरल्पञ्च वर्जयेत्॥ २७॥

Wasting of the body is accelerated by an unwholesome diet and injudicious and

intemperate living in Rāja Yakṣmā. This disease is seldom curable, and a wise physician should

abandon the patient just as its specific symptoms would be but partially developed.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे यक्ष्मनिदाना नाम द्विपञ्चाशदुत्तरशततमोऽध्यायः ॥ १५२ ॥

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अरोचकनिदानन्ते वक्ष्येऽहं सुश्रुताधुना॥
अरोचको भवेद्दोषैर्जिह्वाहृदयसंश्रयैः॥ १॥

Dhanvantarī said :—Now hear me, O Suśruta, discourse on the Nidānam of Arocakam (Non-relish for food). The several morbid diatheses of Vāyu, Pittam, and Kapham, by finding lodgment in the tongue and the heart, given rise to three different forms of Arocakam.

सन्निपातेन मनसः सन्तापेन च पञ्चमः॥
कषायतिक्तमधुरं वातादिषु मुखं क्रमात्॥ २॥

The fourth king owes its origin to their concerted action, while the fifth is usually brought about through a perturbed condition of the mind.

सर्वं वीतरसं शोकक्रोधादिषु यथा मनः॥
छर्दिदोषैः पृथक्सर्वैर्दुष्टैरन्यैश्च पंचमः॥ ३॥

The patient complains of an astringent taste in the mouth in the Vāyu-originated, of a bitter taste in the Pittaja, and of a sweet taste in the Kaphaja type. In the type due to grief, fright, or anxiety, all things seem vapid and tasteless.

उदानोऽधिकृतान्दाषान्सर्वं सन्ध्यहर्मस्यति॥
आशु क्लेशोऽस्य लावण्यप्रसेकारुचयः क्रमात्॥ ४॥

The vital Udāna Vāyu flings up the morbid principles from the bottom of the stomach and thus carried up into the cavity of the mouth, the give rise to waterbrash with a saline taste in the mouth, annihilate all desires for food, and bring a host of other discomforts in their train.

नाभिपृष्ठं रुजत्याशु पार्श्वे चाहारमुत्क्षिपेत्॥
ततो विच्छिन्नमल्पापकषायं फेनिलं वमेत्॥ ५॥

The patient suddenly feels a pain at the back and about the umbilicus, and the ingested food is thrown up in the side of his stomach, causing him to belch out a scanty frothy, and astringent chylous matter.

शब्दोद्गारयुतः कृच्छ्रमनुकृच्छ्रेण वेगवत्॥
कासास्यशोषकं वातात्स्वरपीडासमन्वितम्॥ ६॥

In the Vāyu-originated type of this disease there are loud eructations, and painful and violent vomitings after that, bringing cough, parchedness of the mouth, and hoarseness in their train.

पित्ताक्षारोदकनिभं धूमं हरिपीतकम्॥
सासृग्मलं कटुतिक्तं तृणमूर्च्छादाहपाकवत्॥ ७॥

In the Pittaja type, the patient, vomits a kind of greenish, or yellowish, blood-streaked acid matter of a bitter and astringent taste, resembling alkaline water-thirst, fainting, and a burning sensation in the body being its further characteristics.

कफात्स्निग्धं घनं पीतं श्लेष्मतस्तु समाक्षिकम्॥
मधुरं लवणं भूरि प्रसक्तं लोमहर्षणम्॥ ८॥

In the type due to the action of the deranged Kapham, there is expectoration of thick glossy, yellowish, ropy mucous of a sweetish saline taste, attended with a copious salivation, and horripilation.

मखश्चयथुमाधुर्यतन्द्राहृल्लासकासवान्॥
सर्वैर्लिङ्गैः समापन्नस्त्याज्यो भवति सर्वथा ॥ ९॥

Symptoms such as, swelling of the mouth, somnolence, cough, and nausea with a sweetish taste in the mouth, are found to supervene. In the type due to the concerted action of all the three morbid principles of Vāyu, Pittam and Kapham, the patient finds no pleasure even in the most congenial topics, which, according to Visnu, ought to be discussed in a gentle assembly.

सर्वं यस्य च विद्विष्टं दर्शनश्रवणादिभिः॥
वातादिनैव संक्रुद्धकृमिदुष्टात्रजे गदे॥
शूलवेपथुहृल्लासो विशेषात्कृमिजे भवेत्॥ १०॥

All sights and sounds are hateful to him. The disease is aggravated with the aggravation of

may of the abovesaid morbid principles in the body. The type due to the presence of worms in the intestines, or to, the ingestion of any stale

or unwholesome food, manifests colic, shivering, and nausea, etc., as its specific indications.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽरोचकनिदाना० नाम त्रिपञ्चाशदुत्तरशततमोऽध्यायः॥ १५३॥

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धन्वन्तरिरुवाच

हृद्रोगादिनिदानं ते वक्ष्येऽहं सुश्रुताधुना॥

कृमिहृद्रोगलिङ्गैश्च स्मृताः पञ्च तु हृद्गताः॥ १॥

Dhanvantari said :-O Suśruta, now I shall discourse on the Nidānam of Hṛdroga which admits of being grouped under five sub-heads according as the deranged Vāyu, Pittam and Kapham, either severally or concertedly lie at the root of the disease, or as any parasitic growth in the heart serves as its exciting factor.

वातेन शून्यात्यर्थं भुज्यते रोरुदीति च॥

भिद्यते शुष्यते स्तब्धं हृदयं शून्यता भ्रमः॥ २॥

In the type due to the action of the deranged Vāyu, the patient complains of a vacuum in his heart, which seems dry, numbed, and as it being broken or turn asunder.

अकस्माद्दीनता शोको भयं शब्देऽसहिष्णुता॥

वेपथुर्वेपनान्मोहः श्वासरोधोऽल्पनिद्रता॥ ३॥

He cannot bear the least sound or noise, and is frightened, or feels dejected, or indulges in grief without any apparent reason. Insomnia becomes markedly patent, and the patient suffers from difficult breathing, shivers, and lapses into fits of unconsciousness.

पित्ततृष्णा श्रमो दाहो स्वेदोऽम्लकफजः क्रमः॥

छर्दनं हृत्पित्तस्य धूमकल्पितको ज्वरः॥ ४॥

The bilious type develops such symptoms as thirst, fatigue with a burning sensation in the body, perspiration, acid eructations, vomiting of acid or bilious matter, fever and darkness of vision.

श्लेष्मणा हृदयं स्तब्धं भारिकं साश्रमर्भवत्॥

कासास्थिसादनिष्ठीवनिद्रालस्यारुचिज्वराः॥ ५॥

The symptoms, which manifest themselves in the type due of the action of the deranged

Kapham, are a sensation of numbness in the heart, impairment of digestive faculty, distaste in the mouth, cough, pain in the bones, expectoration of mucous, somnolence, and fever with a non relish for food.

हृद्रोगे हि त्रिभिर्दोषैः कृमिभिः श्यावनेत्रता॥

तमः प्रवेशो हृत्लासः शोथः कण्डूः कफस्फुतिः॥ ६॥

The type, which is due to the concerted action of the deranged Vāyu, Pittam and Kapham, exhibits symptoms which are peculiar to the form which are respectively brought about by each of these morbid principle. A blackish (dull) yellow colour (brownish) of the conjunctiva accompanied by vertigo, nausea, waterbrash, oedema, expectoration of mucous, and an itching sensation in the limbs form the specific indications of the type of Hṛdroga which is of a parasitic origin.

हृदयं सततं चात्रं क्रकचेनेव दीर्यते॥

चिकित्सदामयं (रं) घोरं तच्छीघ्रं शीघ्रमारिणम्॥ ७॥

The patient feels as if his heart is being sawed with a sharp toothed saw. The medical treatment of a case of any of these types of Hṛdroga should be commenced almost simultaneously with the manifestation of any of its specific indications, inasmuch as it is often found to run into one of the incurable types, and speedily runs its course, terminating fatally in most instances.

वातात्पित्तात्कफात्तृष्णा सन्निपाताद्वलक्षयः॥

षष्ठी स्यादुपसर्गाच्च वातपित्ते च कारणम्॥ ८॥

The sixth form or type of Hṛdroga is found to result as a supervening symptom of any other pre existing distemper in which any of the vital principles of the organism, such as, blood, lymphchyle, albumen, etc., has suffered an abnormal loss or diminution.

सर्वेषु तत्प्रकोपो हि सम्यग्धातुप्रशोषणात्॥
सर्वदेहभ्रमोत्कम्पतापहृदाहमोक्त ॥ १॥

In almost all the types of Hṛdroga, there occurs a loss of any of the abovesaid vital principle of the body in consequence of which both the Vāyu and Pittam are enraged.

जिह्वामूलगलक्लोमतालुतोयवहाः शिराः॥
संशोष्य तृष्णा जायन्ते तासां सामान्यलक्षणम्॥ १०॥ -

Hence an abnormal derangement of the Vāyu and Pittam, causing spasmodic jerks in all the limbs, rigour, palpitation of, and a burning sensation in, the heart, and fits of unconscious, should be looked for in all the types described above. The water-carrying vessels, which traverse the throat, palate, lungs and the root of the tongue become dry and parched up, giving rise to a short of unquenchable thirst which is common to all the forms of Hṛdroga.

मुखशोषो जलातृप्तिरन्नाद्वेषः स्वरक्षयः॥
कण्ठोष्ठतालुकार्कश्याग्निह्वानिक्रमणे क्लमः॥ ११॥

An un quenchable thirst attended with dryness of the mouth (the patient craving for more water each time), loss of voice, roughness of the throat, lips and palate, difficulty in protruding the tongue, delirium, mental aberrations and loud erutations, are the further characteristics of this disease.

प्रलापश्चित्तविभ्रंशो हृद्गदगद्व्यस्तधामयः॥
मारुताक्षामता दैन्यं शंखभे (तो) दः शिरोभ्रमः॥ १२॥

Prostration, dejection of spirit and vertigo with a breaking pain in the temples, loss of smell, dulness of hearing, and insomnia with a vapid taste in the mouth, are the symptoms which are developed through the action of the deranged Vāyu in Hṛdroga.

गन्धाज्ञानास्ववैरस्यश्रुतिनिद्राबलक्षया॥
शीताम्लफेनबृद्धिश्च पित्तान्मूर्च्छास्यतिक्ता॥ १३॥
रक्तेक्षत्वं सततं शोषो दाहोऽतिधूमकः॥
कफो रसाद्विकृपितस्तोयवाहिषु मारुतः॥ १४॥

A little increase of reactionary acidity in the stomach after digestion accompanied by a bitter taste in the mouth, redness of the eyes, a

burning sensation in the body, dryness of, and a feeling as if fumes are escaping through, the skin, and fainting are the symptoms which should be specifically attributed to the action to the deranged Pittam in the present disease. In the Kṣayaja type the aggravated Kapha chokes up the passages of Vāyu in the heart, and the sticky mucous accumulated in those vessels absorbs heat, like thickened slime.

स्रोतस्तु सकफं तेन पङ्कवच्छोष्यते ततः॥
शूकैरिवाचितः कण्ठो निद्रो मधुरवक्त्रा ॥ १५॥

Somnolence, and a sensation as if the lining memberane of the throat has been studded with the bristles of a Śuka insect together with a sweetish taste in the mouth, are the symptoms which should be attributed to the action of the deranged Kapham in this disease.

आध्मानं शिरसो जाड्यं सैमित्यच्छर्द्यरोचकम्॥
आलस्यमविपाकञ्च यः स स्यात्सर्वलक्षणः॥ १६॥

A sensation of heaviness and numbness in the head, vomiting, lassitude, indigestion with a nonrelish for food, and tympanites, are the symptoms, which should be attributed to the concerted action of the deranged Vāyu, Pittam and Kapham in a case of Hṛdroga.

आमोद्भवाच्च रक्तस्य संरोधाद्वातपित्ता॥
उष्णाक्रान्तस्य सहसा शीताम्भो भजतस्तृषा॥ १७॥

Owing to the obstructed course of blood and generation of mucous in the system in this disease, both the deranged Vāyu and Pittam are inordinately aggravated, and for this the patient, though suffering from an intense heat in the body, is suddenly seized with a rigour which shakes him to the very bones.

उष्णादूर्ध्वं गतः कोष्ठं कुप्याद्वै पित्तजैव सा॥
या च पानातिपानोत्था स्नेहपाकजा॥ १८॥

The type of Hṛdroga, which is caused by the Pittam being obstructed in the thorax through the agency of thirst, should be regarded as of a bilious origin. Similarly, a kind of aching pain is felt in the heart through drinking large quantities of water inasmuch as heavy drinks naturally dissolve the albuminous constituents

of the body and help their digestion in the usual way.

स्निग्धकट्मलवण भोजनेन कफोद्भवा।

तृष्णारक्षयाक्तेन लक्षणेना क्षयात्मिका॥ १९॥

The kind of thirst, which is generated through taking acid, saline or emolient things, should be regarded as caused by the deranged Kapham.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे आम्लपित्तनिदाना

नाम चतुःपञ्चाशदुत्तरशततमोऽध्यायः॥ १५४॥

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धन्वन्तरिरुवाच

वक्ष्ये मदात्ययादेश्च निदानं मुनिभाषितम्॥

तीक्ष्णाम्लरूक्षसूक्ष्माम्लव्यवायासुकरं लघु॥ १॥

Dhanvantarī said :—Now I shall discourse on the Nidānam of Madātyayam (diseases which result from the abuse of wines and spirits) as formerly described by the holy Ṛṣis of yore.

विकाशि विशदं मद्यं मेदसोऽस्माद्विपर्ययः॥

तीक्ष्णोदयाश्च दिव्युक्ताश्चित्तेप्लाविनो गुणाः॥ २॥

जीवितान्ताः प्रजायन्ते विषेणोत्कर्षवर्तिना ॥

तीक्ष्णादिभिर्गुणैर्मद्यं मान्द्यदीनोजसो गुणान्॥ ३॥

Wine is sharp, acid (gives rise to an acid digestion), dry, parchifying, light, fatiguing and its potency at once pervades the minutest capillaries of the organism, and tends to vitiate the fat of the body. All the preceding properties of wine such as sharpness, etc., tend to produce a disturbed state of the mind, and cloud the intellect. Excessive drinking may even prove fatal.

दशभिर्गुणैः संक्षोभ्यं चेतो नयति चाक्रियम्॥

आद्ये मदे द्वितीयेऽपि प्रमं (मो) दायतने स्थितः॥ ४॥

The primary property of wine is to injuriously affect the ten organs of sense-perception of a man; and wine, though heatmaking and stimulating in its primary action, deteriorates the strength of the organism in its reaction. The use of the first two kinds of wine is always injurious.

शोषमोहज्वराद्यदीघरोगोपसर्गतः ॥

या तृष्णा जायते तीव्रा सोपसर्गात्मिका स्मृता॥ २०॥

The kind of thirst which follows from the loss of lymph-chyle (any vital organic principle) is but an indication of wasting or consumption. The thirst, which is experienced during a paroxysm of fever or in consumption, should be regarded as a mere supervening symptom.

दुर्विकल्पहतो मूढः सुखमित्यभिमुच्यते॥

मध्यमोत्तमयोः सन्धिं प्राप्य राजासनो मदः॥ ५॥

It is only the fools of fortune that find pleasures in cups. A drunkard, even if he happens to be a king, cannot maintain the dignity of his position, and only cares for drink in this world.

निरंकुश इव व्यालो न किञ्चिद्भ्रान्तचरेत्ततः॥

इयं भूमिरवाच्यानां दौःशीलस्येदमास्पदम्॥ ६॥

A drunkard king like a fanged and uncaged serpent, is capable of committing any mischief in the world.

एकोऽयं बहुमार्गायाः दुर्गं (र्म) तेर्दर्शकः परम्॥

निश्चेष्टः सन्नवाक्शेते तृतीयेऽत्र मदे स्थितः॥ ७॥

Wine is the progenitor of filthy speeches, and the only royal to wretchedness and misery. In the third stage of drinking there comes unconsciousness.

मरणादपि पापात्मा गतः पापतरां दशाम्॥

धर्माधर्मं सुखं दुःखं मानानर्थं हिताहितम्॥ ८॥

न वेद शाकमोहार्तं शोष (क) मोहासिसंयुतः॥

सोन्मादभ्रमूर्च्छायां सापस्मारः पतत्यधः॥ ९॥

A drunkard suffers more than death pangs in life, and loses all distinction of virtue and vice, honour and dishonour, or pleasure and pain. He indulges in fits of grief or senseless laughter at intervals, or falls down unconscious in conclusive spasms.

नाति माद्यन्ति बलिनः कृताहारा महाशनाः॥

वातात्पित्तात्कफात्सर्वैर्भवेद्भ्रगो महात्ययः॥ १०॥

A strong man after a hearty meal may bear his wine well. The deranged Vāyu, Pittam and Kapha may also serve as the exciting factors of the disease known as madātyayam.

सामान्यलक्षणं तेषां प्रमोहो हृदयव्यथा।
विभेद प्रसभं तृष्णा सौम्यो ग्लानिर्ज्वरोऽरुचिः॥ ११॥
पुरोविबन्धस्तिमिरं कासः श्वासः प्रजागरः॥
स्वेदोऽतिमात्रं विष्टम्भः श्वयुथश्चित्तविभ्रमः॥ १२॥

Intoxication, pain at the heart, loose motions of bowels, thirst, unstability of gait, fever with a nonrelish for food, vanishings of sight, cough, dyspnoea, insomnia, excessive perspiration, oedema, and tympanites are the general symptoms of the disease.

स्वप्नेवाभिभवति न चोक्तश्च स भाषते॥
पित्ताद्वाहज्वरः स्वेदो मोहो नित्यं च विभ्रमः॥ १३॥
श्लेष्मण श्छर्दिर्हृल्लासो निद्रा चोदरगौरवम्॥
सर्वजे सर्वलिङ्गत्वं ज्ञात्वा मद्यं पिबेत्तु यः॥ १४॥
सहसा रुचिरं चान्यतरध्वंसकशोषिणौ॥

The patient in such a case remains in a drowsy state, and talks garrulously even without being spoken to. Fever with a burning sensation in the body, perspiration, distraction of the mind, and fits of fainting are the symptoms, which mark the bilious type of Madātyayam, while vomiting, nausea, somnolence, and tympanites are developed in the one which owes its origin to the deranged Kapham. All the above said symptoms are exhibited in the Sannipātika type of Madātyayam. Nothing can be distasteful or disagreeable to the person who indulges in cups even with a full knowledge of its baneful consequences. Such a person only courts mental imbecility and wilfully kills his mind and intellect. A Madātyaya-patient cannot tell the difference between a chip of wood and an article of fare in respect of taste.

भवेतां? मारुतात्कष्टाद्भवेत्तस्य विशेषतः॥ १५॥
ध्वंस श्लेष्मनिष्ठीवाः कण्ठशोषोऽतिनिद्रता॥
शब्दासहत्वं तच्चित्तविक्षेपोऽङ्गे हि वातरुक्॥ १६॥

Expectoration of mucous, dryness of the throat, somnolence, incapability of bearing the

least sound with a distracted state of the mind and shooting pain in the limbs diseases of the heart and larynx, epileptic fits, dyspnoea, thirst, vomiting and fever are the supervening symptoms of the type of Madātyayam, owes its origin to the disordered Vāyu. The self-controlled person, who intelligently foregoes the pleasures of wine, defies all diseases whether of the body or of mind. Intoxication, Epilepsy, and Palsy (cores), are the three diseases which result from the derangement of the vascular and lymphatic systems and are usually found to afflict a person of injudicious diet and living and of an irascible or lymphatic temperament of mind. Each of these diseases is respectively stronger than the one immediately following it in the order of enumeration.

हृत्कण्ठरोगः सम्मोहः श्वासतृष्णावमिज्वराः॥
निवर्त्तयस्तु मद्येभ्यो जितात्मा बुद्धिपूर्वकत्॥ १७॥
विकारैः क्लिश्यते जातु न स शरीरमानसः॥
रमोमोहहिताहारपरस्य स्युस्त्रयो गदाः॥ १८॥

This kind of Madātyayam has its origin in the impure blood, or results from the presence of wine (alcohol) in the system, or from any other idiopathic causes such as aggravation of any of the morbid principles of the body. In the Vātajā type of Madātyayam the complexion becomes pale or sallow on account of the anaemic condition of the body, or assumes a dry, reddish, or brownish hue, and the patient is tormented with a kind of listlessness, and takes recourse to acts of low cunning. In the Pittajā type, the skin of the body assumes a reddish yellow colour, and the patient becomes irritable and querulous, Somnolence, delirium or loose talks mark the type which owes its origin to the deranged Kapham. All the abovesaid symptoms are exhibited in the Sannipātika type of Madātyayam.

वसामुक्क्लेदनावाहिस्त्रोतोरोधः समुद्भवाः॥
मदमूर्च्छापसंन्यासा यथोत्तरबलोद्भवाः॥ १९॥

The specific symptoms of the deranged Pittam are usually found to be present in almost all the types of Madātyayam. The patient fails

to recognise even the most familiar voices, and palsy, somnolence, and above all, a feeling of exhaustion (prostration) gradually supervene.

मदोऽत्र दोषैः सर्वैस्तु रक्तमद्यविषैरपि॥

शक्त्यान्त्यादगताभासश्चलश्छलितवेष्टितः॥ २०॥

A languid circulation, or obstruction of the blood in certain parts of the body, and partial paralysis of the limbs may be witnessed in the Sannipātika type.

रूक्षश्यामारुणतनुर्मद्ये वातोद्भवे भवेत्॥

पित्तेन क्रोधनो रक्तपीताभः कलहप्रियः॥ २१॥

In the Vāta type of Madātyayam the patient beholds the sky as enveloped in a blue, red, or black colour, and faints away, regaining consciousness very soon after.

स्वप्नेऽसम्बद्धवाक्यादिः कफाद्भयानपरो हि सः॥

सर्वोत्थसन्निपातेन रक्तस्तम्भाङ्गदूषणम्॥ २२॥

Shivering, vertigo, cough with a pain about the cardiac region, epileptic fits, and a brownish or reddish colour of the skin during the fit are the further characteristics of this type.

पित्तलिंगत्वमाद्येन विकृतेहा स्वराज्ञता॥

विसत्कम्पोति निद्रा च सर्वेभ्योऽभ्यधिकं श्रमः॥ २३॥

In the Pittaja type the patient faints away seeing the sky wrapped in red or blue, and regains consciousness oppressed with thirst, perspiration and a burning sensation in the body.

लक्ष्येल्लघोत्कर्षाद्वादीऽश्रोणितादिषु॥

अरुणं नीलकृष्णं वा सम्प्रविश्यन्विशेत्तमः॥ २४॥

The complexion becomes blue or yellow during the paroxysm of fainting, the eyes become red or yellow, and the patient complains of a breaking pain in his body and talks incoherently.

शीघ्रं च प्रतिबुध्येत हृत्पीडा वेपथुर्भ्रमः॥

कासः श्यावारुणाच्छाया मूर्च्छायां मारुतात्मकः॥ २५॥

पित्तेन रक्तं पीतं वा नभः पश्यन्विशेत्तमः॥

विबुध्येत च सस्वेदो दाहतृष्णोपपीडितः॥ २६॥

In the Kaphaja type of Madatyayam the patient sees the welkin enshrouded with a cloud like pall, and falls down unconscious. Consciousness returns late in this type, and the

patient suffers from nausea and salivation after being restored to his senses.

भिन्नवत्पीतनीलाभो रक्तनीलाकुलेक्षणः॥

कफेनमेघसंकाशं पश्यत्याकाशमाविशेत्॥ २७॥

तमश्चिराच्च बुध्येत हृदुरःसुप्रसेकवान्॥

गुरुभिस्तिमितैः (रै) रंगै राजधर्मावबन्धवान् (वत्)॥ २८॥

Owing to the sensation of numbness and heaviness in the limbs, the patient falls down all on a heap like a goat. All the aforesaid symptoms are combinedly exhibited in the Sannipātika type of Madatyayam.

सर्वाकृतिस्त्रिभिर्दोषैरपस्मार इवापरः॥

पातयत्याशु निश्चेष्टविना बीभत्सचेष्टितैः॥ २९॥

Moreover, the patient suffers from epileptic fits in this Sannipātika type, and falls down unconscious through the aggravated condition of the morbid principles of his body, even in the absence of any frightening or anaesthetic agent.

दौषैस्तु मदमूर्च्छायां कृतवेगेषु देहिनाम्॥

स्वयमेवोपशाम्यन्ति संन्यासेनौषधैर्विना॥ ३०॥

The fit passes off spontaneously as soon as the dynamics of the morbid diathesis spends itself in the body, and the patient regains his consciousness even without the help of any sense restoring medicine. The functions of the mind as well as of the sense organs, and the faculty of speech are jeopardised in this disease, and the patient, though otherwise of an unstable and impaired mind, acquires a kind of increased physical strength through the disorder of the nervous system.

वाग्देहमनसां चेष्टाक्षिप्यातिबलाऽबलाः॥

ससंन्यासं निपतिताः प्राणाघातनसंश्रयाः॥ ३१॥

भवन्ति तेन पुरुषाः काष्ठभूता मृतोपमाः॥

म्रियत शीघ्रं शीघ्रं चेच्चिकित्सा न प्रयुज्यते॥ ३२॥

A sudden derangement of the respiratory system brings on a swoon iii Madātyayam, which may terminate fatally, and in which the patient lies stiff and rigid, like a log of wood, with a bluish, shrunken, cadaverous countenance. A little delay in calling in medical help in these cases is often followed by a fatal consequence.

अगाधे ग्राहबहुले सलिलौघ इवार्णवै॥
संन्यासे विनिमज्जन्तं नरमाशु निवर्त्तयेत्॥ ३३॥

It is morally obligatory on a physician to rescue a man from drowning in the ocean of Madatyayam, which, like any other ocean abounding in dreadful sea-monsters, is full of many serious symptoms. There is a dictum in the Vedas to the effect that a drunkard feels merry or irritated at intervals.

मदमानरोषतोष प्रवृत्तिभिरितिस्ततः॥
युक्तायुक्तं च समं युक्तिं युङ्क्ते न मद्येन ॥ ३४॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे मदात्ययादिनिदानं
नाम पञ्चपञ्चाशदुत्तरशततमोऽध्यायः॥ १५५॥

अध्यायः १५६ / Chapter 156

धन्वन्तरिरुवाच

अथर्शासां निदानं च व्याख्यास्यामि च सुश्रुत! ॥
सर्वदा प्राणिनां मांसे कीलकाः प्रभवन्ति ये॥ १॥

Dhanvantarī said :—O Suśruta, I shall now discourse on the Nidānam of Haemorrhoids. Fleshy condylomatous growths are found to frequently crop up on the body. Polypi, that appear in the region of the rectum obstructing its orifice, are called Arśas (Haemorrhoids).

अर्शांसि तस्मादुच्यन्ते गुदमार्गनिरोधनात्॥
दोषस्त्वङ्मंसमेदांसि सन्दूष्य विविधकृतीन्॥ २॥
मांसाकुरानपानादौ कुर्वन्त्यर्शांसि ताञ्जगुः॥
सहजन्मान्तरोत्थेन भेदो द्वेधा समासतः॥ ३॥

The enraged and aggravated morbid principles of the body such as, the deranged Vāyu, Pittam, etc., give rise to these growths of diverse shape in the anal region by- vitiating the local skin, fat (adipose tissue) and flesh, which the learned call Haemorrhoids. These growths may be divided into two classes such as, the congenital and post-natal ones.

शुष्काग्रावाविभेदाश्च गुदस्थानानुसंश्रयाः॥
अर्द्धपञ्चांगुलिस्तस्मिंस्त्रयोऽध्यर्द्धांगुलिस्थिताः॥ ४॥

They are either dry, bleeding or jagged, and are situated in the region of the rectum. The passage of the rectum measures five. fingers'

Vices described before should be considered as appertaining to wine improperly taken or used. "Wine paves the road to hell" is a prohibitory aphorism, which should be interpreted as interdicting the abuse or injudicious use of wine.

बलकासदेशपात्रं प्रकृतिसहतामथवा वयांसि?॥
प्रविभज्यात्तुरूपं पिबति ततः पिबत्यमृत॥ ३५॥

Wine properly and judiciously taken is same as the divine ambrosia. It gives health, strength and beauty to persons using it, and ultimately leads to their salvation.

widths and a half in length, and haemorrhoids are found to appear within the length of three fingers' widths and a half from the external orifice of the anus.

बाल्यप्रवाहिणी तासामन्मत्रमध्ये विसर्जिनी॥
बाह्यासंवरणे तस्या गुदादौ बहिरंगुले॥ ५॥

Bleeding occurs from the veins which run through these internal piles or haemorrhoids, while the external ones are found to be situated in the region of the anus within the length of a finger's width of its external orifice.

सार्द्धांगुलप्रमाणेन रोमाणयत्र ततः परम्॥
तत्र हेतुः सहोत्थानां बाल्ये बीजोपतप्तता॥ ६॥
अर्शासां बीजसृटिस्तु मातापित्रपचारतः॥
देवतानां प्रकोपे हि सान्निपातस्य चान्यतः॥ ७॥

Another kind of polypi crop up in the region about a finger and a half distant from the anus, around the outskirt of which the hairs grow.

The congenital haemorrhoids are attributed to injudicious conducts of its parents during the period of gestation and the bodily discomfort of the child during its inter-uterine life. The Sannipātika form of haemorrhoids owes its origin to the concerted action of the deranged morbid principles of the body, and to the curse of gods as well.

असाध्या एवमाख्याताः सर्वे रोगाः कुलोद्भवाः॥
सहजानि विशेषेण रूक्षदुर्दशनानि तु॥८॥

Congenital piles, like any other congenital disease, are incurable, and they are dry, ugly-looking, pointing inward, of a pale (yellowish) colour, and are attended with all the dreadful supervening symptoms.

अन्तर्मुखानि पाण्डूनि दारुणोपद्रवाणि च॥

योच्यानि च पृथोगदोषसंसर्गनिचयात्स्वतः॥९॥

Haemorrhoids may be divided into six different forms, viz., those which are severally due to the action of the deranged Vāyu. Pittam, or Kapham, of Vāyu and Pittam, of Vāyu and Kapham, of Pittam and Kapham, and of Vāyu, Pittam, and Kapham combined.

शुष्काणि वात श्लेष्मभ्यामाद्राणि त्वस्य पित्ततः॥

दोषप्रकोपहेतुस्तु प्रागुक्तेवस्नसादिनि॥१०॥

The polypi, which are due to the action of the deranged Vāyu and Kapham, are dry, while those which owe their origin to the concerted action of the Vāyu and Pittam, are moist and exuding.

अग्नौ मलेऽतिनिचिते पुनश्चायं (ति) व्यवायतः॥

पापानसंक्षोभविषमकठिनक्षुद्रकाशनात् ॥११॥

The factors, which tend to aggravate the morbid principles of the body in this disease, have been described before, and likewise, impaired digestion, accumulation of feces in the intestines, and sexual excesses may be set down as conditions which help the growth of these polypi.

बस्तिनेत्रगलौष्ठौत्थलभेदादिघट्टजात् ॥

भृशशी ताम्बुसंस्पर्शप्रततातिप्रवाहणात्॥१२॥

गतमूत्रशकृद्वेगधारणान्तदुदीरणात् ॥

जुगुप्सातीसारमेव ग्रहणी सोऽप्युपद्रवः॥१३॥

कर्षणाद्विषमादेशच चेष्टाभ्यो योषितां पुनः॥

आमगर्भप्रपतनादगर्भवृद्धिप्रपीडनात् ॥१४॥

ईदृशेचापरैर्वायुरपानः कुपितो मले॥

पायोर्वलीषु सद्वृत्तिभास्वन्निःपूर्णमूर्तिषु ॥१५॥

Similar vegetations of polypous growths may appear in the throat, eyes, bladder, uterus, lips, etc., through a pressure, or friction, or

rubbing of those localities with fingers, or with any other hard substance, or through the agency of a small cough, or choking cough during a drink. Constant contact of extremely cold water, long and frequent rides, voluntary repression of any urging toward micturition or defecation, violent straining at the time of bearing down the stool, or of passing water, daily ingestion of loathsome food, lenteric diarrhoea, fasting, pulls that involve a heavy strain on the muscles, acts that involve a heavy strain on the female organs of generation, and miscarriage are factors which tend to enrage the Apāna Vāyu (Genito-urinary and iliac nerve force) of the organism. The feces lie incarcerated in the grooves (flexus) of the rectum owing to the disordered condition of this angry Apāna, giving rise to a sort of congestion in those localities which help the vegetation of haemorrhoids.

जायन्तेऽशांसितु तत्पूर्वं लक्षणं वह्निमन्दता॥

विष्टम्भ सास्थिसदनं पिण्डि (ष्ट) कोद्वेष्टनं भ्रमः॥१६॥

सान्द्रोत्थोनेत्रयोः शोथः शकृद्वेदोऽथ वा ग्रहः॥

मारुतः पुरतो मूढः प्रायो नाभेरघश्चरन्॥१७॥

The symptoms, which mark the preliminary stage of this disease, are impaired digestive capacity, loss of appetite, distension of the abdomen, aching pain in the loins and valves of the legs, vertigo, a burning sensation in the eyes, oedema, and loose motions, or constipation, of the bowels. The wind incarcerated about and below the umbilicus, is passed with the greatest difficulty, and attended with loud reports and bleeding.

सरक्तः परिकृन्तंश्च कृच्छ्रदाकुञ्चति श्वसन्॥

अन्त्रकूजनमाटोपः क्षारितोद्गारभूरिता॥१८॥

प्रभूतमूत्रमल्पा विडश्रद्धा धूमकोष्ठकः॥

शिरःपृष्ठोरसां शूलमालस्यं भिन्नवर्चसम्॥१९॥

इन्द्रियार्थेषु लौल्यं च क्रोधो दुःखोपचारतः॥

आशङ्का ग्रहणी शोथः पाण्डुगुल्मोदरेषु च॥२०॥

एतान्येव विवर्द्धन्ते जातेष्वहतनामसु॥

निवर्तमाना मानो हि तैरधोमार्गोधतः॥२१॥

The aggravated Vāyu, by producing a parched condition of the intestines, gali.and

urinary bladders, gives rise to all kinds of haemorrhoid growths. The patient gradually becomes thinner and more dejected.

क्षोभयेदनिलानन्यान् सर्वेन्द्रियशरीरगान्॥
तथा मूत्रकृत्पित्तकफान्वायुश्च शोषयन्॥ २२॥
मुष्णात्यग्निं ततः सर्वे भवन्ति प्रायशोऽर्शसः॥
कृशो भृशं हतोत्साहो दीनः क्षामोऽथ निष्प्रभः॥ २३॥
असारी विगतच्छायो जन्तुदग्ध इव द्रुमः॥
कृच्छ्रेरुग्रद्रवैर्ग्रस्तो यक्ष्मोक्तैर्मर्मपीडनैः॥ २४॥

The complexion becomes pale and sallow; the strength of the body is markedly diminished; and the whole organism becomes sapless as a worm-eaten tree. The pain in the regions of the Marinas specifically described under Yakṣmā is found to supervene with cough, thirst, dyspnoea, lassitude, vomiting, oedema, fever, deafness, and a disagreeable taste in the mouth.

तथा काशपिपासास्यवैरस्यश्वासपीनसैः ॥
क्लमाङ्गीद्गवमथुक्ष्वथुश्वयथुश्चैः ॥ २५॥
क्लैव्यबाधिर्यस्तैमित्यशर्करापरिपीडितः॥
क्षामो भिन्नस्वरो ध्यायन्मुहुः स्तीवनरोचकी॥ २६॥
सर्वपर्वास्थिहृन्नाभीपायुर्वक्षणाशूलवान्॥
गुदेन स्रवता पित्तं बलाकोदरसन्निभम्॥ २७॥

An aching pain in the limbs, anus, groins, umbilicus, and the region of the heart may be also present. The patient- constantly spits and evinces no desire for food, and remains drowsy all day long. A kind of bilious discharge, resembling washing of meat, is secreted from the rectum.

विशुष्कं चैव मुक्ताग्रं पक्वामं चान्तरान्तरम्॥
पाण्डुपित्तं हरिद्राक्तं पिच्छिलं चोपवेश्यते॥ २८॥
गुदांकुरा वह्निनालाः शुष्काश्चिमचिमान्विताः॥
पीनाङ्गारारुणाः स्तब्धा विषमाः परुषाकराः॥ २९॥

In some cases the vegetations remain dry, while in others they are found to suppurate and burst. In the type due to the action of the deranged Pittam, they become yellow suppurate, spontaneously burst, and bleed. In the type due to the action of the enraged Vāyu, the polypi are marked by their small growth and absence of any secretion.

मिथो विसदृशा वक्रास्तीक्ष्णा विस्फुटि (रि) ताननाः॥
शिम्बीखार्जूरकर्मन्धूकार्पासफलसन्निभाः॥ ३०॥
केचित्दम्बपुष्पाभाः केचित्सिद्धार्थकोपमाः॥

They are found to be rough, uneven, sharp-pointed, hard, and of a reddish or brownish colour, with their external, ends, cracked and severed, resembling a Vimba, Kārkaṇḍu, Kharjūra, or Kārpāsa seed in shape. Some of them grow in the shape of Kadamba flowers, while others are found to resemble mustard seeds in size and shape.

शिरः पार्श्वसज्जघोरुर्वक्षणाद्य कव्यथाः॥ ३१॥
क्ष्वथूदगारविष्टम्बहृद्ग्रहरोचकप्रदाः ॥
कासश्चासाग्निवैषम्यकर्णनादभ्रमावहाः ॥ ३२॥
तैरात्तो ग्रथितं स्तोक् सशब्दं सप्रवाहिकम्॥
रुक्फेनपिच्छानुगतं विबद्धमुपवेश्यते॥ ३३॥

An excruciating pain in the head, sides, shoulders, thighs and inguinal regions, salivation, eructation, distension of the abdomen, cough, dyspnoea, vertigo, noise, in the ears, impaired digestion with a catching pain in the heart, and an extreme nonrelish for food are the symptoms, which mark the Vriyu-originated type of haemorrhoids. The patient in this type passes hard, knotty, slimy, stool with loud flatus and much, straining.

कृष्णत्वग्बद्धविण्मूत्रनेत्रवक्त्रश्च जायते॥
गुल्मप्लीहोदराष्ठीलासंभवस्तस्य चैव हि॥ ३४॥

The skin, nails, feces, urine, eyes and face of the patient assumes a black (deep blue) hue, and splenic dropsy, internal glands (Gulma) and mucous tumours make their appearance with the progress of the disease.

पित्तोत्तरा नीलमुखा रक्तपीतासितप्रभाः॥
तन्वस्त्राविणो विश्रास्तनवो मृदवः श्लथाः॥ ३५॥

In the Pittaja type, the heads of the polypi assume a blackish, bluish, or yellowish are colour. They are felt soft to the touch, emit a fleshy smell, and secrete a this bloody discharge from their elongated ends.

शुकजिह्वा यकृत्खण्डजलौकावक्रसन्निभाः॥
दाहशो (ष) कज्वरस्वेदतृणमूर्च्छारुचिमोहदाः॥ ३६॥

Some of them are either like the tongues of

parrots or resembles the mouths of leeches in shape, or are shape like the liver. A burning sensation of the body together with suppuration of the growths, perspiration for food are the symptoms which are found to supervene.

सोष्माणो द्रवनीलोष्णपीतरक्तमवर्चसः॥

यवमध्या हरित्पीतहारिद्रत्वङ्गखादयः॥ ३७॥

The patient passes a kind of hard undigested faces which are coloured green, yellow, or bloody at intervals. The polypi are thick at the middle like barley corns, and the skin, nails, faces, urine, eyes, etc., of the patient assume a yellow colour in this type of the disease.

श्लेष्मोल्बणा महामूला घना मन्दरुजः सिताः॥

उत्सन्नोपचितस्निग्धस्तब्धवृत्तगुरुस्थिराः ॥ ३८॥

पिच्छिलाः स्तिमिताः श्लक्ष्णाः कण्डवाद्याः स्पर्शनप्रियाः॥

करिरपनसास्थ्याभास्तथा गोस्तनसन्निभाः॥ ३९॥

In the Śleṣmaja type, the haemorrhoid growths are thick and flat at their base and are found to vegetate over a considerable area around the anus. They are white, slightly painful, glossy, unyielding, firm, smooth, globular in shape, and are felt soft to the touch. An itching sensation is invariably experienced in the affected region and the patient feels an irresistible desire to constantly handle the growths, which seem heavy and as if enshrouded with a wet compress, resembling either the Kantaki seeds, bamboo sprouts, or the teats of a cow in shape.

वंक्षणाहिनः पायुबस्तिनाभिविकर्तनाः॥

सकाशश्वासहल्लाहसप्रसेकारुचिपीनसाः॥ ४०॥

मेहकृच्छ्रशिरोजाड्यशिशिरक्षाकारिणः ॥

क्लैब्याग्निमार्दवच्छर्द्यतीसारादिविकारदाः॥ ४१॥

वसाभसकफप्राज्यपुरीषासूक्ष्मवाहिकाः ॥

न स्रवन्ति न भिद्यन्ते पाण्डुस्निग्धत्वगादयः॥ ४२॥

संसृष्टलिङ्गात् संसर्गनिचयात्सर्वलक्षणाः॥

रक्तोल्बणा गुदे कीलाः पीताकृतिसमन्विताः॥ ४३॥

The patient complains of a catching, binding pain in the inguinal regions, and of a drawing pain either in the bladder, rectum, or in the umbilical region. Cough, dyspnoea, nausea,

vomiting, catarrh, repugnance for food, strangury, heaviness of the head, rigour fever, increased sexual disire, mucous dysentery, dulness of appetite, and urethral and urinary disorders are the symptoms which are likewise found to supervene. In this type the patient passes stool in large quantities with much straining. The stool is found to be largely charged with thick, lard-like mucous, and the polypi are marked by the absence of bleeding or of any kind of slimy discharge. They look grey and glossy, and do not burst or crack even under the pressure of hard feces. The type of haemorrhoids, which owes its origin to the concerted action of the deranged Vāyu, Pittam, and Kapham, exhibits symptoms which are respectively peculiar to the three kinds described above.

वटप्रसेहसदृशाः गुञ्जाविद्रुमसन्निभाः॥

तेऽत्यर्थं दुष्टमुष्णं च गाढविष्टं भपीडिताः॥ ४४॥

Haemorrhoids, which result from a cotaminatd (lit: enraged) condition of the blood, resemble Guñjā berries, or coral or Vata sprouts in shape and colour, and are attended with all symptoms specifically described under the Pittaja type.

स्रवन्ति सहसा रक्तं तस्य चातिप्रवृत्तिः॥

केकभः पीड्यते दुःखैः शोणितक्षयसम्भवैः॥ ४५॥

The polypi, under the pressure of hard stool, violently bleed in this type, and in consequence of such copious haemorrhages the complexion of the patient becomes pale and yellowish like the skin of a yellow frog, not to speak of hosts of other distempers which result from the loss of blood. The patient gets thinner and feebler every day. The complexion becomes pale and sallow, the organs fail to perform their proper functions, and the spirit becomes gloomy and dejected.

हीनवर्णबलोत्साहो हतौजाः कलुषेन्द्रियः॥

मुद्गकोवजं बीरकरीरचणकादिभिः ॥ ४६॥

रूक्षैः संग्राहिभिर्वायुर्विद्वस्थाने कुपितो बली॥

अधोवहानि स्रोतांसि संरुध्याथः प्रशोषयन्॥ ४७॥

The Vāyu enraged and aggravated through

the ingestion of gram, rriudga, bamboo sprouts and such stuff, takes lodgment in the region of the rectum, and obstructs the downward passage of the body by absorbing moisture from the urine and stool, which becomes extremely hard in consequence. Thus incarcerated in the system they give rise to an excruciating pain in the sides, abdomen, back, and sacral and cardiac regions, bringing on tympanitis, ascited, salivation, colic in the urinary bladder, oedematous swelling of the cheeks, and an obstinate constipation of the bowels with the progress of the disease.

पुरीषं वातविण्मूत्रसंगं कुर्वीत दारुणम्? ॥
तेन तीव्रा रुजा कोष्ठपृष्ठहृत्पार्श्वगा भवेत्॥ ४८॥
आध्मानमुदरे विष्टा हल्लासपरिकर्तने॥
बस्तौ च सुतरां शूलो गण्डश्चयथुसंभवः॥ ४९॥

The deranged Vāyu, if happens to take an upward direction in the system, in this disease, produces vomiting, repugnance for food, fever, palpitation of the heart and kindred complaints, diarrhoea, dysentery, suppression of urine, deafness, dyspnoea, cough, coxyza, fecal disorders, thirst, internal glands (gulmas), cephalagia and a violent obstinate headache, etc., which are usually attributed to its aggravation and disturbance.

पवनस्योर्ध्वगामित्वात्ततश्चरुचिन्वराः ॥

हृद्रोगग्रहणीदोषमूत्रसंगप्रवाहिकाः ॥ ५०॥

Asthma or any other form of dyspnoea, and entire suppression of the stool and urine with tympanitis are the distressing symptoms, which are usually found to supervene, causing death of the patient in unfavourable instances.

बाधिर्यातिशिरःशवासशिरोरुक्काशपीनसाः?॥

मनोविकारस्तृट्श्वासपित्तगुल्मोदरादयः ॥ ५१॥

Even in the absence of foregoing exciting factors, rectal haemorrhoids may grow from quite idiopathic causes in persons whose abdominal chamber has ben invaded by the deranged and incarcerated Vāyu of the body.

एते च वातजा रोगा जायन्ते भृशदारुणाः॥

दुर्नामामृत्युदावर्तपरमोऽयमुपद्रवः ॥ ५२॥

The congenital form of the disease, as well

as the one in which the polypi are found to vegetate upon the inner groove of the rectum soon becomes incurable.

वाताभिभूतकोष्ठानां तैर्विनापि विजायते ॥

सहजानि तु दोषाणि यानि चाभ्यन्तरे बलौ॥ ५३॥

स्थितानि तान्यसाध्यानि याप्यन्तेऽग्निबलादिभिः॥

द्वन्द्वजानि द्वितीयायां बला यान्याश्रितानि च॥ ५४॥

Palliation is the only treatment possible in these cases in the event of the digestive faculty of the patient being sound and unimpaired. A case of haemorrhoids in which the polypi vegetate on the second groove of the rectum may lapse into an incurable one in the event of their not being remedies within the first year of their growth or appearance.

कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च ॥

बाह्यायां तु बलौ जातान्येकदोषोल्बणानि च॥ ५५॥

अर्शांसि सुखसाध्यसानि च चिरोत्पत्तिकानि च॥

मेढ्रादिष्वपि वक्ष्यन्ते यथास्वं नाभिजानि तु॥ ५६॥

A case of haemorrhoids in which the polypi are of recent growth and are found to vegetate on the outer or external groove of the rectum, and in which only a single morbid principle of the body serves as the exciting factor, may yield to medical treatment. Polypi, which are found to crop up on the generative organs (condylomatous growths), or on the region of the umbilicus, are slimy and felt soft to the touch like the mouth of an earthworm.

गण्डूपदस्य रूपाणि पिच्छिलानि मृदूनि च॥

व्यानो गृहीत्वा श्लेष्माणं करोत्यर्शस्त्वचो बहिः॥ ५७॥

कीलोपमं स्थिरखरं चर्मकीलं च तद्विदुः॥

वातेन तोदः पारुष्यं पित्तादसितवक्रता॥ ५८॥

The deranged Vyāna Vāyu of the system, by forcing out the deranged Kapham through the skin, gives rise to a kind of pappilatus growths on the surface of the body which are called Carmakilas which are firm and rough to the touch.

श्लेष्माणः स्निग्धता तस्य ग्रथितत्वं सवर्णता॥

अर्शसां प्रशमे यत्नमाशु कुर्वीत बुद्धिमान्॥

तान्याशु हि गदं धा(का)र्यं कुर्युर्बद्धगुदोदरम्॥ ५९॥

In the Vātajā type of Carmakīlas, a piercing pain is felt in the growths; in the Pittajā type they are found to be black capped, while in the Kaphajā type they become glossy, concurrent, and of the same colour with the surrounding

skin. An intelligent person should resort to good medical treatment from the very first appear ante of this disease in his organism, in as much as a little delay or neglect might bring in a host of other rectal disorders and ascitis.

॥ इति श्रीगारुडे पूर्वखण्डे प्रथमाशाख्ये आचारकाण्डेऽर्शानिदाना नाम षट्पञ्चाशदुत्तरशततमोऽध्यायः ॥ १५६ ॥

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अतीसारग्रहण्योश्च निदानं वच्मि सुश्रुत॥

दोषैर्व्यस्तैः समस्तैश्च भयाच्छोकाच्च षड्विधः ॥ १ ॥

Dhanvantarī said :—Hear me now, O Suśruta, discourse on the Nidānam of Atisāra (dysentery) and Grahini (Lienteric diarrhoea) The three morbid principles of the body such as the Vāyu, Pittam, and Kapham, as well as their combinations and fright and grief may be set down as the exciting factors of Atisāra, which admits of being divided into six different types.

अतीसारः स सुतरां जायतेऽत्यम्बुपानतः॥

विशुष्कान्नवसास्नेहातिलपिष्टविरूढकैः ॥ २ ॥

Drinking of large quantities of water, ingestion of dry food, or of inordinate quantities of lard, oil, butter, or cakes, and excessive indulgence in cups may be likewise set down as the exciting causes of the disease,

मद्यरूक्षातिमात्रादिरसातिस्नेहवि भ्रमात्॥

कृमिघोषविरोधाच्च तद्विधेः कुपितोनिलः ॥ ३ ॥

The bodily Vāyu (nerve force), disturbed on account of either day-sleep, keeping of late hours, presence of worms in the intestines, and voluntary repression of any natural urging of the body, etc., takes lodgment in the intestines and impairs the digestive function, causing a rush of blood to the nether regions of the body.

विस्त्रंसयत्यधोवातं हत्वा तेनैव चानलम्॥

व्यापार्यान्नशकृत्कोष्ठपुरीषद्रवतादयः ॥ ४ ॥

प्रकल्पतेऽतीसारस्य लक्षणं तस्य भाविनः॥

The Vāyu by continuing in the intestines with the feces and ingested food, serves to liquify the stool and give rise to the disease which is called Atisāra.

भेदो हृद्गुदकोष्ठेषु गात्रस्वेदो मलग्रहः ॥ ५ ॥

आध्मानमविपाकश्च तत्र वातेन विञ्चरम्॥

अल्पाल्पं शब्दून्याढ्यं विरु(ब)द्धमुपवेश्यते ॥ ६ ॥

रूक्षं सफेनमच्छं च गृहीं व मुहुर्मुहुः॥

तथा दग्धगदाभासं पिच्छिलं परिकर्तयन् ॥ ७ ॥

A breaking pain in the rectum, abdomen and cardiac region, together with a sense of lassitude and constipation of the bowels are the premonitory symptoms of Atisara. Distension of the abdomen, together with indigestion, scanty ejection of the contents of the stomach without any sound or report, frothy turbid stool, or constant passing of knotty, slimy feces, and a burning, cutting pain about the anus mark the Vātajā-type of Atisāra.

सशुष्कभ्रष्टपायुश्च हृष्टरोमा विनिश्चसन्॥

पित्तेन पीतमशितं हारिद्रं शाद्वलप्रभम् ॥ ८ ॥

सरक्तमतिदुर्गन्धं तृणमूर्च्छास्वेददाहवान्॥

सशूलपायुसन्तापपाकवाञ्छलेष्मणा घनम् ॥ ९ ॥

Fever is absent in this type of Atisara. The anus is constricted, or the patient suffers from prolapsus ani together with dyspnoea and horripilation. Constant passing of yellow, black, yellowish, greenish or bloodcoloured, fetid smelling stool, together with thirst, epileptic fits, and a burning sensation in the body mark the Pittajātype.

पिच्छिलं तत्रानुसारमल्पाल्पं सप्रवाहिकम्॥

सरोम हर्षः सेक्लेशो गुरुबस्तिगुदोदरः ॥ १० ॥

कृतेऽप्यकृतसङ्गश्च सर्वात्मा सर्वलक्षणः॥

भयेन क्षुभिते चित्ते शयिते द्रावयेत्स(च्छ)कृत् ॥ ११ ॥

An aching, burning pain in the region of the anus, together with constant passings of thick, slimy, scanty stool, characterises the Kaphajā-

type of Atisāra. All the above said symptoms together with nausea, vomiting, a sense of heaviness about the anus and in the abdomen, and horripilation are the characteristics of the Sannipātika-type. The patient loses all consciousness in this type, and thinks what he has done as undone.

The bodily Vāyu enraged through the effect of fright upon the mind liquifies the stool which is immediately passed out in hot or warm jets.

वायुस्ततो निवाय्येत क्षिप्रमुष्णं द्रवं प्लवम्॥

वातपित्ते समलिङ्गहस्तद्वच्च शोकतः॥ १२॥

In the Vata-Paittika-type symptoms respectively described under the Vāta and Pittaja-types of Atisāra are combinedly exhibited. The specific symptoms of Atisāra brought about through the action of grief are identical with those described under the fright-born type.

अतीसारः समासेन द्वेधा सामो निरामकः॥

सासृग्जातं रसद्रोगो गौरवादप्सु मुञ्चति ? ॥

शाकृद्गन्धमाटोपविष्टम्भर्त्तिप्रसेकिनः ॥ १३॥

The disease admits of being -further grouped under two broad subdivision such as, the Sāma (with mucous) and Nirāma (without mucous). In the first named type (Sāma) the stool emits a very fetid smell, and nausea with= distension of the abdomen, and suppression of urine are also present.

विपरीतो निरामस्तु कफात्कोऽपि न मज्जति॥

अतीसारेषु यो नाति यलवान् ग्रहणीगदः॥ १४॥

तस्य स्यादग्निनिर्वाणसाकार्यैरत्यर्थसञ्चितैः॥

सामं शक्नुन्निरामं वा जीर्णं येनातिसार्यते॥ १५॥

A case exhibiting symptoms other than the foregoing ones should be included within the Nirāma group. A marked predominance of the deranged Kapham in the body during the term of Atisāra leads to death. A case of Atisāra neglected at the outset may run into one of Grahiṇī (Lienteric diarrhoea). Ingestion of a large quantity of articles, that impair the digestive function, brings about either Āma or Nirāma type of fever.

सोऽतिसारोऽतिसरणा दाशुकारीः स्वभावतः॥

सामंशीर्णमजीर्णेन जीर्णे पक्वं तु नैव च॥ १६॥

चिरकृद् ग्रहणीदोषः सञ्चयांश्चोपवश्येत्॥

अकस्माद्धारसुर्वेधकस्मात्सन्धिनीमुहुः ? ॥

स चतुर्द्धा पृथग्दोषैः सन्निपाताच्च जायते॥ १७॥

Incarceration of undigested food in the stomach is sure to be followed by an attack of Atisāra of the Sāma-type. The disease is so named from the fact of one's passing large (Ati) quantities of stool during its attack. This disease naturally and invariably proves fatal. A case of Āmātisāra usually follows from indigestion and on account of the incarceration of a digested fecal matter in the intestines. A case of old and persistent Atisāra runs into one of Grahiṇī which may be divided into four different types such. Vāta-Grahiṇī. Pittaja-Grahiṇī, Kaphaja-Grahiṇī. and Sannipātika-Grahiṇī.

प्रागूपाङ्गस्य सदनं चिरात्पवनअल्पकः॥

प्रसेको वक्त्रवैरस्यमरुचिस्तृट्श्रमो भ्रमः॥ १८॥

आब(न)द्धोरता छर्दिः कर्णकेऽयनुकूजकम्॥

सामान्लक्षणं काश्यं वमक स्तमको ज्वरः॥ १९॥

शिरोरुविष्टम्भः श्वयथुः करपादयोः ॥

तन्द्रानिलात्तालुशोषिस्तिमिरं कर्णयोः स्वनः॥ २०॥

पाश्वोरुवङ्क्षणग्रीवारुजा तीक्ष्णविषूचिका॥

रुग्णेषु वृद्धिः सर्वेषु क्षुत्तृष्णापरिहर्त्रिका॥ २१॥

A sense of lassitude in the limbs and constant emission of flatus together with salivativa. and a distaste in the mouth thirst, vertigo, repugnance for food, colic, vomiting, and buzzing in the ears are the general indications of Grahiṇī. Weakness and emaciation of the body, hot eructations, dyspepsia fever, epileptic fits, a sensation of numbness in the head and cardiac region, edematous swelling of the extremities, drowsiness, parchedness of the palate, darkness of vision, noise in the ears, pain (crams) in the neck, thighs, sides and inguinal regions, and cholera are the symptoms, which are found to supervene. All these symptoms are aggravated in a weak patient, thirst and hunger being specially and oppressively increased.

जीर्णेजीर्यति चाध्मानं भुक्तं स्वास्थ्यं समश्नुते॥

वाताद्द्रोगगुल्मार्शः प्लीहपाण्डुरशङ्किताः॥ २२॥

चिरादुःखं द्रवं शुष्कं तुन्दारं शब्देनवत्॥

पुनः पुनः सृजेद्वर्चं पायुरुच्छ्वासकासवान्॥ २३॥

The abdomen gets distended close upon the completion of digestion, and the patient finds a little relief immediately after eating. Palpitation of the heart, with pain in the cardiac region and kindred complaints, internal glands (gulmas) rectal haemorrhoids, splenic enlargement, Chlorosis and loss of consciousness should be regarded as the distressing and supervening troubles in a case of Vāṭaja-Grahiṇī.

पीतेन पीतनीलाभं पीताभं सृजति द्रवम्॥

पूत्यप्लोद्गारहृत्कण्ठदाहहारुचिदुर्दितः॥ २४॥

श्लेष्मा पच्यते दुःखे मनश्छर्दिरोचकः॥

आस्योपदाहनिष्ठीवकासहृल्लासपीनसाः॥ २५॥

The stool is frequent, and either loose, hard or frothy and is passed with loud report, causing pain about the anus as well as cough and dyspnoea. In the Pittaja-type, the stool is either yellowish, or bluish yellow.

हृदयं मन्यते स्त्यानमुदरं स्तिमितं गुरु॥

उद्गारो दुष्टमधुरः सदनसप्रहर्षणम्॥ २६॥

Acid eruptions, with a burning sensation in

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेतिहसारनिदानं नाम सप्तपञ्चाशदुत्तरशततमोऽध्यायः॥ १५७॥

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अथातो मूत्रघातस्यनिदानं शृणु सुश्रुत॥

बस्तिबस्तिशिरामेढ्रकटीवृषणपायु च ॥ १॥

Dhanvantarī said :—Now, hear me, O Suśruta, discourse on the Aetiology and symptoms of Mūtraghāta (suppressed or scanty urination) and Mūtrakṛccha (strangury). The urinary bladder, with its neck or region of outlet, as well as the penis), the hip, the testes and the rectum are covered with one and the same peritonium, and are situated within the pelvic cavity.

एकसंवहनाः प्रोक्ता गुदास्थिविवराश्रयाः॥

अधोमुखोऽपि बस्तिर्हि मूत्रवाहिशिरामुखैः॥ २॥

The urinary bladder is placed with its cervix

the heart and throat, repugnance for food, and an upuenchable thirst are the further characteristics of this type of Grahiṇī.

सम्भन्न श्लेष्मसंश्लिष्टगुरुचाम्लैः (वर्चः) प्रवर्तचम्॥

अकृशस्यापि दौर्बल्यं सर्वजे सर्वदर्शनम्॥ २७॥

Painful motions of the bowels, difficulty of digestion, vomiting, repugnance for food, burning sensation in the mouth, salivation, cough, nausea, catarrh, distension and heaviness of the abdomen, sweet eructations, lassitude, and horripilation are the specific features of the Kaphaja type.

विभागेऽङ्गस्त्रय ये प्रोक्ता पिपासाद्यस्त्रयो मलाः॥

तेऽप्यस्य ग्रहणीदोषाः समन्तेष्वस्ति कारणम्॥ २८॥

The patient passes thick stool charged with mucous. All the abovesaid symptoms are exhibited in the Sannipātika type.

वातव्याध्यश्मरीवुकुष्ठमेहोदरभगन्दरम्॥

अर्शासि ग्रहणी त्यष्टौ महारोगाः सुदुस्तराः॥ २९॥

Epilepsy, stone in the bladder, Leprosy, Gonorrhoea, Ascites, fistula in ano, haemorrhoids, and Grahiṇī should be regarded as great maladies (Mahā Roga) and cures in these cases are extremely difficult.

(neck) hung downward and is filled with the help of the two ureters which open obliquely at the base of its fundus.

पार्श्वेभ्यः पूर्यते श्लक्ष्णैः (सूक्ष्मैः) स्यन्दमानैरनारतम्॥

तैस्तेरेव प्रविश्यैव दोषान्कुर्वन्ति विंशतिम्॥ ३॥

The morbid principles of the body such as, the deranged Vāyu, Pittam and Kapham, may enter the minute nerve vessels that transverse this memberanous sac of the body, and may give rise to twenty different forms of disorder.

मूत्रावातः प्रमेहश्च कृच्छ्रान्मर्म समाश्रयेत्॥

बस्तिवङ्क्षणमेढ्रार्तिमुक्तोल्पाल्पं मुहुर्मुहुः॥ ४॥

Both Prameha and Mūtraghāta attack the Marma or the vulnerable part of the pelvis where the penis (urethra), inguinal ligaments,

and ligaments of the pelvic bones meet one another, and in both these diseases, the patient constantly passes a very small quantity of urine with pain in the aforementioned localities.

मूत्राण्यावातजे कृच्छ्रपीते पीतं सदाहरुक्॥

रक्त वा कफजो बस्तिमेद्वगौरशोथवान्॥ ५॥

In the Vātaja forth of Mūtraghāta the urine is scanty and is constantly emitted with the greatest pain. In the Pittaja form the patient passes a high coloured or bloody urine attended with a burning sensation and pain at the external orifice of the urethra. In the Kaphaja type the patient complains of swelling and heaviness in the urinary bladder and the urethra (lit:-penis).

सपिच्छं सनिरुद्धं च सर्वैः सर्वात्मकं मलैः॥

यदा वायुमुखं बस्तेर्व्यावर्त्य परिशोषयन्॥ ६॥

The face of the patient assumes as a withered, bluish aspect in the case where the deranged and aggravated bodily Vāyu serves as the exciting factor of this disease (Mūtraghāta). The preponderance of the deranged Vāyu, Pittam, and Kapham in a given case of Mūtraghāta is marked by the scanty emission of urine charged with sperm, bile matter, or mucous.

मूत्र सपित्तं सकफं सशुक्रं वा तदा क्रमात्॥

सजायतेऽश्मरी घोरा पित्तं गोरिव रोचना॥ ७॥

The deranged Pittam in a case of the Pittaja type of Mūtraghāta may generate urinary caicun or concretions to the size and colour of Gorocana (hard biliary concretions occasionally obtained from the gall bladder of an ox).

श्लेष्माश्रया च सर्वा स्यादथास्याः पूर्वलक्षणम्॥

बस्त्याध्मानं त दासन्नदेशो हि परितोऽतिरुक्॥ ८॥

The deranged and aggravated Kapham should be regarded as underlying all case of urinary concretions (lit:-stone in the bladder).

बस्तौ च मूत्रसङ्गित्वं मूत्रकृच्छ्रं ज्वरोऽरुचिः॥

सामान्यलिङ्गं रुङ्नाभिसीवनीबस्तिमूर्द्धसु॥ ९॥

विस्तीर्णवासं सूत्रं स्यात्तथा मार्गनिरोधने॥

बद्धं बदध्वा सुखं मेहेदच्छं गोमेदकोपमम्॥ १०॥

A distended condition of the urinary

bladder with an excruciating pain in regions around that organ is the premonitory symptom of a case of stone in the bladder accumulation of urine in that membranous sac, difficult and painful micturition, fever with a repugnance for food, and a pain about the umbilicus, bladder and the perineal suture, and headache being its general characteristics. These urinary concretions obstruct the external orifice of the bladder, and the patient passes a clear, crystal coloured urine with extreme pain and difficulty

तत्संक्षोभाद्भवेत्सासृङ्मांसमध्वनि रुग्भवेत्॥

तत्र वाताभिसृत्यार्तो दन्तान् खादति वेपते॥ ११॥

A long retention of the urine in the bladder in these cases may produce local congestion followed by bleeding and a pain in the urethra. In the Vātaja-type, the patient gnashes his teeth violently, and shakes.

गृह्णाति मेहनं नाभिं पीडयत्यतिलक्षणम्॥

सानिलं मुञ्चति शक्नुहुर्महति बिन्दुशः॥ १२॥

The incarcerated urine in this type of Aśmari produces an excruciating pain about the umbilicus, and the patient passes a sort of hot, frothy stool accompanied by emission of flatus, and the urine is dribbled out in drops with pain.

श्यामरूक्षाश्मरी चा स्य स्याच्चिता कण्टकैरिव॥

पित्तेन दह्यते बस्तिः पच्यमान इवोष्णवान्॥ १३॥

भल्लातकास्थिसंस्थानां रक्ता पीता सिताश्मरा॥

बस्तिर्निस्तुद्यत इव श्लेष्मणा शीतलो गुरुः॥ १४॥

In the Vātaja type the urinary concretions become rough, and of a tawny-brown colour, and are found to be studded with thorns (crystalline.) In the Pittaja-type, the patient complains of a burning pain in the urinary bladder, and the concretions are found to resemble the stones of Bhallātaka fruit, or become of a red, yellow, or white colour. In the Kaphaja type of urinary calculi, an excruciating pain is experienced in the bladder, and the concretions are felt to be cold and heavy.

अश्मरी महती श्लक्ष्णा मधुवर्णाथ वा सिता॥

एता भवन्ति बालानां तेषामेव च भूयसाम्॥ १५॥

Urinary calculi found in the bladders of infants, usually become, small, heavy, white or

honeycoloured. These calculi should be extracted from the bladder before they can grow in size, or attain their fullest development.

आशयोपच यात्यत्वादग्रहणाहरणे सुखी॥

शुक्राश्मरी तु महती जायते शुक्रधारणात्॥ १६॥

A stream of semen, anywise obstructed in its emission, may give rise to the genesis of dreadful seminal concretions. The deranged and aggravated Vāyu of the locality dries up the drops of semen, thus dislodged from its proper receptacle, and keeps them ensconced in the shape of hard crystals within the spermatic chords in the scrotum.

स्थानच्युतमभुक्तं वा अण्डयोरन्तरेऽनिलः॥

शोषयत्युपसंगृह्य शुक्रतंच्द्रुक्रमश्मरी॥ १७॥

The concretions are called Śukrāśmarī, which produce a painful swelling of the bladder and difficulty in passing urine.

बस्तिरुक्कृच्छ्रमूत्रत्वं शुक्ला श्वयथुकारिणी।

तस्यामुप्यन्ममात्रायां शुष्कमेत्य विलीयते॥ १८॥

The formation of semen in a man is at once arrested immediately upon the formation of seminal concretions in his spermatic chords.

पीडिते ज्वरकासेऽस्मिन्नश्मर्येव च शर्करा॥

असौ वा वायुना भिन्ना सा त्वस्मिन्ननुलोमगे॥ १९॥

An attack of fever, or an obstinate cough may tend to transform these urinary concretions into gravels or śarkarās. These calculi, being split and crushed by the force of the aggravated bodily Vāyu in the locality, may pass off with the urine in its normal course.

निरेति सह मूत्रेण प्रतिलोमे विपच्यते॥

मूत्रसंधारणं कुर्यात्कुद्धो बस्तेर्मुखे मरुत्॥ २०॥

Taking a contrary or upward direction they lie incarcerated in the urinary bladder, producing a kind of irritation in its cervix, which impedes the free emission of urine, and causes it to dribble out.

मूत्रसङ्गं रुजं कण्डूं कदाचिच्च सुवामतः॥

प्रच्छाद्य बस्मिद्धृत्य गर्भान्तं स्थूलविप्लुताम्॥ २१॥

The deranged Vāyu, thus aggravated, fills up the cavity of the bladder, and thence it

gradually permeates the peritonium of the abdomen, causing it to be distended and producing painful spasms in its inside, as well as tympanites.

करोति तत्र रुग्दाहं स्पन्दनोद्वेष्टनानि च ॥

बिन्दुशश्च प्रवर्त्तत मूत्रं बस्तौ तु पीडिते॥ २२॥

The enraged and aggravated bodily Vāyu by taking lodgment in the urinary bladder causes the urine to flow out in drops. The urine is invariably emitted in broken or obstructed jets.

धारावरोधश्चाप्येष वातबस्तिरिति स्मृतः॥

दुस्तरो दुस्तरतरो द्वितीयः प्रबलोऽनिलः॥ २३॥

The disease, thus engendered, is called Vātavastī. This disease is extremely hard to cure, and becomes much more difficult when it is associated with the deranged Vāyu.

शकृण्मार्गस्य बस्तेश्च वायुरन्तरमाश्रितः॥

अष्टीलाभं घनं ग्रन्थि करोत्येव (ब) लमुन्नतम्॥ २४॥

वाताष्टीलेति सात्मा नं विण्णूत्रानिल(ति) सर्गकृत्॥

विगुणः कुण्डलीभूतो बस्तौ तीव्रव्यथोनिलः॥ २५॥

The deranged and aggravated bodily Vāyu taking lodgment in that part of the perineum which lies between the rectum and the urinary bladder may give rise to a kind of thick, knotty, round, raised concretions which is called Vātaṣṭhila. It brings on profuse micturition and copious evacuations of the bowels.

आबध्य मूत्रं भ्रमति संस्तम्भोद्वेष्टगौरवम्॥

मूत्रमल्पाल्पमथवा विमुञ्चति सकृत्सकृत्॥ २६॥

The enraged bodily Vāyu is coiled up, and produces an excruciating pain, in the urinary bladder without in any way interfering with the flow of urine, but giving rise to vertigo, a sensation of numbness and heaviness in the limbs, and nausea.

वातकुण्डलिकेत्येव मूत्रं तु विधृतेऽचिरम्॥

न निरेति निरुद्धं वा मूत्रातीतं तदल्परुक्॥ २७॥

The type of disease, which is known as Vātakuṇḍalikā, and which is but an offspring of enforced continence or voluntary suppression of semen, is characterised by a scanty though constant urination. The urine suppres-

sed in these cases produces a slight pain at the external orifice of the urethra.

विधारणात्प्रतिहतं वातादावर्तितं यदा॥
नाभेरधास्तादुदरं मूत्रमापूरयेत्तदा॥ २८॥
कुर्यात्तीव्ररुगाधमानमशक्तिं मलसंग्रहम्॥
तन्मूत्रं जाठरच्छिद्रवैगुण्येनानिलेन वा ॥ २९॥
आक्षिप्तमल्पमूत्रस्य वस्तौ नाभौ च वा मले॥
स्थित्वा प्लवेच्छनैः पश्चात्सरुजं वाथवाऽरुजम्॥ ३०॥
मूत्रोत्सर्गं सविच्छिन्नं तच्छ्रेयो गुरुशेषसोः॥
अन्तर्वस्ति मुखे तृष्णा स्थिराऽल्पं सहसा भवेत्॥ ३१॥

The suppressed flow (of urine), forced to recoil back upon itself through the obstruction of the enraged Vāyu, tends to distend the abdomen from below the umbilicus, and gives rise to a kind of intolerable pain in the locality accompanied by tympanites and loose motions of the bowels. The enraged Vāyu, in this disease, tends to send up the urine higher up in the abdominal cavity, whence results the scantiness of that fluid. The said enraged Vāyu finds lodgment either in the intestines, urinary bladder, or in the umbilical region, giving rise to a constant, and, sometimes slightly painful, micturition. The urine is emitted in gusts (lit. in unbroken jets) and the residue of the fluid lies pent up in the scrotum, producing a sensation of heaviness in the scrotal sac. Sometimes, the urine, accumulated and pent up little by little in the bladder; gives rise to a kind of local nodular growths; which somewhat resemble urinary calculi in shape, and are called Mūtragranthis.

अश्मरीतुल्यरुग्ग्रन्थिमूत्रग्रन्थिः स उच्यते॥
मूत्रितस्य स्त्रियं यातो वायुना शक्रमुद्धतम्॥ ३२॥
स्थानाच्च्युतं मूत्रयतः प्राक् पश्चाद्वा प्रवर्तते॥
भस्मोदकप्रतीकाशं मूत्रशुक्रं तदुच्यते॥ ३३॥

A sexual intercourse in these urinary diseases, enrages the local Vāyu, which may tend to dislodge and drow up the spermatic fluid from its receptacle. The semen, under the circumstance, is found to be emitted either before, or with the flow of urine, resembling washings of ashes. The disease is called Mūtra Śukra (a type of spermatorrhoea).

रूक्षदुर्बलयोर्वतिनोदावर्त्तं शकृद्यदा॥
मूत्रस्त्रोतोऽनुपर्येति संसृष्टं शकृता तदा॥ ३४॥
मूत्रबिन्दुं तुल्यगन्धं स्याद्विघातं तमादिशेत्॥
पित्तव्यायामतीक्ष्णाम्लभोजनाधमानकादिभिः॥ ३५॥

The enraged Vāyu, by bringing down fecal matter into the urinary channel of a weak, emaciated patient of parched temperament, causes the disease which is called Mūtra Vighāta. The disease is characterised by loose motions of the bowels with tympanites, and emission of urine in dorps, smelling like fecal matter. The bodily Vāyu, enraged through the agency of the aggravated Pittam.

प्रवृद्धवायुना मूत्रे बस्तिस्थे चैव दाहकृत्॥
मूत्रं वर्तयते पूर्वं सरक्तं रक्तमेव वा॥ ३६॥
उष्णं पुनःपुनः कृच्छ्रादुष्णवातं वदन्ति तम्॥
रूक्षस्य क्लान्तदेहस्य बस्तिस्थौ पित्तमारुतौ॥ ३७॥

Inordinate physical exercise, excessive ingestion of sharp and acid substances, and retention of urine in the bladder, causes a disease, called Uṣṇa Vāta, its specific symptoms being an extreme burning sensation in the bladder, scanty urination followed by emission of hot bloody urine, or hematuria.

मूत्रक्षयं सरुग्दाहं जनयेतां तदाह्वयम्॥
पित्तं कफो द्वावपिवा संहन्येतेनिलेन चेत्॥ ३८॥
कृच्छ्रान्मूत्रं तदा पीतंरक्तं श्वेतं घनं सृजेत्॥
सदाहं रोचनाशंखचूर्णवर्णं भवेच्च तत्॥ ३९॥

The deranged Pittam and Vāyu finding lodgment in the urinary bladder of a person of exhausted and parched up constitution, give rise to a disease which is called Mūtrakṣaya, characterised by scanty, painful, burning urination.

शुष्कं समस्तवर्णं वा मूत्रसादं वदन्ति तम्॥
इति विस्तारतः प्रोक्ता रोगा मूत्रप्रवर्तिताः॥ ४०॥

When the local Vāyu is affected by the deranged Pittma and Kapham, it produces a disease which is called Mūtrasāda. The urine is either red, yellow, or white and thick, attended with burning, or resembles the colour of oxbile, or powdered conch-shell. The urine

may be entirely absent in some cases, or may assume any of the aforesaid colours. Thus all

diseases affecting the flow of urine have been described in detail.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशख्ये आचारकाण्डे मूत्राघातमूत्रकृच्छ्रिनि दानं
नामाष्टपञ्चाशदुत्तरशततमोऽध्यायः॥ १५८॥

अध्यायः १५९ / Chapter 159

धन्वन्तरिरुवाच

प्रमेहाणां निदानन्ते वक्ष्येऽहं शृणु सुश्रुत ! ॥
प्रमेहा विंशतिस्तत्र श्लेष्मणो दश पित्ततः ॥ १ ॥
षट्चत्वारोऽनिलोत्तेजो मेदोमत्रकफावहाः ॥
हारिद्रमेही कटुकं हरिद्रसन्निभं शकृत् ॥ २ ॥

Dhanvantarī said :—Now hear, me O Suśruta, discourse on the causes and symptoms of Pramehas.

Twenty different forms of Prameha are recognised in practice. Of these, ten are due to the action of the deranged Kapham, six are caused through the agency of the deranged Pittam, and four have their origin in the aggravated condition of the bodily Vāyu. The semen, fat, and urine, surcharged with Kapham, should be looked upon as the immediate exciting factors of the several types of Prameha. A patient suffering from Haridrā-Meha passes hot stool and urine, having the colour of turmeric.

विस्त्रं माञ्जिष्ठमेहेच मञ्जिष्ठ सलिलोपमम् ॥
विस्त्रमुष्णं सलवणं रक्ताभ रक्तमेहतः ॥ ३ ॥
वसामेही वसामिश्रं वसाभं मूत्रयेन्मुहुः ॥

A person attacked with Mañjīṣṭhā-Meha passes urine like the solution of Mañjīṣṭha (yellowish red). The urine in a case of Rakta-Meha is either pure blood, or hot, bloody and saline, while that in Vasā-Meha is either a jet of fat, or is found to be coloured like lard.

मज्जाभं मज्जमिश्रं वा मज्जमेही मुहुर्मुहुः ॥ ४ ॥
हस्ती मत्त इवाजस्रं मूत्रं वेगविवर्जितम् ॥
सलसीकं विवद्धं हस्तिमेही प्रमेहति ॥ ५ ॥

A person suffering from Majjā-Meha passes urine, which resembles, or is charged with, marrow. A patient in this disease, like a wild and infuriated elephant, does not constantly

pass urine, but passes a copious flow whenever urinating. The urine in Hasti-Meha is copious and found to be largely charged with slimy mucous.

मधुमेही मधुसमं जायते स किल द्विधा ॥
क्रुद्धे धातुक्षयाद्वायौ दोषावृतपथे यदा ॥ ६ ॥
आवृतो दोषलिङ्गानि सोऽनिमित्तं प्रदर्शयेत् ॥
क्षणात्पूर्णो भजते कृच्छ्रसाध्यताम् ॥ ७ ॥

A Madhu-Meha patient passes urine which resembles honey. The obstruction of the channels of the bodily Vāyu (nerves) by the deranged Pittam and Kapham in an organism, which as suffered a considerable loss in its fundamental, vital principles, may be likewise set down as the exciting factor of Madhu-Meha. The morbid principles, which usher in the disease in a given case, soon exhibit their specific symptoms.

A case of Prameha spontaneously exhibits symptoms of amelioration or aggravation without any apparent reason, and soon runs into one of the most difficult and obstinate type.

कालेनोपेक्षितः सर्वो ह्यायाति मधुमेहताम् ॥
मधुरं यच्च मेहेषु प्रायो मध्विव मेहति ॥ ८ ॥

All types of Prameha, neglected at the outset, may run into Madu-Meha in course of time. The urine in Madhu-Meha becomes sweet like honey.

सर्वे ते मधुमेहाख्या माधुर्याच्च तनोर्यतः ॥
अविपाकोऽरुचि श्छर्दिर्निद्रा कासः सपीनसः ॥ ९ ॥
उपद्रवाः प्रजायन्ते मेहानां कफजन्मनाम् ॥

All cases of Prameha in which the bodily excretions of the patient acquire a sweetish taste, should be regarded as cases of Madhu-meha. Indigestion, with a non-relish for food, vomiting, somnolence, cough, and catarrh are the distressing symptoms, which are found to

supervene in a case of Meha due to the action of the deranged Kapham.

बस्तिमेहनयोस्तोदो मुष्कावदरणं ज्वरः॥ १०॥

दाहस्तृष्णाम्लिका मूर्च्छा विद्भेदः पित्तजन्मनाम्॥

वातजानामुदावर्तः कम्पहृद्ग्रहलोलताः॥ ११॥

A pricking pain in the urinary bladder and urethra, bursting of the scrotum, fever with a burning sensation of the body, epilepsy, thirst, sour risings, and loose motions of the bowels are the distressing symptoms, which supervene in a case of Meha due to the action of the deranged Pittam. Suppression of stool, flatus, and urine, shivering, a catching pain about the heart, with a desire for (pungent, bitter or astringent) food, colic, insomnia, cough, dyspnoea, and wasting are the distressing symptoms, which mark a Vātaja-type of Prameha.

शूलमुनिद्रता शोषः श्वासः कासश्च जायते॥

शराविका कच्छपिका ज्वालिनी विनतालजी॥ १२॥

मसूरिका सर्षपिका पुत्रिणी सविदारिका॥

विद्रधिश्चेति पिडीकाः प्रमेहोपेक्ष्या दश॥ १३॥

The ten kinds of carbuncles, or abscesses, which mark the sequel of Prameha are called Śarāvikā, Kacchapikā, Jvālīnī, Vinatā, Alajī, Masurikā, Sursapikā, Purtriṇī, and Vidārikā.

अन्नस्य कफसंश्लेषात्प्रायस्तत्र प्रवर्तनम्॥

स्वाद्वल्लवणस्निग्धगुरुपिच्छलशीतल ॥ १४॥

नवं धान्यं सुरासूपमांसेक्षुगुडगोरसम्॥

एकस्थानासनवति शयनं विनिवर्तनम्॥ १५॥

The ingested food in combination with the deranged Kapham of the system usually ushers in an attack of Prameha, and the deranged Kapha, in most cases, may be set down as the primary and exciting factor of the disease. The urine in every type of Prameha becomes slimy, acid, sweet or saline, heavy (in respect of its specific gravity) oily and cold.

बस्तिमाश्रित्य कुरुते प्रमेहादृषितः कफः॥

दूषयित्वा वपुःक्लेदं स्वेदमेदोवसामिषम् ॥ १६॥

पित्तं रक्तमतिक्षीणे कफादौ मूत्रसंश्रयम्॥

धातुं बस्मिपानीय तत्क्षयेच्चैव मारुतः॥ १७॥

Use of newly harvested rice, new wine, meat-soup, meat, sugarcane, treacle and milk in excessive quantities, and sharing the same bed or cushion with a Pramehapatient may be set down as the exciting factors of this disease. The deranged Kapha located in the urinary bladder liquefies the fat and myosin of the body like excrementitious discharge. The aggravated Vāyu, on the subsidence of the action of the deranged Kapham, augments the action of the Pittam, and brings on congestion of blood in the urinary bladder, thus producing the disease, which is called Prameha.

साध्यासाध्यप्रतीत्याद्याः मेहास्तेनैव तद्भवाः॥

समे समकृता दोषे परमत्वात्तथापि च॥ १८॥

सामान्य लक्षणन्तेषां प्रभूताविलमूत्रता॥

दोषदूष्या विशेषेऽपि तत्संयोगविशेषतः॥ १९॥

The prognosis in a case of Prameha should be determined in consideration of the nature of the morbid diatheses undenyng the attack. A continuance of the Vāyu, Pittam, and Kapham in their normal state (in the patient's body) points to a happy prognosis, while the reverse is indicated when their natural equilibrium is in any way disturbed. The patient, in each type of Prameha, passes a copious, turbid urine, which should be regarded as one of the general characteristics of the disease.

मूत्रवर्णादिभेदेन भेदो मेहेषु कल्पयते॥

अच्छं बहुसितं शीतं निर्गन्धमुदकोपमम्॥ २०॥

As a variety of colours may be produced through a combination of those that are white, yellow, black or red, so the deranged Vāyu, Pittam and Kapham, in combination with the different organic principles of fat, flesh, etc., may serve to give a variety of colours to the urine in this disease.

मेहत्युदकमेहेन किञ्चिदाविलपिच्छिलम्॥

इक्षो रसमिवात्यर्थं मधुरं चेक्षुमेहतः॥ २१॥

In the type known as Udaka-Meha (poluria), the patient passes a copious, transparent, water-like or slightly turbid, slimy, cold, and odourless urine. In a case of Ikṣu-Meha, the patient passes a sweet, vinegar-like urine.

सान्द्रा भवेत्पय्युषितं सान्द्रमेहेन मेहति॥
 सुरामेही सुरातुल्यमुपय्युच्छमधोघनम्॥ २२॥
 सहृष्टरोमा पिष्टेन पिष्टवद्बुलं सितम्॥
 शुक्राभं शुक्रमिश्रं वा शुक्रमेही प्रमेहति॥ २३॥

In Sāndra-Meha (Chyluria), the patient passes a thick urine, which resembles stale riceboilings. In Piṣṭa-Meha, the patient passes urine like a solution of pasted rice attended with horripilation. In Surā-Meha, the patient passes urine like wine, which is transparent in its surface but leaves a sediment at its bottom. In Śukra (Spermatorrhoea), the patient passes urine highly charged with semen, or resembling semen in colour.

मूत्रयेत्सिकतामेही सिकतारूपिणो मलान्॥
 शीतमेही सुबहुशो मधुरं भृशशीतलम्॥ २४॥
 शनैः शनैः शनैर्मेही मन्दं मन्दप्रमेहति॥

In Sikatā-Meha, the urine becomes turbid, and is found to leave a sediment resembling hard grains of sand. The urine becomes cold, sweet, and copious in Vāta-Meha, while it dribbles out or is emitted in successive and broken jets in Śanair-Meha.

लालातन्तुयुतं मूत्रं लालामेहेन पिच्छिलम्॥ २५॥
 गन्धवर्णसम्पर्शः क्षारेण क्षारतोयवत्॥

In Lālā-Meha, the urine becomes slimy and shreddy like saliva, while in Kṣāra-Meha, it assumes an alkaline character, or resembles an alkaline solution in taste, touch, smell and appearance.

नीलमेहेन नीलाभं कालमेही मनीनिभम्॥ २६॥

In Nīla-Meha, the patient passes a bluish urine, while in Kāla Mehā, the urine becomes black as ink.

सन्धिर्मर्मसु जायन्ते मांसलेषु च धामसु॥
 अन्तोन्नता मध्यनिम्ना अक्लेदसुदरुजान्विता॥ २७॥
 शरावमानसंस्थानां पिडिका स्याच्छराविका॥
 सदाहा कर्मसंस्थाना ज्ञेया कच्छपिका बुधैः॥ २८॥

A case of Prameha, neglected at the outset, may be followed by the appearance of one of the ten aforesaid types of abscess at a fleshy part of the patient's body, or about any of his bone joints, or about any anastomosis of veins,

arteries, etc., (Marmasthānam). Of these, the type of abscess known as Śarāvīkā, is raised or elevated at its margin and dipped in its centre, characterised by the absence of any pain or discharge, and resembles a saucer in shape. An abscess appearing about the seat of the body, and characterised by an intolerable, burning sensation in its inside, and resembling a tortoise in shape, is called Kacchapikā.

महती पिडिका नीला विनता नाम सा स्मृता॥

दहति त्वचमुत्थाने ज्वालिनी कष्टदायिनी॥ २९॥

An abscess, which is of a considerably large size and assumes a bluish colour, is called Vinata. An abscess, which develops a kind of intolerable burning sensation in the skin during its stage of incubation, is called Jvālīnī.

रक्ता सिता स्फोटयिता दारुणा त्वलजी भवेत्॥

मसूराकृति संस्थाना विज्ञेया तु मसूरिका॥ ३०॥

सर्षपोपमसंस्थाना जिह्वापाकमहारुजा॥

पुत्रिणी महती चाल्पा सुसूक्ष्मा पिडिका स्मृता॥ ३१॥

An abscess of the present type becomes extremely painful. An abscess, which is tinged either red or white, is studded with belbs or blisters, and is characterised by a sort of burning sensation, is called Alajī. Postules to the size of lentil seeds are called Masūrīkā, while those that crop up like small mustard seeds on the tongue in the latter stage of Prameha, attended with an extreme pain and local suppuration, are called Sarṣapikā. Abscesses, that crop up, covering a considerable extensive area, marked by a comparatively smaller elevation, are called Putrīṇī.

विदारीकन्दवद्धता कठिना च विदारिका॥

विद्रधेलक्षणैर्युक्ता ज्ञेया विद्रधिका तु सा॥ ३२॥

An abscess, which is hard and round like the root of a Vidārīkā, is called Vidārīkā. An abscess, which is marked by features peculiar to erysipelas, is called Vidradhikā.

पुत्रिणी च विदारी च दुःसहा बहुमेदसः॥

सद्यः पित्तोल्बणास्तवन्त्याः सम्भवन्त्यल्पमेदसः॥ ३३॥

Of these, the types known as Putrīṇī and Vidārī are characterised by an excessive deposit of fat, and a kind of intolerable pain.

पिडिकास्ता भवेयुः स्यादोषोद्वक्रो यथायथम्॥

प्रमेहेण विनाशयेता जायन्ते दुष्टमेदसः॥ ३४॥

Other kinds of abscesses may mark the sequel of a case of Prameha, marked by an extremely aggravated condition of the deranged Pittam.

तावच्च नोपलक्ष्यन्ते यावद्वर्णञ्च वर्जितम्॥

हारिद्रं रक्तवर्णं वा मेहप्राग्रूपवर्जितम्॥ ३५॥

यो मूत्रयेत तन्मेहं रक्तपित्तन्तु तद्विदुः॥

स्वेदोऽङ्गान्धः शिथिलत्वमङ्गे

शय्याशनस्वप्नसुखाभिषंगः॥

हन्नेत्रजिह्वाश्रवणोपदाहा

घनोग्रता केशनखाभिवृद्धिः॥ ३६ ॥

शीतप्रियत्वं गलतालुशोषो

माधुर्यमास्ये मरपाददाहः॥

भविष्यतो मेहगणस्य रूपं

मूत्रेऽपि धावन्ति पिपीलिकाश्च ॥ ३७॥

The deranged Vāyu, Pittam and Kapham in connection with a case of Prameha give rise to abscesses peculiar to their respective aggravated conditions in the body of a person of vitiated fat, even without an attack of Prameha, but their specific natures can not be ascertained till their characteristic colours are developed. A case in which a person passes an extremely high-coloured urine, like washings of turmeric or blood, without the specific features of urine in Prameha as described before, should be diagnosed as a case of Raktapittam (urethral haemorrhage) Perspiration, with a bad smell in the body, lassitude of the body with a kind of gone feeling in the limbs, inclination to sleep, eating, and repose, a burning sensation in the heart, eyes, tongue

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे प्रमेहनिदानं नामैकोनषष्ठ्युत्तर शततमोऽध्यायः॥ १५९॥

अध्यायः १६० / Chapter 160

धन्वन्तरिरुवाच

निदानं विद्वधेर्वक्ष्ये गुल्मस्य शृणु सुश्रुत! ॥

भुक्तेः पय्युषितात्युष्णशुष्करूक्षविदाहिभिः॥ १॥

Dhanvantari said :—Hear me, O Suśruta, now discourse on the aetiology and symptomatology etc., of abscesses, (Vidradhi) and

and ears, growth, and thickness, of the ends of finger-nails and hairs, fondness for cool things and cooling measures, and dryness of the palate, with a sweet taste in the mouth and burning sensation in the extremities are the symptoms, which mark the premonitory stage of Prameha.

तृष्णा प्रमेहे मधुरं प्रपिच्छं

मध्वामये स्याद्विविधो विकारः॥

सम्पूर्णणाद्वा कफसम्भवः

स्यात्क्षीणेषु दोषेष्वनिलात्मको वा॥ ३८॥

सम्पूर्णरूपाः कफपित्तमेहाः

क्रमेण ये वै रतिसम्भवाश्च॥

संक्रामते पित्तकृतायतु याप्याः

साध्योऽस्ति मेहो यदि नास्ति दिष्टम्॥ ३९॥

Ants are found to infest the urine of a patient during this stage of Prameha, and thirst, and sweetness of the urine, etc., are the symptoms, which are developed with the progress of the disease. The body having been permeated with deranged Kapha, the bodily Vāyu gets the upper hand of the other morbid diathesis in the body, and produces the Vātaja type of Prameha. Types of Prameha, due to the action of the deranged Pittam of Kapham, fully exhibit their characteristic symptoms, while those, which are due to any impure contact, take time to develop all their specific features, and are contaminated from one person to another. Types of Prameha, due the action of the deranged Pittam, may be checked, if not cured. A case of Prameha may be expected to be cured only before the specific symptoms are fully developed.

Gulmas (internal glands). Ingestion of stale, dry, parchifying, or extremely hot food may be set down as the primary cause of Vidradhis and Galmas.

जिह्वाशय्याविचेष्टाभित्तैस्तैश्चासृक्प्रदूषणैः॥

दुष्टस्त्वङ्मांसमेदोऽस्थिमदामृष्टोदराश्रयः॥ २॥

यः शोथो बहिरन्तश्च महाशूलो महारुजः॥
वृत्तः स्यादायतो यो वा स्मृतो रोगः स विद्रधिः॥ ३॥

The blood vitiated through such factors as gratification of carnal propensities by unnatural means, use of hard and uneven beds etc., vitiates, in its turn, the skin, flesh, fat, and bones of the body, and takes refuge in the abdominal cavity, causing a round or extended swelling to appear either in the inside or on the surface of the body, attended with an excruciating, aching pain, which is called a Vidradhi.

दोषैः पृथक्समुदितैः शोणितेन स्रतेन च॥
वहते तत्र तत्रांगे दारुणे ग्रथितोऽञ्जुतः॥ ४॥

The morbid principles of the body, such as the deranged Vāyu, Pittam and Kapham, either severally or combinedly, may give rise to an abscess, which may likewise occur in any part of the body, which has been profusely bled. An external abscess appearing at any part of the body as an outcome of profuse blood-letting is found to have a knotty formation.

अन्तरा दारुणश्चैव गम्भीरो गुल्मवर्द्धनः॥
वल्मीकवत्समुत्त्रावी ह्यग्निमान्द्यञ्च जायते॥ ५॥

An internal tumour, on the other hand, is always found to be deep-swated, compact as an internal gland (Gulma) and chequered with orifices, like an ant-hill, through which secretions are exuded. The patient complains of impaired digestion in this internal type of *Vidradhi*, which proves fatal in many instances.

नाभिबस्तिपृक्त्वलीहक्लोमहृत्पक्षिर्वक्षणि॥
हृदये वेपमाने तु तत्रतत्रातितीव्ररुक्॥ ६॥

The spleen, liver, lungs, heart, urinary bladder, intercostal, and inguinal regions; principally form the seats of these internal abscesses. A heavy palpitation of the heart, enhancing the pain, is experienced when an abscess occurs in that locality.

श्यामारुणाशिरोत्थानपाको विषमसंस्थितः॥
संज्ञाच्छेदभ्रमानाहस्यन्दसर्पणाशब्दान् ॥ ७॥

The abscess assumes either a blackish or bluish red colour, is slow in its growth and suppuration, and regular in its formation.

रक्तताम्रासितः पित्ततृणमोहज्वरदाहवान्॥
क्षिप्तोत्थानप्रपाकश्च पाण्डुः कण्डूयुतः कफात्॥ ८॥

Loss of consciousness, vertigo, tympanites with suppression of the stool and urine, and bleeding, attended with a kind of indistinct report, are the distressing symptoms which are found to supervene.

संकलेशशीतकस्तम्भजम्भारोचकगौरवाः॥
चिरोत्थानाऽविपाकश्च संकीर्णः सन्निपातः॥ ९॥
सामर्थ्याच्चात्र विद्भेदो बाह्याभ्यन्तरलक्षणम्॥
कृष्णास्फोटवृत्तश्यामस्तीव्रदाहरुजाज्वरः॥ १०॥

An abscess originated through the action of the action of the deranged Pittam assumes either a red, copper, or black colour, and is attended with fainting, fever and a burning sensation. The abscess is rapid in its growth, and suppuration sets in early in the Pittaja type. An abscess of the Kaphaja type is tinged grey, and is attended with an itching sensation, and shivering. Numbness of the affected part, yawning, and heaviness of the limbs, with a non-relish for food are the symptoms which further characterise this Kaphaja type. An internal abscess of the Sannipāta type, like an external one of the same kind, is slow in growth and suppuration. It assumes a black colour, becomes studded over with belbs, and is attended with an intolerable burning pain, with fever and loose motions of the bowels.

पित्तलिङ्गोऽसृजा बाह्यो स्त्रीणामेव तथान्तरम्॥
शस्त्राद्यैरभिघातोत्थरक्तैश्च रोगकारणम्॥ ११॥

The external abscesses have all their origin in the deranged condition of the Pittam. There is another kind of external abscess which is peculiar to women. The blood, enraged by a blow or hurt, may give rise to another kind of *Vidradhi*.

क्षतोत्थो वायुना क्षिप्तः स रक्तः पित्तमीरयन्॥
पित्तासृग्लक्षणं कुर्याद्विद्रधिं भूर्युपद्रवम्॥ १२॥

The blood in any part of the body, that has been wounded, becomes agitated through the action of the local Vāyu (nerve force). The enraged blood, failing to find out an outlet, mixes with the deranged Pittam, and produces

a kind of abscess, which is attended with all the symptoms peculiar to the deranged Pittam and vitiated blood.

तेनोपद्रवभेदश्च स्मृतोऽधिष्ठानभेदतः॥

नाभौ हि ध्यातं चेद्वस्तौ मूत्रकृच्छ्रञ्ज जायते॥ १३॥

Different symptoms are exhibited according to the variation in the seat of an abscess in the body, as for example, an internal abscess, occurring about the region of the umbilicus, brings on an obstinate tympanites, while the one, which appears in the urinary bladder, produces painful micturition.

श्वासप्रश्वासरोधश्च प्लीहायामतितृट् परम्॥

गलरोधश्च क्लोमि स्यात्सर्वांगप्ररुजा हृदि॥ १४॥

An abscess of the spleen brings on dyspnoea, and an unpuncheonable thirst. An abscess in the lungs produces constriction of the larynx, while the one in the heart produces a pain all over the body.

प्रमोहस्तमकः कासो हृदयोद्घट्टनं तथा॥

कुक्षिपार्श्वान्तरे चैव कुक्षौ दोषोपजन्म च॥ १५॥

An abscess, occurring inside the I inter-coastal region, produces vertigo, fainting, a digging pain in the heart, and the peculiar form of dyspnoea known as Śvāsa (described before).

तथा चेदूरुसन्धौ च वक्षणे कटिपृष्ठयोः॥

पार्श्वयोश्च व्यथा पायौ पवनस्य निरोधनम्॥ १६॥

And abscess, occurring inside the inguinal regions, about joint of the thighs, or about the union of the back and waist (sacrum), produces the incarceration of the wind and kind of intolerable pain.

आमपक्वविदग्धत्वं तेषां शोथवदादिशेत्॥

नाभेरूर्ध्वमुखात्पक्वात्प्रवन्त्यपरे गुदात् ॥ १७॥

The non-suppurated, suppurating, and suppurated stages of an abscess should be ascertained in the manner of any other swelling. An internal abscess, occurring in the region above the umbilicus, with its head pointing upward, bursts out in the stomach, and evacuates its contents through the passage of the anus.

गुदास्यनाभिजे विद्यादोषक्लेदोच्चविद्रधौ।

कुरुते स्वाधिष्ठानस्य विवर्त्तं सन्निपातजः॥ १८॥

पक्वो नाभिवस्तिस्थो भिन्नोऽन्तर्बहिरेव वा॥

पाकश्चान्तः प्रवृद्धस्य क्षीणस्योपद्रवार्दितः॥ १९॥

An internal abscess, occurring in the rectum, or the umbilicus, and exuding its (peculiar) secretion, should be regarded as indicating a painful prognosis. An internal abscess of the Sannipāta type appearing in any of the aforesaid localities in the body produces an alteration in the composition of the local tissues, while an external one, occurring about the umbilicus, or in or above the urinary bladder, runs to suppuration and bursts. An internal abscess, fully developed, is always found to suppurate, while the one, that is not well developed, gives rise to may a supervenient, distressing symptom in its immature stage.

विद्रधिश्च भवेत्तत्र पापानां पापयोषिताम्॥

मृते तु गर्भगे चैव सम्भवेच्छ्वयथर्धनः॥ २०॥

A peculiar kind of abscess is found to occur in the uterus of wicked women, who are addicted to the sinful practice of effecting miscarriage of their pregnancy. The swellings in the uterus, caused by frequent abortions, become compact and condensed, and are thus transformed into abscesses. A mammary abscess should be regarded as an external one to all intents and purposes.

स्तने समन्थे दुःखं वा बाह्यविद्रधिलक्षणम्॥

नारीणां सूक्ष्मरक्तत्वात्कन्यायान्तु न जायते॥ २१॥

An internal abscess can never occur in any of the reproductive organs of a girl, owing to the comparatively greater thinness of blood that courses in the female economy, during childhood.

क्रुद्धो रुद्धगतिर्वायुः शेषमूलकरो? हि सः॥

मुष्कवक्ष्णतः प्राप्य फलकोषातिवाहिनीम्॥ २२॥

It is the aggravated and obstructed Vāyu (nerve force) that should be regarded as the primary cause of all swellings.

आपीड्य धमनीवृद्धिं करोति फलकोषयोः॥

दोषो मेदस्सु तत्रास्ते सवृद्धिः सप्तधा गदः॥ २३॥

The local Vāyu, any wise aggravated, courses down from the region of union between the penis and the scrotum, finds lodgment in the spermatic chord of the testes, presses upon the local vessels, and produces a swelling of the scrotum by vitiating the fat of the locality. The disease is called *Vṛddhi Roga*, which admits of being divided into seven different types.

मूत्रन्तयोरप्यनिलाद्वाहो वाभ्यन्तरे तथा॥

वातवपूर्णः खरस्पर्शो रूक्षो वाताच्च दाहकृत्॥ २४॥

A preponderance of the deranged Vāyu in a *Vidradhi Roga* of this type, whether external or internal, is followed by copious micturitions. In the *Vātaja* type of this *Vṛddhi Roga*, the swelling (scrotal tumour) becomes inflated, parched and rough to the touch, marked by a burning sensation in its inside.

पक्वोदुम्बरसङ्काशः पित्ताद्वाहोष्मपाकवान्॥

कफात्तीव्रो गुरुः स्निग्धः कण्डूमान्कठिनोऽल्परुक्॥ २५॥

In the *Pittaja* type, the swelling assumes a vermilion tint like that of a ripe *Audumabara* fruit (*Ficus Indica*), and is attended with heat, burning, and suppuration. In the *Kaphaja* type, the swelling becomes, cold, heavy, glossy, and slightly painful, attended with an itching sensation.

कृष्णः स्फोटवृतः पिण्डो वृद्धिलिङ्गश्च रक्ततः॥

कफवन्मेदसां वृद्धिर्मुदुतालफलोपमः॥ २६॥

In the *Raktaja* type (*Hematocele*) (due to the action of the contaminated blood), the swelling becomes compact, and is covered with a crop of belbous eruptions on its surface, its other features being one with those described under the head of *Pittaja* type of *Vṛddhi*. The swelling in the type originated through the action of the deranged fat and *Kapham* becomes soft and rounded like a palm fruit.

मूत्रधारणाशीलस्य मूत्रजस्तत्र गच्छतः॥

अलोभः पूर्णधृतिमान्क्षोभं याति सरन्मृदु॥ २७॥

मूत्रकृच्छ्रमधास्ताच्च वलयः फलकोषयोः॥

वातकोपिभिराहारेः शीततोयावगाहनेः॥ २८॥

The type known as *Mūtraja Vṛddhi* (*Hydrocele*), usually appears in those who are in the habit of voluntarily suppressing their

urine. The patient leads a sort of quiescent life, and does not evince any desire for any thing in special. The swelling becomes distended with serious accumulations, and suffers a perceptible diminution in size, if its fluid contents are in any way evacuated.

विण्मूत्रधारणाच्चैव विषमाङ्गविचेष्टैः॥

क्षोभितैः क्षोभितौजाश्च क्षीणान्तर्देहिनो यदा॥ २९॥

Cold ablutions and use of articles of fare, that tend to aggravate the bodily Vāyu, are the factors which produce a kind of ring-like swelling at the bottom of the scrotum, producing painful micturition.

पवनो विगुणीभूय शोणितं तदधो नयेत्॥

कुर्यात्तत्क्षणसन्धिस्थो ग्रन्थ्याभः श्वयथुस्तदा॥ ३०॥

The Vāyu aggravated by voluntary repression of natural urgings of the body to urination or defecation, or by violent physical exercise or straining of the lower limbs in any unnatural posture, or such like aggravating factors, tends to produce a determination of blood to the lower limbs and inguinal regions, instantaneously causing the appearance of a ringlike glandular swelling (*hernea*) in the groin.

उपेक्ष्यमाणस्य च गुल्मवृद्धिमा-

ध्मानरुग्वै विविधाश्च रोगाः॥

सुपीडितोऽन्तः स्वनवान् प्रयाति

प्रध्यापयन्नेति पुनश्च मूर्ध्नि॥ ३१॥

Neglected at the outset, a case of this type of *Vṛddhi Roga* may run into one of *Guhma*, attended with tympanites, pain, and hosts of other distempers. Firmly pressed, the ring-like, protuberant, swelling rises upward, making a distinctly audible report.

रक्तवृद्धिरसाध्येऽयं वातवृद्धिसमाकृतिः॥

रूक्षकृष्णारुणशिरा ऊर्णावृतगवाक्षवत्॥ ३२॥

The type (*Rakta Vṛddhi*) is incurable, while the swelling a case of *Vātaja Vṛddhi* continues in the same size, traversed by a network of dry, bluish red veins. The aforesaid diseases may be divided into eight different type according as the morbid principles of the deranged Vāyu, Pittam, and *Kapha* severally or combinedly act as their exciting and underlying factors.

वातोऽष्टधाः पृथग्दौषैः संस्पृष्टैर्निचयं गतः॥
आर्तवस्य च दोषेण नारीणां जायतेऽष्टमः॥ ३३॥

The eighth kind of abscess (Vidradhi) is that, which occurs in any of the generative organs (ovary or uterus, etc.) of women of impaired menstrual functions:

ज्वरमूर्च्छातिसारैश्च वमनाद्यैश्च कर्मभिः॥
कश्चितो बलवान्याति शीतार्तश्च बुभुक्षितः॥ ३४॥
यः पिबत्यन्नपानानि लंघनप्लावनादिकम् ॥
सेवते हीनसंज्ञाभिरर्दितः समुदीरयन्॥ ३५॥
स्नेहस्वेदावनभ्यस्य शोषणं वा निषेवयेत् ॥
शुद्धो वा शुद्धिहानिर्वा भजेत स्पन्दनानि वा ॥ ३६॥

Even a strong patient (during an attack) is afflicted with fever, dysentery, vomiting, rigor, and hunger, and gets emaciated. A Vidradhi-patient, who partakes of boiled rice, or drinks copiously, or bathes, or fasts, during an attack, is soon overwhelmed with fits of fainting. Diaphoretic or emolient measures should not be resorted to in a case of Vidradhi, and expedients calculated to promote a free and healthy circulation of blood should be at once tried, no matter whether the morbid principles have been eliminated from the body of the patient with the help of suitable purgatives, or not.

वातोल्बणास्तस्य मलाः पृथक्चैव हि तेऽथा वा॥
सर्वो रक्तयुतो वातोद्देहस्तोऽनुसारिणः॥ ३७॥

In a case of *Vātaja Vidradhi*, the wind and the filthy matter are either combinedly emitted from the abscess, or they may be separately emitted at different times. The aggravated *Vāyu*, coursing through the capillaries, sometimes gives rise to bloody discharge from a *Vātaja* abscess, while obstructing the upward and downward passages of the body it brings on a violent aching pain.

ऊर्ध्वाधोमार्गमावृत्य वायुः शूलं करोति वै॥
स्पर्शोपलभ्यं गुल्मोऽप्यमुष्णं ग्रन्थि स्वरूपिणम्॥ ३८॥

A *Gulma* (internal gland) is tangible (can be caught hold of with the hand) like a stone, hot, and glandular in shape. The *Vāyu*, aggravated through fasting, suppression of stool or urine,

or obstruction of the channels of the body, finds lodgment in the abdominal cavity, and dries up, in virtue of its own parchifying property, the feces and mucous accumulated therein in the shape of a hard lump, which is called *Gulma*.

कर्षणात्कफविद्धातैर्मांसस्यावरणेन वा॥
वायुः कृताश्रयः कोष्ठे रौक्ष्यात्काठिन्यमागतः॥ ३९॥
स्वतन्त्रः स्वाश्रये दुष्टः परतन्त्रः पराश्रये॥
ततः पिण्डकवच्छलेष्मा मलसंसृष्ट एव च॥ ४०॥

The deranged *Vāyu* continuing in its own locations acts independently, while located in the seat of any other morbid principle of the body (such as the Pittam and Kapha) it acts subservient to that principle. The consolidated lump of Kapham, solidified in combination with mucous, and which is found to occupy the region either about the umbilicus, sides, or thoracic or abdominal cavity, is called a *Gulma*.

गुल्म इत्युच्यते बस्तिनाभिहृत्पाश्वर्यसंश्रयः॥
वातजन्ये शिरः शूलज्वर प्लीहान्नकूजनम्॥ ४१॥
वेधः सूच्येव विड्भ्रंशः कृच्छ्रे मूत्रं प्रवर्तते॥
गात्रे मुखे शोथः ह्यग्निमान्द्यं तथैव च॥ ४२॥
रूक्षकृष्णात्वगादित्वं चलत्वादनिलस्य च॥
अनिरूपितसंस्थानो विविधाङ्गनयेव्यथाम्॥ ४३॥
पिपीलिकाव्याप्त इव गुल्मः स्फुरति नुद्यते॥
पित्ताहाहाम्लकौ मूर्च्छा विड्भेदः स्वेदतृड्ज्वराः॥ ४४॥

In the *Vātaja* type of *Gulma*, fever with an excruciating headache, enlarged spleen, a rumbling or croaking sound in the intestines, loose motions of the bowels, a pricking pain in the limbs, and difficult or painful urination are the symptoms, which are invariably exhibited. The patient suffers from an oedematous swelling of the face of extremities, or from a general anasarca. The ball-like tumour rolls about, or shifts from one place to another, in the region of its location, the skin of the patient becomes parched and dark, the pupils of the eyes are dilated, and the sight is perceptibly impaired. The patient complains of a creeping sensation in the *Gulma*, as if hosts of ants are traversing its inside, and the ball-like tumour is perceived to be shifting from place to place.

हारिद्र्यं सर्वगात्रेषु गुल्माच्छोथस्य दर्शनम्॥
हीयते दीप्यते श्लेष्मा स्वस्थानं दहतीव च॥ ४५॥

In the Pittaja type, symptoms such as Epilepsy, acid eructations with loose motions of the bowels and a burning sensation in the body, perspiration, thirst, chlorosis, and anasarca are found to be manifest.

कफात्स्तैमित्यमरुचिः सदनं शिरसि ज्वरः॥
पीनसाल स्यहल्लासौ शुक्लकृष्णत्वगादिता॥ ४६॥
गुल्मो गभीरः कठिनो गुरुर्गर्भस्थबालवत्॥
स्वस्थानस्था अधावन्तस्तत एवात्र मारकाः॥ ४७॥

In the Kaphaja-type, the Gulma becomes hard, heavy, and fixed attended with insomnia, or fretful sleep at irregular hours, obesity, nausea, white or dark colour of the skin, heaviness of the head, and a sensation, as if the body has been packed with a wet compress, with a non-relish for food are also present.

प्रायस्तु यत्तद्वन्द्वोत्था गुल्माः संसृष्टमैथुनाः॥
सर्वजस्तीव्रगदाहः शीघ्रपाकी घनोन्नतः॥ ४८॥

The deranged Kaphaha in the system is aggravated or suffers a diminution at times without any apparent reason, scorching its specific seats in the organism. The distressful concomitants in this disease such as, haemorrhage etc., soon manifest themselves through the deranged condition of the specific organs they are found to attack, thus bringing on a complication which invariably proves fatal.

सोऽसाध्यो रक्तगुल्मस्तु स्त्रिया एव प्रजायते॥
ऋतौ या चैव शूलार्ता यदि वा योनिरोगिणी॥ ४९॥

The type known as Rakta-gulma (ovarian tumour) which occurs in women are found to be hard, raised and compact. The type should be attributed to the concerted action of the deranged Vāyu, Pittam and Kapha, etc., and is marked by an exhercising pain and rapid suppuration.

सेवते वानिलांश्च स्त्री क्रुद्धस्तस्याः समीरणः॥
निरुध्यात्यार्त्तत्वं योन्यां प्रतिमांसा व्यवस्थितम्॥ ५०॥

A long exposure to the wind by a woman, during her menses, or by one suffering from

any kind of uterine or vaginal disease, tends to augment and aggravate the Vāyu in her system. The Kikuyu, thus aggravated, obstructs the orifice of the menstrual duct, and the blood accumulated, each month, in her abdominal cavity, produces all the symptoms of pregnancy.

कुक्षौ करोति तदगर्भे लिंगमाविष्करोति च॥
हल्लासदौहस्तन्यदर्शनं कामचारिताः॥ ५१॥

Nausea, appearance of milk in the mamme, and a fretful mood are the symptoms, which characterise this disease in which the patient becomes fastidious in her taste, and evinces her desires for various kinds of food, as in true pregnancy.

क्रमेण वायोः संसर्गात्पित्तं योनिषु सञ्चयम्॥
रक्तस्य कुरुते तस्या वातपित्तोक्तगुल्मजान्॥ ५२॥

The deranged Pittam, in contact with the aggravated Vāyu, leads to the accumulation of blood in the uterus, and the Gulma, generated in consequence thereof, manifests symptoms which are peculiar to both of them (Vāyu and Pittam).

गर्भाशये च सुतरां शूलांश्चैवासृगाश्रये॥
योनिस्त्रावश्च दौर्गन्ध्यं भूयः स्यन्दनवेदने॥ ५३॥

The accumulated blood in the uterus produces an intolerable aching pain in that viscus, attended with pain in the vagina, and a fetid, waterlike, vaginal discharge, or leucorrhoea.

कदापि गर्भवद्गुल्म सर्वे ते रतिसम्भवाः॥
पाकञ्चिरेण भजते नैधते विद्रधिः पुनः॥ ५४॥

The gulma in this type sometimes develops all other symptoms of pregnancy. All these types of Gulma should be regarded as having their origin in excessive or unnatural gratification of sexual propensities.

पच्यते शीघ्रमत्यर्थं दुष्टरक्ताश्रयस्तु सः॥
अतः शीघ्रं विदाहित्वाद्बिद्रधिः सोऽभिधीयते॥ ५५॥

The food long remains undigested in the stomach of a Gulma-patient, and the growth and progress of an abscess are arrested as soon as a Gulma makes its appearance in the body

of the patient. A *Vradhi* (abscess) is so called from the fact of its soon running to suppuration.

गुल्मान्तराश्रये बस्तिदाहश्च प्लीहवेदना॥

अग्निवर्णबलभ्रंशो वेगानं वा प्रवर्त्तनम्॥५६॥

A *Gulma*, occurring in the abdominal cavity, is marked by a burning sensation in the pelvic cavity, and a pain in the inside of the *Gulma* like that, which is experienced in an enlarged spleen. The complexion of the patient becomes pale and sallow, the strength of the body is diminished, the digestion is impaired, and the stool and urine are suppressed.

अतो विपर्यये बाह्यकोष्ठांगेषु च नातिरुक्॥

वैवर्ण्यमथ वा कासो बहिरुन्नतताधिकम्॥५७॥

External symptoms develop themselves, and the patient complains of a pain in his limbs and abdomen, or about the umbilicus, while the reverse is the case (i.e., in cases where the preceding symptoms are not exhibited). Cough, palour, bulging out of the abdomen, rumbling sound in the intestine, tympanites, and an excruciating pain in the abdomen are the symptoms, which are found to supervene.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विद्वद्भिर्गुल्मनिदानं नाम षष्ठ्युत्तरशततमोऽध्यायः॥ १६०॥

अध्यायः १६१ / Chapter 161

धन्वन्तरिरुवाच

उदराणां निदानञ्च वक्ष्ये सुश्रुत तच्छृणु॥

रोगाः सर्वेऽपि मन्दाग्नौ सुतरामुदराणि तु॥ १॥

Dhanvantarī said :—Hear me, O Stigma, now discourse on the *Nidānam* of *Udaram* (*Ascites*). All diseases are but the offspring of impaired digestion, and it is but superfluous to add that *Udaram* has its origin in the deranged condition of the digestive function.

अञ्जीर्णमयाश्चाप्यन्ये जायन्ते मलसंचयात्॥

ऊर्ध्वाधो वायवो रुद्ध्वा व्याकुलाविप्रवाहिणी?॥ २॥

An accumulation of feces in the intestines may give rise to indigestion or to any other form of dyspepsia or disease, and the deranged upcoursing and down-coursing *Vāyus* of the system, being obstructed in their course, make the intestines (*Pravāhīnī*) inoperative.

साटोपमत्युग्ररुजमाध्यानमुदरे भृशम्॥

ऊर्ध्वाधो वातरोधेन तमानाहं प्रचक्षते॥५८॥

When in combination with the preceding symptoms, emission of flatus or rising of eructations are stopped the disease is called *Ānāha*.

घनश्चाष्ठ्युपमो ग्रन्थिलोऽष्ठीलातु समुन्ना॥

समस्तलिङ्गसंयुक्तः प्रत्यष्ठीला तदाकृतिः॥५९॥

A thick, raised, knotty, and stone-like gland, appearing in a case of *Gulma*, is called *Aṣṭhlā*. When the *Vāyu* incarcerated in the stomach gives rise to an excruciating pain, accompanied by all the foregoing symptoms, the disease is called *Pmteyasthild*.

पक्व श्योद्धवोऽप्येवं वायुस्तीव्ररुजाश्रयात्॥

उद्गारबाहुल्यपुरीषबन्धतृप्यक्षमत्वान्नविकूजनानि॥ ६०॥

Bulging out of the abdomen, suppression of stool, dulness of the senses with a rumbling sound in the intestines, tympanites.

आटोपमाध्यानपक्तिशक्तिः

आसनगुल्मस्य भवेच्च चिह्नम्॥ ६१॥

And distension of the abdomen are the symptoms, which mark all types of *Gulma*.

प्राणानपानान्संदूष्य कुर्युस्तान्मांससन्धिगान्॥

आध्माप्य कुक्षिमुदरमप्यथा ते च भेदतः॥ ३॥

पृथग्दोषैः समस्तैश्च प्लीहवङ्क्षतोदकैः॥

तेनार्ताः शुष्कतात्वोष्ठाः सर्वपादकरोदराः॥ ४॥

नष्टचेष्टबलाहाराः कृतप्रध्मात कुक्षयः॥

पुरुषाः स्युः प्रेतरूपा भाविनस्तस्य लक्षणम्॥ ५॥

The *Prāṇa Vāyu* (nerve-force of the respiratory centre) brings about the derangement of the *Apāna Vāyu* (pneumogastric nerveforce), and keeps them incarcerated in the union of the skin and flesh (faces), thus giving rise to a distended condition of the abdomen, which is called *Udara Roga* (*Ascites*).

The disease admits of being divided into eight types according as it is engendered through the several, or concerted action of the morbid principles of the deranged *Vāyu*,

Pittam, and Kapham, or through the enlargement of the spleen, or abdominal glands, etc., or is produced as the outcome of a wound in the abdomen, or is ushered in through an accumulation of serous fluid in the abdominal cavity. Dryness of the lips and palate, distension of the abdomen, diminution of strength and appetite, incapacity for all kinds of work, bulging out of the abdomen, and a cadaverous look are the premonitory symptoms of Ascites.

क्षुत्राशोऽरुचिवत्सर्वं सविदाहञ्च पच्यते॥
जीर्णात्रं यो न जानाति सोऽपथ्यं सेवते नरः॥ ६॥

Loss of appetite with a non-relish for food, which if retained in the stomach, gives rise to an acid reaction are the further characteristics of ascites during its period of incubation. He, who does not experience a proper digestion of his ingested food, should do well to live on a wholesome diet.

क्षीयते बलमंगस्य श्वसित्यल्पोऽविचेष्टितः॥
विषयावृत्तिबुद्धिश्च शोकशोषादयोऽपि च॥ ७॥

The strength of the patient is diminished, every day, and he feels tired after the least exertion. He becomes incapable of fixing his attention to any definite subject, and the least thinking distresses his mind.

रुग्बस्तिसंशौ सततं लघ्वल्पभोजनैरपि॥
जराजीर्णो बलभ्रंशो भवेज्जठररोगिणः॥ ८॥

The limbs become emaciated, and the patient feels despondent and complains of a breaking pain in the pelvis, even after the scantiest meal.

स्वतन्त्रतन्द्रालसता मलसर्गोऽल्पवह्निता॥
दाहः श्वयथुराध्मानमन्त्रे सलिलसम्भवे॥ ९॥

Somnolence, lassitude, loose motions of the bowels, fondness for seclusion, impaired digestion with a burning sensation in the body, anasarca, and tympanites are the symptoms, which indicate the accumulation of water (serous fluid) in the abdomen.

सर्वत्र तोये मरणं शोचनं तत्र निष्फलम्॥
गवाक्षच्छिराजालैरुदरं गुद्गुडायेत॥ १०॥
नाभिमन्त्रश्च विष्टभ्य वेगं कृत्वा प्रणश्यति॥
मारुते हृत्कटीनाभिपायुवङ्गणवेदनाः॥ ११॥

A case of Ascites invariably ends in death, and it is futile on the part of the patient's relations to mourn his death under the circumstance. A rumbling sound is heard in the intestines, and the surface of the abdomen chequered with a network of veins.

सशब्दो निःसरेद्वायुर्वहते मूत्रमल्पकम्॥
नातिमात्रं भवेल्लौल्यं नरस्य विरसं सुखम्॥ १२॥

The intestines and the region of the umbilicus become stuffed (with wind) in this disease, and an urging towards defecation vanishes as soon as it is experienced.

तत्र वातोदरे शोथः पाणिपान्मुखकुक्षिषु॥
कुक्षिपार्श्वोदरकटीपृष्ठरुक्पर्वभेदनम् ॥ १३॥
शुष्कासाङ्गमर्दाधोगुरुतामलसंग्रहः ॥
श्यामारुणत्वादित्वं मुखेच रसवद्धिता॥ १४॥

In this Vātaja-type, the patient experiences a pain in the groins, heart, and other parts of the body, as well as about the waist, anus, and umbilicus. Flatus is often emitted with a loud report, and urine becomes scanty. All desire for food vanishes in this type of the disease, and the patient complains of a bad taste in his mouth.

सतोदभेदमुदरं नीलकृष्णशिराततम्॥
आध्मातमुदरे शब्दमद्भुतं वा करोति सः॥ १५॥
वायुश्चात्र सरुक्छब्दं विधत्ते सर्वथा गतिम्॥
पित्तोदरे ज्वरो मूर्च्छा दाहित्वं कटुकास्यता॥ १६॥

Oedematous swelling of the face, abdomen, and extremities, a breaking pain in the abdomen, or about the waist, sides, back, or other parts of the body, dry cough, pain in the limbs, heaviness of the nether regions of the body, suppression of stool, varied taste in the mouth, and a reddish or blackish colour of the skin are the further a breaking, piercing, pain is likewise experienced in the abdomen in this type, and the surface of the abdomen becomes covered over with a fret-work of blue or black veins. The abdomen gets distended, and a variety of sound is heard within its cavity. The deranged bodily Vāyu, which courses all through the organism, gives rise to various sounds and diverse kinds of pain in the different parts of the body.

भ्रमोतिसारः पीतत्वं त्वगादावुदरं हरित्॥
पीतताम्रशिरादित्वं सस्वेदं सोष्म दह्यते॥ १७॥

Fever, epileptic fits, a bitter taste in the mouth, and a burning sensation in the body, vertigo, dysenteric stools, yellowness of the skin, and greenness of the skin of the distended abdomen are the symptoms, which mark the Pittaja type of Ascites.

धूमायते मृदुस्पर्श क्षिप्रपाकं प्रदूयते॥
श्लेष्मोदरेषु सदनं स्वेदश्चयथुगौरवम्॥ १८॥

Yellow or copper-coloured veins appear on the skin of the patient, who imagines as if fumes are escaping out of his body, and complains of constant vanishings of sight. Perspiration becomes copious which does not relieve the intolerable burning sensation in the body. The abdomen is felt soft to the touch and speedily suppurates in this (Pittaja) type of Ascites.

निद्रा क्लेशोऽरुचिः श्वासः काशः शुक्लत्व गादिता॥
उदरं तिमिरं स्निग्धं शुक्लकृष्णशिरावृतम् ॥ १९॥

Lassitude of the body, perspiration, oedematous swelling of the limbs, heaviness of the body, somnolence with a non-relish for food, dyspnoea, cough and whiteness of the skin and conjunctivae are the features, which mark the Kaphaja type of Ascites. The skin of the protruded abdomen becomes glossy, and fretted with messes of black or white veins. characteristics of the Vāta type of Ascites.

नीरातिवृद्धौ कठिनं शीतस्पर्शं गुरु स्थिरम्॥
त्रिदोषकोपने तैस्तैस्त्रिदोषजनितैर्मलैः ॥ २०॥

On the excessive accumulation of water (serous fluid) in the abdominal cavity, the abdomen becomes hard, heavy, immovable, and cold to the touch. In the *Tridoṣaja* type the symptoms peculiar to each of the three aforesaid types manifest themselves in unison.

सर्वदूषणदुष्टाश्च सरक्ता सञ्चिता मलाः॥
कोष्ठं विकुर्वाणाः शोषमूर्च्छाभ्रमान्विताः॥ २१॥
कुर्युस्त्रिलिङ्गमुदरं शीघ्रपाकं सुदारुणम्॥
वर्द्धते तच्च सुतरां शीतवातप्रदर्शने॥ २२॥
अक्षयशनाच्च संक्षाभाद्यानपानादिचेष्टैः॥
अविहितैश्च पानाद्भोवेमनव्याधिकर्षणैः॥ २३॥

All the morbid principles of the body, in combination with the vitiated blood and accumulated fecal matter, find lodgment in the cavity of the abdomen giving rise to vertigo, Epilepsy, and emaciation in a form of Ascites in which symptoms peculiar to the three morbid diatheses of Vāyu, Pittam, and Kapham are combinedly developed; and suppuration sets in early in the distended abdomen. The disease shows signs of aggravation in cold and windy day, and is extremely hard to cure.

वामपाश्वर्यस्थितः प्लीहा च्युतस्थानो विवर्द्धते॥

शोणिताद्वा रसादिभ्यो विवृद्धो जनयेद्वयथा॥ २४॥

The spleen, which is situated in the left side of the abdominal cavity, is dislodged (hangs down) from its seat through the ingestion of inordinate quantities of food, mental anxiety, or excessive riding or drinking, or through the abuse of emetics (excessive emesis).

सोऽष्ठीला चातिकठिनः प्रोन्नतः कूर्मपृष्ठवत्॥

क्रमेण वर्द्धमानश्च कुक्षौ व्याततिमाहरेत्॥ २५॥

श्वासकासपिपासास्यवैरस्याध्मानकज्वरैः॥

पाण्डुत्वमूर्च्छाछर्दित्वग्दाहमोहैश्च संयुतः॥ २६॥

In the alternative, the spleen may increase in bulk through the accumulation of fat or engorgement of blood in its body. It becomes hard and raised like the back of a tortoise, and gradually fills a greater part of the abdominal cavity, bringing on dyspnoea, cough, thirst, fever with a bad taste in the mouth, distension of the abdomen, yellowness of the skin, epileptic fits, vomiting, fainting, and a burning sensation in the body in its train.

अरुणाभं विचित्राभं नीलहारिद्रराजितम्॥

उदावर्तेन चानाहमोहनुद्दहनज्वरैः ॥ २७॥

In abdominal dropsy due to enlargement of the spleen, nets of red, blue, or yellow veins are found to appear on the skin of the abdomen, and tympanites with suppression of stool and flatus, vertigo, and fever with a burning sensation in the region of the heart are found to supervene.

गौरवारुचिकाठिन्यैर्विघातभ्रमसंक्रमात्॥
 प्लीहवदक्षिणात्पाश्चात्कुर्याद्यकुदपि च्युतम्॥ २८॥
 पक्वे भूते यकृति च सदा बद्धमलो गुदे॥
 दुर्नामभिरुछावर्तैरन्यैर्वा पीडितो भवेत्॥ २९॥

Similarly, the liver, which is situated in the upper part of the right side of the abdominal cavity, is pressed down from its natural position either through a voluntary and constant repression of any natural urging of the body, or through the heaviness of any of the surrounding appendages, or through eating without any relish for food, or in reason of its own indurated condition, gives rise, like the spleen, to a peculiar form of abdominal dropsy, which is called *Yakṛtodaram* (lit. Dropsy of the enlarged liver). The feces remain obstructed in the rectum of the patients as soon as the process of suppuration is established in the liver, producing dyspnoea, tympanites, etc.

वर्चः पित्तकफान्बद्धान्करोति कुपितोऽनिलः ॥
 अपानो जठरे तेन संरुद्धो ज्वररुक्करः॥ ३०॥
 काशश्वासोरुसदनं शिरोरुड्नाभिपाश्वरुक्॥
 मलासंगोऽरुचि श्छर्दिरुदरे मलमारुतः॥ ३१॥

The enraged and aggravated Vāyu, in this disease, arrests the secretion of bile, and those of the glands, of the intestines, thus obstructing the expulsion of the feces. The Apāna Vāyu, thus incarcerated in the abdominal cavity, brings on fever attended with cough, dyspnoea, a gone feeling in the thighs, headache, an aching pain at the sides, in the limbs, or about the umbilicus, constipation of the bowels, vomiting and a nonrelish for food. The enraged bodily Vāyu should be regarded as the principle agent in engendering this, as well as every other, form of abdominal dropsy.

स्थिरनीलारुशिराजालैरुदरमावृतम् ॥
 नाभेरुपि च प्रायो गोपुच्छकृति जायते॥ ३२॥
 अस्थ्यादिशल्यैरन्यैश्च विद्धे चैवोदरे तथा॥
 पच्यते यकृतादिश्च तच्छिद्रैश्च सरन्बहिः॥ ३३॥

Blue or red veins are found to appear permanently on the skin of the dropsical abdomen, and the dropsy extends in the form

of a cow's tail transvesely above the umbilicus, marked by crow-feet marks.

आम एव गुदादेति ततोऽल्पाल्पः शकृद्रसः॥
 स स्याद्विकृतगन्धोऽपि पिच्छिलः प्रीतलोहितः॥ ३४॥
 शेषश्चापूर्य्य जठरं घोरमारभते ततः॥
 वर्द्धते तदधो नाभेराशु चैति जलात्मताम्॥ ३५॥

The viscera of the abdominal cavity suppurate in the event of any bone or foreign matter being pricked into the cavity of the abdomen.

उद्विक्ते दोषरूपे च व्याप्ते च श्वासतृष्णमैः॥
 छिद्रोदरमिदं प्राहुः परिस्त्रावीति चापरे॥ ३६॥

The abdominal dropsy engendered in consequence thereof is called *Chidrodera* or *Parisṛāvodyara* (Peritonites) according to others.

प्रवृत्तस्नेहपानादेः सहसापथ्यसेविनः॥
 अत्युबुपानान्मदग्नेः दीक्षणास्यातिकृशस्य च॥ ३७॥

The Vāyu and Kapham in the system of an emaciated person, or of one of impaired digestive function or addicted to the habit of drinking large quantities of water, become enraged through such injudicious conduct, and arrest the discharged of the acid secretions of the stomach, giving rise to an accumulation of water in the abdomen.

रुद्धः स्वमार्गादनिलः कफश्च जलमूर्च्छितः॥
 वर्धते तु तदेवाम्बु तन्मात्राद्विन्दुराशितः॥ ३८॥
 तत्कोपादुदरं तृष्णागुदस्त्रुतिरुजान्वितम्॥
 काशश्वासरुचियुतं नानावर्णाशिराततम् ॥ ३९॥
 तोयपूर्णानमृदुस्पर्शात्सदृशक्षोभवेपथु ॥
 बकोदरं स्थिरं स्निग्धं नाडीमावृत्य जायते॥ ४०॥

Thirst, prolapsusani, pain, cough, and dyspnoea with a non-relish for food, are the symptoms which are exhibited during the covered over with a net work of veins. The abdomen is found to fluctuate under pressure, and is felt soft to the touch. In some cases the abdomen is felt to be firm and glossy like the abdomen of a heron, and the disease is found to invade the intestines. The patient suffers from alternate fits of heat and rigor. In all types of Dropsy, neglect at the outset leads of the further liquefaction of the serous accumulations of the

abdomen, which are diffused all through the organism, causing cedematous swelling of the face, joints etc., and facilitating the accumulation of serous fluid in the vessels of the body.

उपेक्षायाञ्च सर्वेषां स्वस्थानां परिचालिताः॥
पाका द्रवा द्रवीकुर्युः सन्धिस्तोतोमुखान्यपि॥ ४१॥
स्वेदे चैव तु संरुद्धे मूर्च्छिताश्चान्तरस्थिताः॥
तदेवोदरमापूर्य कुर्यादुदरामयम्॥ ४२॥
गुरुदरं स्थितं वृत्तमाहतञ्च च शब्दकृतम्॥
हीनबलं तथा घोरं नाड्यां स्पृष्टञ्च सपत्तिम्॥ ४३॥

An obstruction of the ducts of the body that carry perspiration may help the accumulation of water in the abdomen. Purging or loose motions of the bowels precede an attack of this type of Ascites. The dropsy becomes firm, heavy, and spherical, and does not give the characteristic sound under percussion. the patient gets weaker, every day, and the disease becomes incurable as soon as it invades the internal vessels of the abdomen. A case of Ascites, in which the appearance of veins on the

surface of the bulged out abdomen is obliterated, should be regarded as of a Sannipatika origin.

शिरान्तर्धानमुदरे सर्वलक्षणमुच्यते॥
वातपित्तकफप्लीहसन्निपातोदकोदरम् ॥ ४४॥

On the different types of dropsy such as, the Vātaja, Pittaja, Kaphaja, Plihaja (Dropsy of the enlarged spleen) and Sannipātika (due to the concerted action of the deranged Vāyu Pittam, and Kapham), and Dakodara (Ascited), each preceding one should be regarded as more difficult to cure than the one immediately following it in the order of enumeration.

पक्षाच्च जातसलिलं विष्टम्भोपद्रवान्वितम्॥
जन्मनैवोदरं सर्वं प्रायः कृच्छ्रतमं मतम्॥ ४५॥

All types of Dropsy, attended with the symptoms of obstructed (flow), become incurable after a fortnight from the date of their attack. A case of congenital Ascites invariably proves fatal.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकषष्ट्यधिकशततमोऽध्यायः॥ १६१॥

अध्यायः १६२ / Chapter 162

धन्वन्तरिरुवाच

पाण्डुशोथनिदानञ्च शृणु सुश्रत! वच्मि ते॥
पित्तप्रधानाः कुपिता यथोक्तैः कोपनैर्मलाः॥ १॥
तत्रानिलेन बलिना क्षिप्ताक्षिप्तं यदि स्थितम्॥
धमनीर्दशमीः प्राप्य व्याजुवन्सकलां तनुम्॥ २॥

Dhanvantarī said :—Hear me, O Suśruta, now discourse on the Nidānam of chlorosis (Pāṇḍu), Oedema and Anasarca (Śōtha). The morbid principles of Vāyu and Kapha, in combination with the Pittam extremely aggravated through their respective aggravating factors, are carried upward in the region of the heart, the deranged and aggravated Vāyu supplies the motive power in these instances, and the aggravated Pittam, through the channels of the ten *Dhamanīs* (nerves) which branch out from that locality, spreads all through the organism.

त्वगसृक्श्लेष्ममांसानि प्रदूष्यत्रसमाश्रितम्॥

त्वङ्मांसयोस्तु कुरुते त्वचि वर्णान् पृथग्विधान्॥ ३॥

The deranged Pittam vitiates the Kapham, blood, skin, and flesh of the body, imparting a varied hue to its skin.

स्वयं हरिद्रा हरिद्रं पाण्डुत्वं तेषु चाधिकम्॥

यातोऽयं प्रहरैदुग्धः स रोगस्तेन गौरवम्॥ ४॥

As the colour of the skin largely becomes yellow (Pāṇḍu) like turmeric in this disease, it is called Pāṇḍu Roga (Jaundice).

धातूनां स्पर्शशैथिल्यमामजश्च गुणक्षयः॥

ततोऽल्परक्तमेदोऽस्थिनिः सारः स्याच्छ्लथेन्द्रियः॥ ५॥

In the *āmaja* type of Jaundice, the fundamental principles of the body become lighter and considerably lose their consistency. The patient suffers from a marked anaemia, the functions of the sense organs are impaired, the limbs become loose and flabby, the quantity of

fat is diminished in the body, and the bones are deprived of their substance.

शीर्यमाणैरिवाङ्गैस्तु द्रवता हृदयेन च॥
शूलोक्षिकूटवदने स्तैमित्यं तत्र लालया॥ ६॥

The limbs get thinner and thinner every day, a clammy perspiration is felt in the region of the heart, a burning and aching sensation is experienced both in the conjunctiva and sockets of the eyes, and the mouth becomes filled with saliva.

हीनतृट् शिशिरद्वेषी शीर्णलोभी हतानलः॥
मन्दशक्तिर्चरी श्वासी कर्णशूली तथा भ्रमी॥ ७॥

Thirst is conspicuously absent. The patient cannot bear the least cold, and abhors all cold things, and a persistent fever of equal intensity, attended with dyspnoea earache, vertigo, vanishings of sight, impaired digestion and horripilation on the skin of the head are found to supervene.

स पञ्चधा पृथग्दोषैः समस्तैर्मूत्तिकादनात्॥
प्राग्रूमस्य हृदयस्पन्दनं रूक्षता त्वचि॥ ८॥
अरुचिः पीतमूत्रत्वं स्वेदाभावोऽल्पमूत्रता ॥
मेदः समानिलात्तत्र गाढरुक्त्वेदगात्रता॥ ९॥

The disease admits of being grouped under five subheads according as it is engendered through the several, or concerted action of the morbid principles of the body. A peculiar type of chlorosis is caused by eating earth, and the premonitory stage of all types of Jaundice develops such symptoms as, perspiration about the region of the heart, dryness of the skin with a repugnance for food, yellowness and scantiness of urine, or absence of perspiration. The Vāta type of Chlorosis is marked by lassitude of the body, a stupor like that of a drunkard, and an excruciating pain in the limbs.

कृष्णोक्षणं कृष्णशिरानखविण्मूत्रनेत्रता॥
शोथो नासास्यवैरस्यं विट्शोषः पार्श्वमूर्च्छना॥ १०॥

The veins, finger-nails, feces, urine, and conjunctive assume a black colour, or look dry and coloured like vermilion, and oedematous swelling of the limbs and dryness of the feces and of the mouth and the nostrils are the

symptoms which further characterise this type of the disease.

पित्ते हरितपित्ताभः शिरादिषु ज्वरस्तमः॥
तृट्शोषमूर्च्छादौर्गन्ध्यं शीतेच्छा कटुवक्रता॥ ११॥

In the Pittaja type the veins become either yellow or greenish coloured, and fever with thirst, fainting, vanishings of sight, heat, and emaciation of the body with a bitter taste in the mouth and longing for cold things are found to supervene.

विड्भेदश्चाऽम्लको दाहः कफाच्च हृदयार्द्रता॥
तन्त्रा लवणवक्रत्वं रोमहर्षः स्वरक्षयः॥ १२॥
काशश्छर्दिश्च निचयान्नष्टलिङ्गोऽतिदुःसहः॥
उत्कृष्टेनिलपित्ताभ्या कटुर्वा मधुरः कफः॥ १३॥

Diarrhoea, acid risings, a burning sensation in the body, clamminess of the cardiac region, somnolence, a saline taste in the mouth, cough, and vomiting are the features which mark the Kaphaja type of Jaundice, which is very distressing in its effect. The expectorated mucous in this disease acquires a pungent or sweetish taste either through a preponderance of the deranged Vāyu or Pittam.

दूषयित्वा वसादींश्च रौक्ष्याद्रक्तविमोक्षणम्॥
स्रोतसां संक्षयं कुर्यादनुरुध्य च पूर्ववत्॥ १४॥

The deranged phlegm vitiates the fundamental principles of fat etc., of the body, and produces a condition of parchedness in the organism which results in haemorrhage. The deranged Kapha, as before described, obstructs the internal vessels of the body, and thereby produces its general emaciation.

पाण्डुरोगेक्षये जाते नाभिपादास्यमेहनम्॥
पुरीषं कृमिवन्मुञ्चेद्भिन्नं सास्त्रं कफान्वितम्॥ १५॥

In Jaundice, the face of the patient gets thinner, the scrotum and the muscles of the calves and abdomen are withered up, and the patient passes stool which is mixed with blood and mucous, and contains hosts of little intestinal worms.

यः पित्तरोगी सेवत पित्तलं तस्य कामलम्॥
कोष्ठशाखोदगतं पित्तं दग्ध्वासृङ्मांसमारेत्॥ १६॥

An injudicious use of extremely Pitta generating food by Jaundice-patient is followed by an attack of *Kāmalā* (Chlorosis). The deranged and aggravated Pittam, in this disease, coming out of its seat in the abdominal vacity, scorches up the flesh and the blood.

हारिद्रमूत्रनेत्रत्वं मुखं रक्तं शकृत्तथा॥

दाही विपाकतृष्णावान् भेकाभो दुर्बलेन्द्रियः॥ १७॥

The urine, eyes, skin, face and feces of the patient assume a yellow colour, and thirst, and indigestion with a burning sensation in the body are found to supervene. The patient lies like a bloated toad, weak in all his limbs and organs.

भवेत्पित्तानुगः शोथः पाण्डुरोगावृतस्य च॥

उपेक्षया च शोथाद्याः सकृच्छ्र कुम्भकामलाः॥ १८॥

The unassimilated Pittam, in this disease gives rise to a kind of general anasarca, which, being neglected, may run into a case of *Kumbha Kāmalā*.

हरितश्यामपित्तत्वे पाण्डुरोगो यदा भवेत्॥

वातपित्ते भ्रमस्तृष्णां स्त्रीषु हर्षो मृदुज्वरः॥ १९॥

तन्द्रा वा चानलभ्रंशस्तं वदन्ति हलीमकम्॥

आलस्यञ्जातिर्भवति तेषां पूर्वमुपद्रवः॥ २०॥

The undigested bile produces greenness of complexion, the deranged Vāyu and Pittam give rise to vertigo and thirst, and a low fever with fondness for female company, somnolence, extreme lassitude, and impaired digestion are the symptoms which mark the premonitory stage of *Halimaka*.

शोथः प्रधानः कथितः स एवातो निगद्यते॥

पित्तरक्तकफान्वायुर्दुष्टो दुष्टान्बहिःशिराः॥ २१॥

नीत्वा रुद्धगतिस्तैर्हि कुर्व्यात्त्वङ्माससंश्रयम्॥

उत्सेधं संहतं शोथं तमाहुर्निचयादतः ॥ २२॥

I have already, told you, O *Suśruta*, that *Śoṭha* is one of the most dreadful diseases, now hear me discourse on the *Nidānam* of that disease. The deranged Vāyu, by driving the deranged Kapham (phlegm), Pittam and blood to the external vessels of the body, make them incarcerated in the local skin and flesh, giving rise to a raised and compact swelling which is called a *Śoṭha*.

सर्वहेतुविशेषैस्तु रूपभेदान्वात्मकम्॥

दोषैः पृथग्विधैः सर्वैरभिधाताद्विषादपि॥ २३॥

The disease may be divided into nine different types according to the difference of the morbid principle acting as its exciting factor, inclusive of those which are of extraneous origin, or are caused by ardent sexual passion.

तदेव नीयमानन्तु सर्वाङ्गे कामजम्भवेत्॥

पृथूनताग्रप्रथितैर्विशेषैश्च त्रिधा विदुः॥ २४॥

The last named kinds of *Śoṭha* extends all over the body. The swellings may be divided into three classes according as they are extended raised and pointed, or knotty and concurrent in shape.

सामान्यहेतुः शोथानां दोषजातो विशेषतः॥

व्याधिः कर्मोपवासादिकीणस्य भवति द्रुतम्॥ २५॥

The several action of the deranged Vāyu, Pittam and Kapham may be set down as the exciting causes of all forms of swellings, and they are often found to invade persons emaciated with disease, over work, or fasting.

अतिमात्रं यदासेवेदगुरुमत्यन्तशीतलम्॥

लवणक्षारतीक्ष्णाम्लशकाम्बुस्वप्नजागरम्॥ २६॥

रोधो वेगस्य वल्लूरजीर्णश्रममैथुनम्॥

पच्यते मार्गगमनं यानेन क्षोभिणापि वा॥ २७॥

श्वासकासातिसाराशो जठरप्रदरज्वराः॥

विष्टम्भालस्यकच्छर्दिहिवक्कापाण्डुविसर्पकम्॥ २८॥

ऊर्ध्वशोथमधो बस्तौ कुर्वन्ति मध्यगाः॥

सर्वाङ्गः सर्वगतः प्रत्यप्रत्यगेति तदाश्रयः॥ २९॥

Ingestion of inordinate quantities of pot herbs, or of extremely cooling, saline, acid or alkaline articles of fare, drinking of large quantities of water, and excessive sleep or wakefulness may likewise serve to bring on an attack of *Śoṭha*. Suppression of any natural urging of body, ingestion of dry meat, or of heavy and indigestible articles of fare, or excessive riding are the factors which tend to obstruct the orifices of the vessels of the body, thus causing the appearance of an oedematous swelling about the locality of obstruction, dyspnoea, cough, dysentery, haemorrhoids,

ascites, leucorrhoea, fever, tympanites, vomiting and hiccup may be manifest as supervening, distressing, symptoms in a case of oedema. The morbid principles of the deranged Vāyu, Pittam and Kapham, finding lodgment in the upper, middle, or lower part of the body, or in the urinary bladder, may give rise to an oedematous swelling about the seat of their lodgment, while spreading all through the organism they may give rise to a general anasarca. An increased temperature of the body, heaviness of the limbs, and a kind of breaking, expanding pain in the veins are the symptoms which mark the premonitory stage of oedema.

तत्पूर्वरूपं क्षवथुः शिरायामङ्गौरवम्॥

वाताच्छोथश्चलो रूक्षः खररोमारुणोऽसितः॥ ३०॥

शङ्खस्त्यन्त्रशोफार्ति मेदोभेदाः प्रसुप्तिता॥

वातोत्तानः क्लमः शीघ्रमुन्मेषीडितां तनुम्॥ ३१॥

In the Vātaja (nervous) type of oedema, the swelling is found to be shifting in its character. It assumes a blackish or reddish colour, and is felt rough to the touch. The hairs about the base of the swelling become rough, and the patient complains of a breaking pain about the temporal bones or in the urinary bladder, pelvis and the intestines, and suffers badly from insomnia. The swelling is speedy in its growth and even in its formation, and perceptively yields to pressure, entirely, disappearing after massage.

स्निग्धस्तु मर्दनैः शाम्येद्रात्रावल्पो दिवा महान्॥

त्वक्सर्षपविलिप्ते च तस्मिंश्चिमिचिमायते॥ ३२॥

After the application of a mustard plaster to it, a sort of tingling sensation is experienced inside the swelling, which increases in size during the night and markedly subsides during the day.

पीतरक्तसिंताभासः पित्तजातश्च शोषकृत्॥

शीघ्रं जासौ वा प्रशमेन्मध्ये प्राग्दहते तनुम्॥ ३३॥

In the Pittaja type, the swelling assumes a black, red or yellow colour, and is marked by a burning sensation in its inside; the swelling does not readily subside, and an intolerable

burning sensation of the body indicates its advent.

सतृदाहज्वरस्वेदो भ्रमक्लेदमदभ्रमाः॥

साभिलाषी शकृद्भेदो गन्धः स्पर्शसहो मृदुः॥ ३४॥

Fever with thirst and a burning sensation in the skin, perspiration, vertigo, stupor, and loose motions of the bowels are its distressing concomitants. The swelling emits a peculiar fetid smell, yields of pressure, and is felt soft to the touch.

कण्डूमान्याण्डुरोमा त्वक्कठिनः शीतलो गुरुः॥

स्निग्धः श्लक्ष्णः स्थिरः शूलो

निद्राच्छर्द्यग्निमान्द्यकृत्॥ ३५॥

In the Kaphaja type, the swelling assumes a grey colour and becomes cold, glossy, firm and hardskinned. An itching sensation is experienced in its inside, and somnolence, aching pain and impaired digestion are the symptoms which manifest themselves with the progress of this type of the disease.

आघातेन च शस्त्रादिच्छेदभेदक्षतादिभिः ॥

हिमानिलैर्दध्यनिलैर्भल्लातकपिकच्छजैः रसैः॥ ३६॥

An oedematous swelling may appear as the effect of a stroke, blow, cut, or wound, or as the outcome of an exposure to cold winds, or seebreezes, or that of being rubbed with a *Kapikacchu* berry or with the juice of *Bhallātaka*.

रसैः शुष्कैश्च संस्पृशाच्छ्वयथुः स्याद्विसर्पवान्॥

भृशोष्मा लोहिताभासः प्रायशः पित्तलक्षणः॥ ३७॥

It may also appear in the body of a person after a long pedestrean journey. All these kinds of swelling are marked by extreme heat, and exhibit symptoms peculiar to the Pittaja type.

विषजः सविषप्राणिपरिसर्पणमूत्रणात् ॥

दंष्ट्रादन्तनखाघातादविषप्राणिनामपि ॥ ३८॥

विण्मूत्रशुक्रोपहतमलवद्वस्तुसङ्क्रात् ॥

विषवृक्षानिलस्पृशाद्वरयोगावचूर्णनात् ॥ ३९॥

Similarly, the touch of a venomous reptile, or that of its excretions, or a bite by a venomous animal, or an exposure to a breeze blowing over poisonous trees, smelling of dusts and pollens of poisonous flowers are the factors which may

likewise produce swellings of the body. These swellings are soft and shifting, and usually appear about the lower part of the body.

मृदुश्चलोऽवलम्बी च शीघ्रो दाहरुजाकरः॥

नवोऽनुपद्रवः शोथः साध्योऽसाध्यः पुरेरितः॥ ४०॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पाण्डुशोधनिदानं नाम द्विषष्ट्यधिकशततमोऽध्यायः॥ १६२॥

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धन्वन्तरिरुवाच

विसर्पादिनिदानंते वक्ष्ये सुश्रुत तच्छृणु॥

स्याद्विसर्पो विघातात्तु दोषैर्दुष्टैश्च शोथवत्॥ १॥

Dhanvantari said :—Hear me, O Suśruta, now discourse on the *Nidānam* of Visarpa (Erysipelas). To some extent, oedema (Śoṭha) Erysipelas may be attributed, to the same causes; and a wound, in no small number of cases, has been known to bring about an attack of this disease.

अधिष्ठानञ्च तं प्राहुर्बाह्यं तत्र भयाच्छ्रमात्॥

यथोत्तरञ्च दुःसाध्यस्तत्र दोषो यथायथम्॥ २॥

Erysipelas usually attacks those parts of the body which have been already described as the peculiar seats of oedematous swelling; and fright and exhaustion, like the voluntary suppression on any natural urging of the body, may be enumerated as the exciting factors of cases of External Erysipelas.

प्रकोपनैः प्रकुपिता विशेषेण विदाहिभिः॥

देहे शीघ्रं विशन्तीह तेऽन्तरे हि स्थिता बहिः॥ ३॥

तृष्णाभियोगाद्वेगानां विषमाच्च प्रवर्त्तनात्॥

आशु चाग्निबलभ्रंशादतो बाह्यं विसर्पयेत्॥ ४॥

Of the several (Vataja, Pittaja, Kaphaja, Sannipataja) types of Erysipelas, each preceding type is more difficult to cure than the one immediately following it in the order of enumeration. The morbid principles of the deranged Vāyu, Pittam, and Kapham, aggravated through their respective aggravating factors and specially through the ingestion of articles of fare which are followed by a reactionary acidity after digestion in the stomach, penetrate deep into the organism from

A swelling of recent origin, unattended with any of the distressing symptoms, may be easily cured, while one of the onnosite kind should be regarded as incurable.

their locations in the superficial principles of the body. An unappeased thirst, or a voluntary repression of any natural urging of the body, under the circumstance, again throws them up to the surface of the skin, bringing on an attack of external erysipelas.

तत्र वातात्स वीसर्पो वातज्वरसमव्यथः॥

शोथस्फुरणनिस्तोदभेदायासार्त्तिहर्षवान् ॥ ५॥

पित्तद्रुतगतिः पित्तज्वरलिङ्गोऽतिलोहितः॥

कफात्कण्डूयुतः स्निग्धः कफज्वरसमानरुक्॥ ६॥

In the Vātaja type of erysipelas, symptoms peculiar to the Vāttika fever manifest themselves, a throbbing sensation is experienced in the belbs, and an aching, picreing pain is felt in the swelling, attended with horripilation. In the Pittaja type, the erysipelas shifts from one place to another, and the patches assume an extremely red colour, attended with fever. In the Kaphaja type of erysipelas, an itching sensation is felt in the affected parts, which assume a glossy aspect, and symptoms peculiar to Kaphaja (cattarrhal) fever exhibit themselves.

सन्निपातसमुत्थाश्च सर्वलिङ्गसमन्विताः॥

स्वदोषलिङ्गैश्चीयन्ते सर्वैः स्फोटैरुपेक्षिताः॥

तेऽपि स्वेदाच्चिमुञ्चति बिभ्रतो व्रणलक्षणम्॥ ७॥

In the Sannipātika type of erysipelas, symptoms peculiar to the there above said types manifest themselves in unison, and the belbs are characterised by diverse kinds of pain.

वातपित्ताज्वरच्छर्दिमूर्च्छातीसारतृड्भ्रमैः॥

ग्रन्थिभेदाग्निसदनतमकारोचकैर्युतः ॥ ८॥

In the type due to the concerted action of the deranged Vāyu and Pittam (*Agni Visarpa*) fever, vomiting, fainting, diarrhoea, (or

dysentery), thirst, and vertigo soon develop themselves.

करोति सर्वमङ्गञ्च दीप्ताङ्गरावकीर्णवत्॥
 ययं देशं विसर्पश्च विसर्पति भवेत्ससः॥१॥
 शान्ताङ्गारासितो नीलो रक्तो वाशु च चीयते॥
 अग्निदग्ध इव स्फोटैः शीघ्रगत्वादद्भुतं स च॥१०॥
 मर्मानुसारी वीसर्पः स्याद्वातोऽतिबलस्ततः॥
 व्यथतेऽङ्गं हरेत्संज्ञां निद्राञ्च श्वासमीरयेत्॥११॥
 हिक्काञ्च स गतोऽवस्थामीदृशीं लभते नरः॥
 क्वचिन्मर्मारतिग्रस्तो भूमिशय्यासनादिषु॥१२॥
 चेष्टमानस्ततः क्लिष्टो मनोदहप्रवाहवान्॥
 दुष्प्रबोधोऽश्नुते निद्रां सोऽग्निवीसर्प उच्यते॥१३॥

A breaking pain is experienced in the joints, the digestion is impaired, all desires for food are gone, and the patient suffers from vanishings of sight, and feels as if his whole body had been covered with live charcoal. The erysipelas swiftly shifts from one part of the body to another, leaving blue or black, burn-like, stains at its former seats. The disease gradually invades the vital principles of the body (such as the marrow etc.), giving rise to an aching pain in the limbs; and unconsciousness, insomnia, dyspnoea, and hic-cough add to the trouble of the patient. The patient finds no relief in any posture whatsoever, and vainly tosses about on the ground in quest of relieving coolness. Stupor or unconsciousness gradually creeps over his mind, out of which the patient can be hardly roused up, until death comes and relieves him of his trouble. This disease is called *Agni Visarpa*.

कफेन रुद्धः पवनो भित्त्वा तं बहुधा कफम्॥
 रक्तं वा वृद्धरक्तस्य त्वक्छिरास्नायुमांसगम्॥१४॥
 दूषयित्वा तु दीर्धानुवृत्तस्थूलखरात्मिकाम्॥
 ग्रन्थीनां कुरुते मालां सरक्तां तीव्ररुग्ज्वरम्॥१५॥
 श्वासकासातिसारस्यशोषहिक्कावमिश्रमैः॥
 मोहवैवर्ण्यमूर्च्छाङ्गभङ्गाग्निनसदनैर्युताम्॥
 इत्ययं ग्रन्थिवीसर्पः कफमारुत कोपजः॥१६॥

The deranged Kapham, obstructed by the aggravated Vāyu, is divided into many parts, and gives rise to a kind of round, extensive, painful, thick, rough and confluent patches of

erysipelas by vitiating the blood, skin, veins, ligaments, and blood (in the flesh) of a man of sanguinous (temperament) in combination with the aggravated Vāyu of his system. The erysipelas, thus generated is called Granthi Visarpa. Fever, dyspnoea, cough, dysentery, parchedness of the mouth, hiccough, vomiting, vertigo, drowsiness, epileptic fits, dullness of complexion, pain in the limbs), and impaired digestive faculty are the symptoms, which mark this type of Erysipelas, which is due to the action of the deranged Vāyu and Kapham.

कफपित्ताज्ज्वरः स्तम्भो निद्रा तन्द्रा शिरोरुजा॥
 अङ्गावसादविक्षेपौ प्रलापारोचकभ्रमाः॥१७॥

The type of Erysipelas, known as Kardarm (sloughing) Visarpa, which is due to the action of the deranged Kapham and Pittam, develops such symptoms as numbness of the body, excessive sleep or somnolence, headache, weakness, jerk, movements of the limbs, delirium, vertigo, repugnance for food, epileptic fits, impaired digestion, a breaking pain in the bones, thirst, dullness of the senses, passing of undigested fecal matter, and deposit of mucous in the internal ducts of the body.

मूर्च्छाग्निहानिर्भेदोस्थानां पिपासेन्द्रियगौरवम्॥

आमोपवेशनं लेपः स्रोतसां स च सर्पति॥१८॥

The stomach is the seat of the Kapham and Pittam, hence, the disease (Erysipelas), first originating in the stomach, spreads and confines itself to any particular part of the body.

प्रायेणामाशयं गुह्यन्नेकदेशं न चातिरुक्॥

पीडकैरवकीर्णोऽतिपीतलोहितपाण्डुरैः॥१९॥

A slight pain characterises this kind of Erysipelas (kardama) which becomes studded over with red, yellow, or grey coloured pustules.

स्निग्धोऽसितो मेचकाभो मलिनः शोथवान्गुरुः॥

गन्भीरपाकः प्रायोष्पस्पृष्टः क्लिन्नोऽवदीर्यते॥२०॥

The Erysipelas assumes a glossy, black, blackish, or variegated colour. It becomes hot and heavy, marked by much swelling which exudes a slimy secretion, and suppuration take place in its deeper strata.

पक्ववच्छीर्णमांसश्च स्पष्टस्नायुशिरागणः॥
 सर्वगो लक्षणैः सर्वैः सर्वगत्वस्मरणः॥
 शवगन्धी च वीसर्पः कर्दमाख्यमुशन्ति तम्॥ २१॥

The Erysipelas, when bursts, emits an extremely offensive smell, attended with sloughing of flesh which exposes the veins and ligaments in its inside. This kind of erysipelas (Kardama Visarpa) is so called from the fact of its secreting a copious slimy discharge which emits cadaverous smell.

स्फोटैः शोथज्वररुजादाहाद्व्यं बाह्यहेतोः
 क्षताक्कुब्धः सरक्तं पित्तमीरयन्॥
 वीसर्पं मारुतः कुर्यात्कुलत्थसदृशौष्ठितम्॥ २२॥

The Vāyu, enraged by a blow or hurt, vitiates the blood and Pittam in the incidental wound, and produces a kind of Erysipelas about its locality which becomes studded with crops of belbous eruptions, resembling Kulattha pulse.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वीसर्पनिदानं नाम त्रिषष्ट्यधिकशततमोऽध्यायः॥ १६३॥

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धन्वन्तरिरुवाच

मिथ्याहारविहारेण विशेषेण विरोधिना॥
 साधुनिन्दावधाद्युद्धरणाद्यैश्च सेवितैः॥ १॥
 पाप्मभिः कर्मभिः सद्यः प्राक्तनैः प्रेरिता मलाः॥
 शिरा प्रपद्य तैर्युक्तास्त्वग्सारक्तमामिषम्॥ २॥

Dhanvantari said :—The principles of the deranged Vāyu, Pittam, and Kapham, aggravated through the agency of injudicious diet and conduct, or through the dynamics of sinful acts. of Karma, are sent coursing through the vessels of the body, which thereby vitiating the blood, fat, flesh, and skin of the locality, are kept incarcerated in the surface of the skin, bringing about a discolouring of the skin.

दूषयन्ति च संशोष्य निश्चरन्तस्ततो बहिः॥
 त्वचः कुर्वन्ति वैवर्ण्यं शिष्टाः कुष्ठमुशन्ति तम्॥ ३॥

These diseases are called Kuṣṭham (cutaneous affections). Neglected at the outset, these Kuṣṭham spread all over the body,

स्फोटैः शोथज्वररुजादाहाद्व्यं श्यावशाणितम्॥
 पथगदोषैस्त्रयः साध्यसा द्वन्द्वजाश्चानुपद्रवाः॥ २३॥
 असाध्याः कृत सर्वोत्थाः सर्वे चाक्रान्तमर्मणः॥
 शीर्णस्नायुशिरामांसाः क्लिन्नाश्च शवगन्धयः॥ २४॥

This kind of erysipeals is called Kṣataja Visarpa, and is characterised by fever with a pain and burning sensation in its inside. The blood in this type assumes a blackish red colour. A case of Erysipelas, originating through the action of any of the several morbid principles of the deranged Vāyu, Pittam and Kapham, is curable; cases at the root of which two such morbid principles lie as their exciting factors, and which are without any complication may yield to medical treatment, while those which are of a Sannipātika origin and emit a cadaverous smell, are situated at any of the Marma, and are attended with sloughing, laying bare the internal veins and ligaments, should be regarded as incurable.

gradually invading the fundamental principles of the organism, whether external or internal.

कालेनोपेक्षितं यत्स्यात्सर्वं कोष्ठानि तद्रुपः॥
 प्रपद्य धातून्बाह्यान्तः सर्वान्संक्लेद्य चावहेत्॥ ४॥

The affected parts become contracted, and are characterised by the absence, or discharge, of a clammy perspiration. Later on parasites are found to germinate in those localities, which gradually attack the skin, hairs, and vessels of the part. In the type known as Māyā (external) Kuṣṭham, the body, of the patient appears as if it has been dusted with ashes.

सस्वेदक्लेदसङ्कोचाङ्कमीन् सूक्ष्मांश्चदारुणान्॥
 लोमत्वक्स्नायुधमनीराक्रामति यथाक्रमम्॥ ५॥
 भस्माच्छादिवत्कुर्याद्बाह्यं कुष्ठमुदाहृतम्॥
 कुष्ठानि सप्तधा दोषैः पृथग्द्वन्द्वैः समागतैः॥ ६॥

The disease (Kuṣṭham) admits of being divided into seven kinds according to the several, duplicate, or concerted actions of the morbid principles of the deranged Vāyu,

Pittam, and Kaphah, such as the Vātaja, Pittaja, Khapaja, Vāta-Pittaja, Vāta-Śleṣmaja, Pitta-Śleṣmaja and Sannipātika types. In each type of Kuṣṭham the deranged Vāyu, Pittam and Kapham are found to act in unison, though the action of any of them may predominate therein.

सर्वेष्वपि त्रिदोषेषु व्यपदेशोऽधिकस्ततः॥

वातेन कुष्ठं कापालं पित्तेनौदुम्बरं कफात्॥७॥

मण्डलाख्यं विवर्ची च ऋष्याख्यं वातपित्तजम्॥

चर्मैककुष्ठं किटिमं सिंघालसविपादिकाः॥८॥

वातश्लेष्मोद्भवाः श्लेष्मपित्ताद्द्रुशतारुषी॥

पुण्डरीकं सविस्फोटं पामा चर्मदलं तथा॥९॥

The type of Kuṣṭham, which is due to the action of the deranged Vāyu, is called Kapāla; that which is due to the deranged Pittam is called Audumabara; and that which has its origin in the deranged Kapham is called Maṇḍala. Besides these the types known as Vicarcikā and Ṛṣyajihvā originate through the action of the deranged Vāyu and Pittam, the types known as Carmakuṣṭha (Prurigo), Kīṭima (Keloid tumour), Ālāsa and Vipādikā owe their origin to the deranged Vāyu and Śleṣma, while the types known as Dadru (Ring worm), Śataru Puṇḍarīka, Viṣphoṭa, Pāmā Śidhma (Leucoderma) and Carmadala Impertigo are brought about through the action of the deranged Pittam and Kapham.

सर्वेभ्यः काकणं पूर्वत्रिकं दद्रु सकाकणम्॥

पुण्डरीकर्यजिह्वे च महाकुष्ठानिसप्त तु॥१०॥

Of all these types of Kuṣṭham Dadru and Kākaṇa Kuṣṭham should be regarded as most common (Prathama). The seven types such as the Puṇḍarīka etc., are called Mahā Kuṣṭham (Leprosy).

अतिश्लक्ष्णखरस्पर्शस्वेदास्वेदविकर्णताः॥

दाहः कण्डूस्त्वचि स्वापस्तोदुः कोचोन्मत्तस्मत्तः॥११॥

The affected patches in this disease become soft and rough. Perspiration may be entirely absent, or a kind of clammy perspiration may be felt in these localities.

व्रणानामधिकं शूलं शीघ्रोत्पत्तिश्चिरस्थितिः॥

रूढानामपि रूक्षत्वं निमित्तेऽल्पेऽतिकोपनम्॥१२॥

रोमहर्षोऽसृजः काष्ण्यं कुष्ठलक्षणमग्रजम्॥

कृष्णारुणकपालाभं यद्रूक्षं परुषं तनु॥१३॥

An itching, burning sensation in the skin, attended with complete anaesthesia and contraction of the spots, marks the premonitory stage of this disease, and the patient suffers from vanishings of sight. A large number of ulcers of patches are found to appear at a time in this disease, which become permanent (refuse to be healed), and an aching pain is constantly experienced in their inside. The patches, just after their appearance, are felt rough to the touch, and the deranged Vāyu, Pittam and Kapha in these spots are extremely aggravated even at a slight exciting cause. Thinness or poverty of blood, and hofflipilation are the premonitory symptoms of all types of Kuṣṭham. The forehead of the patient, during this stage, becomes blackish, or reddish, then dry and rough.

वस्तुताकृतिपर्यस्तं दूषितैर्लोमभिश्चितम्॥

कापालं तोदबहुलं तत्कुष्ठं विषमं स्मृतम्॥१४॥

The disease which extensive patches covered over with hairs, and attended with an excruciating pain, are found to appear in certain parts of the body, is called Kapāla Kuṣṭham, which should be considered as one of the most dreadful types of leprosy.

उदुम्बरफलाभासं कुष्ठमौदुम्बरं वदेत्॥

वर्तुलं बहुलक्लेदयुक्तं दाह रुजाधिकम्॥१५॥

In the type known as Audumbara, the ulcerated patches assume the colour of a ripe Audumbara (ficus Indica). They become rounded in size, attended, with pain and burning, and exude a copious discharge.

असंछन्नमदरणं कृमिवत्स्यादुदुम्बरम्॥

स्थिरं स्त्यानं गुरु स्निग्धं श्वेतरक्तं मलान्वितम्॥१६॥

They appear in detached patches and never burst, although parasites are found to germinate in their midst. The ulcerated patches, in this disease, become thick, firm (non-shifting) and glossy, and are found to exude a red and white discharge.

अन्योन्यसक्तषच्छूनबहुकण्डूस्नुतिकृमि ॥

श्लक्ष्णपीताभासंयुक्तं मण्डलं परिकीर्तितम्॥ १७॥

In the type known as Maṇḍala Kuṣṭham (Erythema) the patches are found to be raised, confluent, soft and yellowish marked by an itching sensation and the germination of parasites in their inside.

सकण्डूपिटका श्यावा सकलेदा च विचर्चिका॥

परुषंतत्र रक्तन्तामन्तःश्यामं समुन्नतम्॥ १८॥

The type of Kuṣṭham in which crops of black, itching, excuding postules are found to appear on the skin is called Vicarcikā. These patches become of a twaney brown colour, and are felt a little raised and rough to the touch.

ऋष्यजिह्वाकृतिप्रोक्तं ऋष्यजिह्वं बहुक्रिमि॥

हस्तिचर्मखरस्पर्श चर्माख्यं कुष्ठमुच्यते॥ १९॥

The type in which lepirous patches, resembling the tongue of a (Rṣya) deep in colour and shape, are found to appear on the skin of the body, is called Rṣyajihvā, marked by the germination of large number of parasites in their inside. The type in which the skin of the patient becomes dry and rough like that of an elephant is called Carmākhyam.

अस्वदञ्च मत्स्यशलकसन्निभं किटिमं पुनः॥

रूक्षाग्निवर्णा दुःस्पर्श कण्डूमत्पुरुषासितम्॥ २०॥

The type in which the patches becomes hard and shining like the scales of a fish, dry, itching, flame coloured, can not bear the least touch, and is marked by the absence of perspiration, is called Kiṭima (keloid tumour).

अन्ता रूक्षं बहिः स्निग्धमन्तर्घृष्टं रजः किरित्॥

श्लक्ष्ण स्पर्श तनु स्निग्धं स्वच्छमस्वेदपुष्पवत्॥ २१॥

In the Sidhma-type, the ulcers become rough in their inside and glossy on the surface. A kind of dust-like efflorescences is obtained by rubbing these patches which are found to be extremely thin and transarent, and are felt flower-like soft to the touch, marked by the absence of perspiration.

प्रायणे चोर्ध्वकाश्यञ्च कुण्डैः कण्डूपरैश्चितम्॥

रक्तैरलंशुका पाणिपादे कुर्याद्विपादिका॥ २२॥

The form of Kuṣṭham in which the patches

are marked with red marks, being thin at their upper ends, and characterised by an extremely itching sensation, and which appear usally at the hands and legs are called Vipādikā.

तीव्रार्ति गाढकण्डूञ्च सरागपिडिकाचितम्॥

दीर्घप्रतानदूर्वावदतसीकुसुमच्छवि ॥ २३॥

An excruciating pain and an in tolerable itching sensation mark the several types of Kuṣṭham which become studded with red pustules and spread like the roots of Dūrva grass, tinged with a colour like that of an Atasi flower.

उच्छूनमण्डलो दद्रुः कण्डूमानिति कथ्यते॥

स्थूलमूलं सदाहार्ति रक्तस्त्रावं बहुव्रणम्॥ २४॥

सदाहकक्लेदरुजं प्रायशः सर्वजन्म चा॥

रक्तामण्डलं पाण्डु कण्डूदाहरुजान्वितम्॥ २५॥

In the type known an Dadru (Ring worm), the patches are found to be a little elevated distributed in ring-like grooves and are attended with an itching sensation. In the type due to the concerted action of the deranged Vāyu, Pittam and Kapham, the patches are found to be thick at the base, marked by bleeding and a burning sensation in the incidental ulcers, which break out in large numbers. Grey, or red coloured, circular patches, attended with pain and burning appear on the skin of the patient in this type of Leprosy.

सोत्सेधमाचितं रक्तैः कंजपर्णमिवाम्बुभिः॥

पुण्डरीकं भवेत्तद्धि चितं स्फोटैः सितारुणैः॥ २६॥

The type in which raised, reddish, patches, like dried leaves, studded over with white or redcoloured vesicles, appear on the skin, is called Puṇḍarikam.

विस्फोटपिटिका पामा कण्डुक्लेदरुजान्विता॥

सूक्ष्मा श्यामारुणा रूक्षा प्रायः स्फिक्पाणिकूपरी॥ २७॥

In the type known as Nina the patches are marked by a pain and itching sensation, and assume a reddish or dusky hue, covered over with dry, erysipilantous eruptions, and usually appear about the elbow, hands, and the lumbar region.

सस्फोटसंस्पर्शसहं कण्डूरक्तातिदाहवत्॥

रक्तदलं चर्मदलं काकणं तीव्रदाहरुक्॥ २८॥

An excruciating pain and an intolerable burning sensation mark the types known as Kakana, Carmadala etc.

पूर्ववक्तञ्च कृष्णञ्च काकरणं त्रिफलोपमम्॥

कृष्णालिङ्गैर्युतैः सर्वैः स्वस्वकारणतो भवेत्॥ २९॥

The colour of the patches in the Kākana type is at first red which changes into black, resembling the washings of Triphalā. The patches in all types of leprosy may subsequently assume a black hue through the agency of their respective exciting factors.

दोषभेदाय विहितैरादिशेल्लिङ्गकर्मभिः॥

कुष्ठं स्वदोषानुगतं सर्वदोषगतं त्यजेत्॥ ३०॥

The exciting factor in each case should be ascertained with regard to the colour of the leprosy patches and the symptoms, specifically developed therein.

कुष्ठोक्तं यच्च यच्चास्थिमज्जाशुक्रसमाश्रयम्॥

कृच्छ्रं मेदोगतञ्चैव याप्यं सन्धास्थिमांसगम्॥ ३१॥

अकृच्छ्रं कफवातोत्थं त्वग्गतं त्वमलञ्च यत्॥

तत्र त्वचि स्थिते कष्टे काये वैवर्ण्यरूक्षता॥ ३२॥

स्वेदतापश्वयथवः शोणिते पिशिते पुनः॥

पाणिपादाश्रिताः स्फोटाः क्लेशात्सन्धिषु चाधिकम्॥ ३३॥

A case of Kustam originated through the action of any particular morbid principle should be abandoned as incurable, as soon as its complication with the other two of the morbid principles of (Vāyu, Pittam and Kapham) would be detected. A case of Kuṣṭham in which the virus is found to invade the organic principles of bone, or semen, should be considered as extremely hard to cure. With the help of suitable medicines, the disease may be suppressed, for the time being, in cases where the virus affects the fat only, while a radical cure may be expected in those in which only the fish and bones are affected. Cases of Kuṣṭham, originated through the action of the deranged Vāyu and Kapham, should be regarded as incurable, like those which are confined only to the skin, and do not secrete any discharge or cast any sediment.

Discolouring and dryness of the skin are all that characterise a case of Kuṣṭham confined

only to the skin, while perspiration, heat, and swelling at and of the palms of hands and soles of feet, appearance of belbous ulcers about the joints, and an extreme pain are the symptoms which become manifest in cases in which the virus attacks the blood. The adipose tissues of the body seem as if being crushed, and suffer a marked deterioration through the virulence of the deranged Vāyu, Pittam, and Kapham, in this disease.

दोषस्याभीक्षणयोगेन दलनं स्याच्च मेदसि॥

नातिसंज्ञास्ति मज्जास्थिनेत्रवेगस्वरक्षयः॥ ३४॥

The voice becomes sunk and hollow, the eye sight is impaired and bones, fat and marrow are destroyed with the progress of this dreadful scourge. u

क्षते च क्रिमिभिः शुक्रे स्वदारापत्यबाधनम्॥

यथापूर्वाणि सर्वाणि स्वलिङ्गानि मृगादिषु॥ ३५॥

The parasites destroy the organic principle of semen in the patient, disqualifying him to discharge his conjugal duties. All the abovesaid forms of Kuṣṭham with their respective specific symptoms may attack even the lower animals.

कष्टैकसम्भवं शिवत्रं किलासं दारुणं भवेत्॥

निर्दिष्टमपरिस्त्रावि त्रिधातूद्भवसंश्रयम्॥ ३६॥

The disease known as Śvitra (Leucoderma) as well as the dreadful Kilāsa originate from the same cause as Kuṣṭham. Both these forms of disease are non-bleeding, and involve the concerted action of the three morbid principles of the deranged Vāyu, Pittam, and Kapham.

वाताद्भूक्षारुणं पित्तात्ताम्रं कमलपत्रवत्॥

सदाहं रोमविध्वंसि कफाच्छ्वेतं धनगुरु॥ ३७॥

सकण्डूरं क्रमाद्रक्तमांसमेदःसु चादिशेत्॥

वर्णैर्नैवेद्गुभयं कृच्छ्रं तच्चोत्तरोत्तरम्॥ ३८॥

In the Vāta type of Śvitra the patches become dry and vermil-coloured, while in the Pittaja type they are found to be copper-coloured like lotus leaves. A burning sensation is present in these patches, and the virus attacks the hairs of the affected parts, causing their entire destruction (them to fall off) in this type. In the Kaphaja type of Śvitra the patches

become thick and white, attended with an itching sensation. The virus gradually and successively attack is the organic principles of blood, flesh, and fat in both these diseases, which become more and more difficult to cure as it invades these successive principles. Both Śvitra and Kilāsa (Psoriasis) originate from the same cause, and the patches in similar types of both of them are found to assume the same colour.

अशुक्लोमबहुलमसंश्लिष्टं मिथो नवम्॥
अनग्निग्धजं साध्यं शिवत्रं वर्ज्यमतोऽन्यथा॥३९॥

Cases of recent origin in which the patches are not confluent, and the local hairs have not become white, and which are not the results of burns or scalds, may be expected to be cured, the rest should be given up as incurable.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कुष्ठरोगनिदानं नाम चतुःषष्ट्युत्तरशततमोऽध्यायः॥ १६४॥

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क्रिमयश्च द्विधा प्रोक्ता बाह्याभ्यन्तरभेदतः॥
बहिर्मलकफासृग्विद्वजनमभेदाच्चतुर्विधाः॥१॥

Dhanvantari said :—Bodily parasites may be divided into two classes according as they are external or internal in their origin. The external parasites of the body, again, may be divided in their turn into four species according as they germinate from mucous secretions, bodily excrements, fecal matter, or blood of the body.

नामतो विंशतिविधा बाह्यास्तत्र मलोद्भवाः॥
तिलप्रमाणसंस्थानवर्णाः केशाम्बराश्रयाः॥२॥

Twenty varieties of parasites, each with a corresponding epithet of its own, have been enumerated (in the Ayurveda).

The external bodily parasites are but the offspring of the excrementitious matter of the body vermin of the shape and colour of sesame seeds that usually infest the hairs and wearing apparels of persons of uncleanly habits.

बहुपादाश्च सूक्ष्माश्च यूका लिक्षाश्च नामतः॥
द्विधा ते कोष्ठपिडिकाः कण्डूगण्डान्कुर्वते॥३॥

गुह्यपाणितलौष्ठेषु जातमप्यचिरन्तम्॥
वर्जनीयं विशेषेण किलासं सिद्धिमिच्छिता॥४०॥

Cases of Kilāsa even of recent origin, in which the spots (patches) are found to appear on the lips, or on the palms of hand, or on the soles of feet, or about the anus, should be specially given up as incurable

स्पर्शैकाहारसंगादिसवेनात्प्रायशो गदाः॥
एकशय्यासनाच्चैव वस्त्रमाल्यानुलेपनात्॥४१॥

All diseases, and cutaneous affections in special, are contagious; and are contaminated from one person to another through the use of the same bed, seat, unguent, apparels etc., with a diseased person.

Although of extremely attenuated size, they are provided with a large number of tiny legs, Yūkas and Likhyas being the representatives of these species. Two of these species should be regarded as the cause of two different diseases such as Urticaria (*Koṭha*) and Itches (*Kaṇḍu*).

कुष्ठेकहेतवोऽन्तर्जाः श्लेष्मजा बाह्यासम्भवाः॥
मधुरान्नगुडक्षीरदधिमत्यनवौदनैः॥४॥

All types of cutaneous affections Kuṣṭham should be attributed to the presence of parasites in the skin. The external parasites originate from the mucous discharges or secretions of the body.

कफादामाशये जाता वृद्धाः सर्पन्ति सर्वतः॥
पृथुब्रध्ननिभाः केचित्केचिदगण्डूपदोपमाः॥५॥

The deranged Kapha in the system, augmented through ingestion of incompatible articles of fare as treacle, sweet rice, milk, milk-curd, fish or newly harvested rice, give rise to the germination of a kind of worms, which, when, fully developed, spread therefrom all through the organism.

रूढधान्याङ्कुराकारास्तनुदीर्घास्तथाणवः॥
 श्वेतास्ताम्रावभासाश्च नामतः सप्तधा तु ते॥६॥
 अन्त्रादा उदरावेष्टा हृदयादा महागुदाः॥
 च्युरवो दर्भकुसुमाः सुगन्धास्ते च कुर्वते॥७॥

Some of them are circular in shape like the solar disc, some of them are shaped like common earth worm, some are long and transparent, while others are like newly sprouting paddy. Some of them are white and striated in shape, while others are copper-coloured. There are seven varieties of internal worms which are respectively named as the *Antrādā* (Gnawer of the intestines), *Udaraveṣṭā* (encompasser of the abdomen), *Hṛdayādā* (eater of the heart), *Mahāgudā* (the great rectal one) *Cyūra Darbha Kusurna* (Darbha flower) and *Sugandhā*, (Odoriferous one).

हृल्लासमास्यश्रवणमविपाकमरोचकम्॥
 मूर्च्छाच्छर्दिज्वरानाहकार्यक्ष्वथुपीनसान्॥८॥

The presence of any of these kinds of parasites in the human system is marked by nausea, water brash, indigestion, swoonings, vomiting, fever, tympanites with suppression of the stool, flatus and urine, emaciation of the body, purging and running at the nose.

रक्तवाहिशिरास्थानरक्तजा जन्तवोऽणवः॥
 अपादा वृत्तताम्राश्च सौक्ष्म्यात्केचिददर्शनाः॥९॥

The extremely small parasites, which are found in the blood or blood-carrying vessels, are round, copper coloured, and are devoid of legs. Several varieties of these parasites are so small as to be invisible to the naked eyes.

केशादा रोमविध्वंसा रोमद्वीपा उदुम्बराः॥
 षट् ते कुष्ठै ककर्माणः सहस्रैरसमातरः॥१०॥

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे क्रिमिनिदानं नाम पञ्चषष्ठ्यधिकशततमोऽध्यायः॥१६५॥

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वात व्याधिनिदानं ते वक्ष्ये सुश्रुत तच्छृणु॥
 सर्वथानर्थकथने विघ्न एव च कारणम्॥१॥

Dhanvantari said :—Here me, O Suśruta, now discourse on the *Nidānam* of the diseases

Six of these species, which have been named as *Keśādā* (hair-eater), *Roma-vidhvansā* (destroyer of bodily hairs) *Udambarā* (figcoloured), *Roma dvīpā*, *Saurasa*, and *Mātri* should be regarded as the primary cause of Leprosy and of cutaneous affections ingeneral.

पक्वाशये पुरीषोत्था जायन्तेऽधोविसर्पिणः॥

वृद्धास्ते स्युर्भवेयुश्च ते यदामाशयोन्मुखाः॥११॥

The worms, which grow out of the feces in the intestines, usually travel in a downward direction to the anus, but when fully developed they ascend into the stomach, imparting a smell like feces to breaths, and eructations.

तदास्योद्गारनिःश्रामविङ्गन्थानुविधायिनः॥

पृथुवृत्ततनुस्थूलाः श्यावपीतसितासिताः॥१२॥

Some of these varieties are elongated in shape, some are round, some are extremely attenuated in size, some are white, some black, some yellow, and some brown.

ते पञ्चनाम्ना क्रिमयः ककेरुकमकेरुकाः॥

सौसुरादाः स शूलाख्य लेलिहा जनयन्ति हि॥१३॥

They are respectively known as *Kakerukas*, *Makerukas*, *Sansuradas*, *Kasulakhyas* and *Lalehas*.

विड्भेदाशूलविष्टम्भकार्श्यपारुष्यपाण्डुताः॥

रोमहर्षाग्निसदनं गुदकण्डूर्विमार्गगाः॥१४॥

Travelling in contrary directions, these intestinal worms produce purging, colic, tympanites, emaciation of the body with dark rings round the eyes, palour, horripilation, impaired digestion, and an itching sensation about the anus.

of the nervous system (*Vāta Vyādhi*). A disturbance of the normal equilibrium among the different fundamental principles of the organism is the root of all bodily distempers.

अदृष्टदुष्टपवनशरीरमविशेषतः ॥

स विश्वर्मा विश्वात्मा विश्वरूपः प्रजापतिः॥२॥

स्रष्टा धाता विभुर्विष्णुः संहर्ता मृत्युरन्तकः॥

तद्वदुक्तं च यत्नेन यतितव्यमतः सदा॥३॥

The bodily Vāyu, deranged through any unknown or invisible factor, makes the body inert and inoperative. A man should always endeavour to keep his body in health in conjunction with the efforts of Viśvakarmā, (the architect of the universe), Viśvarūpa (the shaper of the universe), Prajāpati (the lord of created beings) Sraṣṭā (creator), Vibhu (lord), Viṣṇu (the all pervading one). Samhartā (destroyer) and Mṛtyu (Death) to that end.

तस्योक्ते दोषविज्ञाने कर्म प्राकृतवैकृतम्॥

समासव्यासतो दोषभेदानामवधार्य च॥४॥

प्रत्येकं पंचधा वीरो व्यापारश्चेह वैकृतः॥

तस्योच्यते विभागेन सनिदानं सलक्षणम्॥५॥

A correct knowledge of physiological and pathological (*Prākṛta* and *Vaikṛta*) processes is necessary for a correct diagnosis of a disease. The combined and several actions of the morbid principles should be taken into consideration in arriving at a correct diagnosis. *Nidānam* (Aetology) premonitory symptoms, specific features, spontaneous aggravation or amelioration, and the exciting causes are the five factors which are included within the *Prākṛta* Karma (physiological cogitations).

धातुक्षयकरैर्वायुः क्रुद्धो नातिनिषेव्यते॥

चतुःस्रोतोऽवकाशेषु भूयस्तान्येव पूरयेत्॥६॥

I shall now discourse on the causes and symptoms of *Vāta Vyādhī* (diseases of the nervous system) in the light of this *Prākṛta Karma*.

तेभ्यस्तु दोषपूर्णभ्यः प्रच्छाद्य विवरं ततः॥

तत्र वायुः सकृत्क्रुद्धः शूलानाहान्त्रकूजनम्॥७॥

One should at once abjure the use of articles that tend to destroy any fundamental principle of the organism whenever there may be symptoms to indicate that the bodily Vāyu has been agitated or affected by their use.

मलरोधं स्वरभ्रंशं दृष्टिपृष्ठकटिग्रहम्॥

करोत्येव पुनः काये कृच्छ्रानन्यानुपद्रवान्॥८॥

आमाशयोत्थवमथुश्वासकासविषूचिकाः॥

कण्डूपरोधघर्मादिव्याधीनूर्द्धञ्च नाभितः॥९॥

The deranged Vāyu chokes up the orifices of the vessels and keeps them stuffed. The vessels, thus stuffed up with the morbid principles of the body, send the deranged Vāyu to its surface, which, in its turn, chokes up the pores of the skin, causing colic, tympanites, rumbling in the intestines, suppression of the stool, loss of voice, and obstruction of sight, with a catching pain at the waist and back as precursors to more dreadful diseases.

Vāta Vyādhī located in (diseases of the nerves of) the stomach gives rise to vomiting, dyspnoea, cough, violent purging, itching sensations and diverse kinds of diseases above the region of the umbilicus.

श्रोत्रादीन्द्रियबाधां च त्वचि स्फोटनरूक्षताम्॥

चक्रे तीव्ररुजाश्वासगरामयविवर्णताः ॥१०॥

अन्त्रस्यान्तञ्च विष्टम्भमरुचिं कृशतां भ्रमम्॥

मांसभेदोगतग्रन्थिं चर्मादावुपकर्ममशम्॥११॥

Similarly, the deranged Vāyu, located in the internal ducts (*Śrotras*) of the body, produces cracking and dryness of the skin, excruciating pain, sallowness of complexion, symptoms of poisoning, tympanites with a non-relish for food, emaciation of the body, vertigo, glandular growths, and roughness of the skin.

गुर्वङ्गुतुद्यतेऽन्यथं दण्डमुष्टितं यथा॥

अस्थिस्थः सक्थिसन्ध्यस्थिशूलं तीव्रञ्च लक्षयेत्॥१२॥

The body seems heavy and painful as if it has been violently beaten with a cudgel, and an aching pain is felt in the bones, and vertebrae. The pain in the bones and vertebrae becomes so intense as to leave no repose to the patient, who sits up waking in the night.

मज्जस्थोऽस्थिषु चास्थैर्यमस्वप्नं यत्तदा रुजाम्॥

शुक्रस्य शीघ्रमुत्सङ्गसर्गाविकृतिमेव वा॥१३॥

The emission of semen becomes rapid or involuntary when the nerves (*Vāyu*) of the genitourinary tracts are affected in this disease, which in a pregnant woman leads to an abortion or miscarriage, and brings on constipation of the bowels with an excruciating head-ache in both the sexes.

तत्तद्गर्भस्थशुक्रस्थः शिरस्याध्मानरिक्ता॥

तत्र स्थानस्थितः कुर्यात् क्रुद्धः श्वयथुकच्छताम्॥१४॥

Swelling and inflammation are found to set in about the place where the enraged Vāyu lies incarcerated, first determining the locality of *Vāta Vyādhi*, and causing an intense pain to the patient.

जलपूर्णदृतिस्पर्शं शोषं सन्धिगतोऽनिलः॥

सर्वाङ्गसंश्रयस्तोदभेदस्फुरणभञ्जनम् ॥१५॥

The body appears like a full water-drum, and the enraged Vāyu, by entering into the joints of the body, produces local atrophy.

स्तम्भनाक्षेपणं स्वप्नः सन्धिभञ्जनकम्पनम्॥

यदा तु धमनीः सर्वाः क्रुद्धोऽभ्येति मुहुर्मुहुः॥

तदाङ्गमाक्षिपत्येष व्याधिराक्षेपणः स्मृतः॥१६॥

Lying stuffed through the whole organism, the enraged Vāyu produces an aching pain, throbbing, breaking of skin and bones, numbness of the body, convulsive movements of the limbs, somnolence, and palsy. When the enraged Vāyu courses through the nerve of the body it produces constant convulsions of the limbs and the disease, thus generated, is called *Ākṣepaka* (convulsions).

अथः प्रतिहतो वायुर्व्रजेदूर्ध्वं यदा पुनः॥

तदा बष्टभ्य हृदयं शिरःशङ्खौ च पीडयेत्॥१७॥

The enraged Vāyu, any wise obstructed in its downward course, recoils back upon itself, and goes upward, pressing the heart and the temple bones, and the cranium.

स क्षिपेत्परितो गात्रं हनुं वा चास्य नामयेत्॥

कृच्छ्रादुच्छ्वसितं चापि निमीलन्ननद्वयम्॥१८॥

Thereafter it (*Vāyu*) spreads through the whole organism, causing the cheek bones of the patient to hang down, numb and paralysed, and producing distortion of the whole face.

कपोत इव कूजेच्च निःसंगः सोपतन्नकः॥

स एव वामनासायां युक्तस्तु मरुता हृदि॥१९॥

प्राप्नोति च मुहुः स्वास्थ्यं मुहुस्वास्थ्यवान्भवेत्॥

अभिघातसमुत्पन्नं दुश्चिकित्स्यतमो मतः॥२०॥

The eyes remain permanently open, and the patient suffer from difficulty of breathing, and

lies unconscious, moaning, indistinctly like a pigeon. This disease is called *Apatantraka* and is one of the most difficult of difficult diseases to cure the patient sometimes feels a little respite when the enraged Vāyu with the *esse* of the disease descends into his heart and left nostril and feels troubles at other times.

A case of paralysis, which is the outcome of a blow or fall, should be regarded as indicating an unfavourable prognosis, or almost beyond the pale of medicine.

स्वेदस्तम्भं तदा तस्य वायुश्छिन्नतनुर्यदा॥

प्राप्नोति सकलं देहं यत्र चायाम्यते पुनः॥२१॥

अर्धातुगतश्चैव वेगस्तम्भं च नेत्रयोः॥

करोति जृम्भां सदनं दशनानां हतोद्यमम्॥२२॥

The enraged Vāyu, taking lodgment in the internal vital principles of the organism, produces suppression of locomotion, obstruction of the sight, yawning, dirty deposits on the teeth, and loss of energy.

पाश्वयोर्वेदनां बाह्यां हनुपृष्ठशिरोग्रहम्॥

देहस्य बहिरायामं पृष्ठतो हृदये शिरः॥२३॥

उरश्चोत्क्षिप्यते तत्र स्कन्धो वा नाम्यते तदा॥

दन्तेष्वास्ये च वैवर्ण्यं ह्यस्वेदस्तत्र गात्रतः॥२४॥

This disease is found to further develop the symptoms of numbed pain at the external sides, catching pain about the cheek-bones, numbness of the back, headache, curvature or bending of the body on the posterior side, and sensation of heaviness at the back and cardiac region. The patient constantly suffers from fits of vertigo, the shoulders drop down, and the teeth and face of the patient suffers discolouring.

बाह्यायामं हनुस्तम्भं ब्रुवते वातरोगिणम्॥

विण्मूत्रमसृजं प्राप्य ससमीरसमीरणाः॥२५॥

आयच्छन्ति तनोर्दोषाः सर्वमापादमस्तकम्॥

तिष्ठतः पाण्डु मात्रस्य व्रणायामः सुवर्द्धितः॥२६॥

A patient, suffering from numbness of the jaws and external curvature of the body, should be set down as suffering from an attack of *Vāta vyādhi*. The enraged Vāyu in this disease takes lodgment in the blood and excrements of the system, causing the morbid principles to

surcharge the whole economy, and producing ulcers, exhaustion, and palour. In all forms of *Vāta Vyādhi* the patient derives a little comfort from massage.

गात्रवेगे भवेत्स्वास्थ्यं सर्वेष्वक्षेपणेन तत्॥

जिह्वाविलेखनादुष्णभक्षणादतिमानतः॥ २७॥

Ingestion of extremely hot food, and excessive scraping of the tongue are the factors which tend to enrage the local *Vāyu*, which produces paralysis of the cheek bones and mandibles, causing the closing of the mouth, or keeping it fixedly open and gaping.

कुपितो हनुमूलस्थः स्तम्भयित्वानिली हनुम्॥

करोति विवृतास्यत्वमथवा संवृतास्यताम्॥ २८॥

हनस्तम्भः स तेन स्यात्कृच्छ्रचर्वणभाषणम्॥

वाग्वादिनी शिरास्तम्भो जिह्वां स्तम्भयतेऽनिलः॥ २९॥

Chewing of extremely hard substances, and constant speaking in overloud tone are the factors, which, by enraging the local *Vāyu*, and causing it to be incarcerated in the nerves traversing the organs of speech, bring about a paralysis of the tongue, which ultimately spreads to the muscles of the cheekbones and mandibles. In cases of paralysis of the tongue, digestion of food, drinking, and articulation of speech become seriously hampered or almost impossible.

जिह्वास्तम्भः स तेनानपानवाक्येष्वनीशता॥

शिरसा भारहरणादतिहास्यप्रभाषणात्॥ ३०॥

विषमादुपधानाच्च कठिनानां च चर्वणात्॥

वायुर्विवद्धते तैश्च वातूलैरुद्ध्वमास्थितः॥ ३१॥

Carrying of extremely heavy loads on the head, loud laughs, loud talkings, resting of head on a hard and uneven pillow, and chewing of extremely hard articles of fare are the factors that tend to enrage the local *Vāyu*, which takes lodgment in the upper part of the body.

वक्त्रीकरोति वक्त्रं च ह्युच्चैर्हसितमीक्षितम्॥

ततोऽस्य कुरुते मूर्ध्नि वाक्शक्तिं स्तब्धनेत्रताम्॥ ३२॥

Similarly, the face of a man may suffer permanent distortion through loud laughing, or looking suddenly with extremely dilated

eyes, or through in judicious straining of the eyes.

दन्तचालं स्वरभ्रंशः श्रुतिहानिश्चितग्रहौ॥

गन्धाज्ञानं स्मृतिध्वंसस्त्रासः श्वासश्च जायते॥ ३३॥

निष्ठीवः पार्श्वतोदश्च ह्येकस्याक्ष्णो निमीलनम्॥

जत्रोरुद्ध्वं रुजस्तीव्राः शरीरार्द्धधरोऽपि वा॥ ३४॥

In this type of (facial) paralysis, the tongue loses the faculty of speech, and the eyes become numbed and motionless. Gnashing of the teeth, loss of voice, impairment of hearing and sight, loss of smell and memory, fright, anguish and dyspnoea are the distressing supervening symptoms which are manifested in almost all types of *Vāta Vyādhi*; ptialism, pain at the sides, incapacity of closing, the eye-lids with an excruciating pain in the upper part of the body and hemiplegia being its further characteristics.

तमाहुरर्दितं केचिदेकांगमथ चापरे॥

रक्तमाश्रित्य च शिराः कुर्यान्मूर्द्धधराः शिराः?॥ ३५॥

Several authorities call the first named disease as *Arditmn* (facial paralysis) and the last named one as *Ekāṅga Vyādhi* (Hemiplegia)

रूक्षः सेवदनः कृष्णः सोऽसाध्य स्याच्छिरोग्रहः॥

तनुं गृहीत्वा वायुश्च शिराः स्नायुस्थैव च॥ ३६॥

The enraged *Vāyu*, by interfering with the flow of blood in the arteries, and specially in those that traverse the head, produces a kind of hemicrania in which rough, black veins appear on the regions of the temple. This type of headache is incurable. The enraged *Vāyu*, by affecting the nerves and ligaments of the body, produces a kind of disease that strikes down either half of the body.

एपक्षमन्यतरं हन्ति पक्षाघातः स उच्यते॥

कृत्स्नस्य कायस्यार्द्धं स्यादकर्मण्यमचेतनम्॥ ३७॥

The disease is called *Pakṣa ghāta* in which the organs and members of the affected side become inert and inoperative, and lose all sensations.

एकांगरोगतां केचिदन्ये कक्षरुजां विदुः॥

सर्वांगरोधः स्तम्भश्च सर्वकायाश्रितेऽनिले॥ ३८॥

This disease is also called *Kakṣa-rogā* by several authorities. Similarly, the disease, in which the enraged Vāyu instead of striking down either half of the body paralyses the whole of it, is called *Sarvāṅga Rogā*.

शुद्धवातकृतः पक्षः कृच्छ्रसाध्यतमो मतः।

कृच्छ्रश्चान्येन संसृष्टो विवृद्धः क्षयहेतुकः॥३९॥

Cases of paralysis, which are due to the action of only the enraged Vāyu, are curable, while those which are complicated with the presence of two of the morbid principles (Dosas), together with those in which all the characteristic symptoms are fully developed, should be regarded as incurable, as they invariably prove fatal.

आमबद्धायनः कुर्यात्संस्तम्भ्यांगं कफान्वितः॥

असाध्य एव सर्वो हि भवेद्दण्डापतानकः॥४०॥

The -disease, in which the course of the Vāyu, acting in concert with the deranged *Kapham*, is obstructed by mucous, and which is characterised by the loss of sensation, is called *Dan dāpatānaka*.

असंमूलोत्थितो वायुः शिराः संकुच्य तत्रगः॥

बहिः प्रस्यन्दितहरं जनयत्येव बाहुकम्॥४१॥

The disease, in which the enraged Vāyu contracts up the muscles that start up from behind the shoulder blades and in which all movements of the arms are lost, it called *Avavāhuka* (Ebb's paralysis).

तलं प्रत्यंगुलीनां यः कण्डरा बाहुपृष्ठतः॥

बाह्वोः कर्मक्षयकरी विषूची वेति सोच्यते॥४२॥

The disease in which the enraged Vāyu paralyses the *Kandarā*, that runs down the back of the arms, extending to the tips of the fingers, is called *Viśvacī*.

वायुः कट्याश्रितः सक्थः कण्डरामाक्षिपेद्यदा॥

तदा खञ्जो भवेज्जन्तुः पगुः सक्थोर्द्वयवधात्॥४३॥

The disease in which the enraged Vāyu, taking lodgment in the region of the waist, draws up the 'great sacral muscles, producing lameness, is called *Khañja*. The disease in which both the knees are deprived of their strength and become inoperative is called *Paṅgu*.

कम्पते गमनारम्भे खञ्जनिव च गच्छति॥

कलायखञ्जं तं विद्यान्मुक्तसन्धिप्रबन्धनम्॥४४॥

The type of *Mahā Vyādhi* in which the patient walks in a tottering gait and the joints of the legs seem loose and unsteady is called *Kalāya-khañja*.

शीतोष्णाद्रवसंशुष्कगुरुस्निग्धैश्च सेवितैः॥

जीर्णाजीर्णौ तथायसाक्षोभस्निग्धप्रजागरः॥४५॥

स श्लेष्मभेदः समये परमत्यर्थसंचितम्॥

अभिभूयेतरं दोषं शरीरं प्रतिपद्यते॥४६॥

The deranged Kapha in conjunction with the fat gets augmented through the ingestion of extremely cold, hot, dry, fluid, heavy (indigestible) or emulsive articles of fare, or through excessive or extremely fatiguing physical labour immediately before or after the digestion of a meal, or through the effect of a blow, hurt or mental anguish, or through excessive night keeping, and the deranged Kapha tends to defile the other fundamental principles of the organism as well.

सक्थ्यस्थीनि प्रपूर्यन्तः श्लेष्मणा स्तम्भितेन तत्॥

तदास्थित स्नाति तेनोरोस्तथा शीतानिलेन तु॥४७॥

The deranged Kapha, by being stuffed about thigh bones, produces numbness in the locality, which results in looseness of the thighs, which are felt cold to the touch.

श्यामांगमंगस्तैमित्यन्द्रामूर्च्छारुचिच्चरैः ॥

तमूरुस्तम्भमित्याह बाह्यावातमथापरे॥४८॥

The complexion assumes a dull twany brown hue; the patient feels as if he has been packed in a wet blanket, and fever, somolence, epileptic fits with a non relish for food supervene. This disease is called *Uru-stambha*, while several authorities designate it as *Bāhya Vi.tam*.

वातशेणितसंशोथो जानुमध्ये महारुजः॥

ज्ञेयः क्रोष्ठकशीर्षस्तु सथूलक्रोष्ठकशीर्षवत्॥४९॥

An extremely painful swelling occurring about the locality between the thigh and the knee joint is called *Kroṣṭuka Śīrṣa*

रुक्पादविषमन्यस्ते श्रमाद्वा जायते यदा॥

वातेन गुल्फमाश्रित्य तमाहुर्वातकण्टकम्॥५०॥

A false step made at the time of walking, or a long pedestrian journey may give rise to an excruciating aching pain in the insteps which is called *Mahā Kaṇṭakam*. This disease is due to an aggravated condition of the deranged Vāyu of the locality.

पार्ष्वाप्रत्यंगुलीनाभौ कण्ठे वामारुतादिंते॥

सातिक्षेपं निगृह्णाति गृध्रस्त्रीं तां प्रचक्षते॥५१॥

An extremely aching pain produced by the deranged bodily Vāyu in the toes, in the sides of thighs, and about the regions of throat and umbilicus is called *Gṛdhrasī* (sciatica).

हृष्येत चरणौ यस्य भवतां चापि सुप्तकौ॥

पादहर्षः स विज्ञेयः कफमारुतकोषजः॥५२॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वातव्याधिनिदानं नाम षट्षष्ट्यधिकशततमोऽध्यायः॥ १६६॥

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धन्वन्तरिरुवाच

वातरक्तनिदानं ते वक्ष्ये सुश्रुत तच्छृणु॥

विरुद्धाध्यशनक्रोधदिवास्वप्नप्रजागरैः॥ १॥

प्रायशः सुकुमाराणां मिथ्याहारविहारिणाम्॥

स्थूलानां सुखिनां चापि कुप्यते वातशोणितम्॥ २॥

अग्निघातादशुद्धेश्च नृणामसृजि दूषिते॥

वातलैः शीतलैर्वायुर्वृद्धः क्रुद्धो विमार्गगः॥ ३॥

तादृशैवासुजा रुद्धः प्राक्तदैव प्रदूषयेत्॥

तथा वातो गुदे पीडां बलासं वातशोणितम्॥ ४॥

संस्तम्भ्य जनयेत्पूर्वं पश्चात्सर्वत्र धावति॥

विशेषाद्धमनाद्यैश्च प्रलम्बस्तस्य लक्षणम्॥ ५॥

भविष्यतः कुष्ठसमं तथा साम्बुदसंज्ञकम्॥

जानुजङ्घेरुकट्यंसहस्तपादांगसन्धिषु ॥ ६॥

कण्डूस्फुरणनिस्तोदभेदगौरवसुप्तताः ॥

भूत्वा भूत्वा प्रशाम्यन्ति मुहुराविर्भवन्ति च॥ ७॥

पादयोर्मूलमास्थाय कदाचिद्धस्तयोरपि ॥

आखोरिव बिलं क्लृप्तः कृष्णं देहं विधावति॥ ८॥

त्वङ्मांसः श्रयमत्तानं तत्पूर्वं जायते ततः॥

कालान्तरेण गम्भीरं सर्वधातूनाभिद्रवेत्॥ ९॥

कट्यादिसंयतस्थाने त्वक्तप्रश्यावलोहिताः॥

श्वययुर्ग्रथितः पाकः स वायुश्चास्थिमज्जसु॥ १०॥

Dhanvantari said :—Now hear me, O Suśruta, discourse on the Nidānam of Vāta. The

The disease in which the deranged Vāyu and Kapha produce a complete anaesthesia in the lower limbs, which become insensible to pinches and are characterised by constant horripilation, is called *Pādaharṣa*.

पादयोः कुरुते दाहं पत्तसृक्सहितोऽनिलः॥

विशेषतश्चक्रमतः पाददाहं तमादिशेत्॥५३॥

The disease in which through the agency of the deranged Vāyu and Pittam being combined with blood, the patient complains of an intolerable burning sensation in the lower limbs, which is little alleviated on locomotion, is called *Pādadaḥa*.

blood and the bodily Vāyu of a person, enraged and aggravated through ingestion of incompatible articles of fare, or through indulgence in day sleep or extreme irascibility, or through excessive night keeping, produces the disease known as *Vata Raktam*, Persons of soft or delicate physical physical temperament, as well as fat men and persons of luxurious living are extremely susceptible to an attack of *Vāta*.

छिन्दन्निव चरत्यन्धक्रीकुर्वीश्च वेगवान्॥

करोति खड्गं पङ्क्तुं वा शरीरं सर्वतश्चरन्॥ ११॥

वाताधिकेऽधिकं तत्र शूलस्फरणभञ्जनम्॥

शोथस्य रौक्ष्यं कृष्णत्वं श्यावतावृद्धिहानयः॥ १२॥

धमन्यंगुलिसन्धीनां संकोचोग्रग्रहोतिरुक्॥

शीतद्वेषानुपशयौ स्तम्भवेपथुसुप्तयः॥ १३॥

रक्तेशोथोऽतिरुक्तोदस्ताम्रश्चिमिचिमायते॥

स्निग्धरूक्षैः समं नैति कण्डुक्लेदसमन्वितः॥ १४॥

पित्ते विदाहः सम्मोहः स्वादो मूर्च्छा मदस्तृषा॥

स्पर्शासहत्वं रुग्णवः शोषः पाको भृशोष्मतां॥ १५॥

Similarly, a blow or an injury to any part of the body, may lead to vitiation of blood, and the bodily Vāyu, deranged through ingestion of extremely cold, phlegmagogic articles of fare, follows a wrong path; or on the other hand the Vāyu obstructed in its course by the blood,

vitiated through aforesaid causes, first produces its own specific symptoms.

कफे स्तैमित्यगुरुता सुप्तिस्निग्धत्वशीतता॥
कण्डूर्मन्दा च रुद्धं सर्वलिङ्गञ्च संकरात्॥ १६॥
एकदोषञ्च संसाध्यं याप्यञ्चैव द्विदोषजम्॥
त्रिदोषजन्यजेदाशु राक्तपित्तं सुदारुणम्॥ १७॥
रक्तमङ्गे निहन्त्याशु शाखासन्धिषु मारुतः॥
निवेश्यान्त्योन्मयावाय्यं वेदनाभिर्हरत्यसून्॥ १८॥
वायौ पञ्चात्मके प्राणे रौक्ष्याच्चापत्यलङ्घनैः॥
अत्याहाराभिघाताच्च वेदोदीरणचारणैः॥ १९॥
कुपितश्चक्षुरादीनामुपघातं प्रकल्पयेत्॥
पीनसो दाहतृट्कासश्वासादिश्चैव जायते॥ २०॥
कण्ठ रोधोमलभ्रंशच्छर्शोचकपीनसान्॥
कुर्याच्च गलगण्डदीप्ताञ्जनुमूर्द्धसंश्रयः॥ २१॥
व्यानोऽतिगमनस्नानक्रीडाविषयचेष्टितैः॥
विरुद्धरूक्षभी हर्षविषादाद्यैश्च दूषितः॥ २२॥
पुंस्त्वोत्साहबलभ्रंशशोकचित्तप्लवञ्चरान्॥
सर्वाकारादिनिस्तोदरोमहर्षं सुषुप्तताम्॥ २३॥
कुष्ठं विसर्पमन्यच्च कुर्यत् सर्वाङ्गसादनम्॥
समानो विषमाजीर्णशीतसङ्कर्णभोजनैः॥ २४॥
करोत्यकालशायनजागराद्यैश्च दूषितः॥
शूलगुल्मग्रहण्यादन्यकृत्कामाश्रयान्गदान्॥ २५॥

The disease is so named from the fact that the bodily Vāyu is first deranged. Profuse perspiration (in most cases), emaciation of the body, anaesthesia, or an excruciating pain in a pre-existing ulcer, looseness of the joints, lassitude with a gone feeling in the limbs, pustular eruptions with an aching, breaking, piercing, throbbing pain in the thighs, knee joints, and calves of legs, and about the sarrum and joints of the extremities, heaviness and loss of sensation in the foregoing parts and numbness of the body, itching sensation in the affected localities, heaviness of the limbs, pain in (the affected parts) which vanishes at intervals, discolouration of the skin and appearance of circular patches on the skin are the symptoms which mark the premonitory stage of Vāta Raktam.

अपानो रूक्षगुर्वन्वेगाघातातिवाहनैः॥

यानपानसमुत्थानचङ्क्रमैश्चातिसेवितैः॥ २६॥

कुपितः कुरुते रोगान्कृत्स्नान् पक्वाशयाश्रयान्॥
मूत्रशुक्रप्रदोषाशौगुदभ्रंशादिकान्बहून् ॥ २७॥
सर्वाङ्गमाततं सामं तन्द्रास्तैमित्यगौरवैः॥
स्निग्धत्वाद्वोध कालस्य शैत्यशोथग्नानयः॥ २८॥
कण्डूरूक्षातिनाशेन तद्विधोपशमेन च॥
मुक्तियं विद्यान्निरामं तं तन्द्रादीनां विपर्ययात्॥ २९॥
वायोरावरणं वातो बहुभेदं प्रचक्षते॥
पित्तलिङ्गावृते दाहस्तृष्णा शूलं भ्रमस्तमः॥ ३०॥
कटुकोष्णाम्ललवणैर्विदाहशीतकामता॥
शैत्यगौरवशूलाग्निकट्वाज्यपयसोऽधिकम्॥ ३१॥
लघनायासरूक्षोष्णकामता च कफावृते॥
कफावृतेऽङ्गमर्दः स्याद्धृल्लासो गुरुताऽरुचिः॥ ३२॥
रक्तावृते सदाहर्तिस्त्वङ्मांसाश्रयजा भृशम्॥
भवेत्सरागः श्वयथुर्जायन्ते मण्डलानि च ॥ ३३॥

In the Vāta type of this disease the patient suffers from an extremely excruciating pain in the affected parts, which become further characterized by an aching, throbbing pain. The swelling is felt rough to the touch and assumes a black or reddishbrown hue, spontaneously increasing or decreasing at intervals. The body seems numbed and extremely painful, the joints and vessels of fingers become contracted, and the patient evinces for cold which fails to give any relief whatsoever. The numbness of the body becomes prominent, and the patient suffers from rigor and a complete anaesthesia in the affected parts.

शोथो मांसेन कठिनो हृल्लासर्पिटकास्तथा॥

हर्षः पिपीलिकानां च संचार इव जायते॥

चललग्नो मृदुः शीतः शोथो गात्रेषु रोचकः॥ ३४॥

आढ्यवात इव ज्ञेयः स कृच्छ्रो मेदसावतः॥

स्पर्श आच्छादितेत्युष्ण शीतलश्च त्वनावृते॥

मज्जावृते तु विषमं जुम्भणं परिवेष्टनम्॥ ३५॥

शूलञ्च पीडयमानश्च पाणिभ्यां लभते सुखम्॥

शुक्रावृते तु शोथे वै चातिवेगो न विद्यते॥ ३६॥

भुक्ते कुक्षौ रुजा जीर्णे निवृत्तिर्भवति ध्रुवम्॥

मूत्राप्रवृत्तिराध्मानं बस्तेर्मूत्रावृते भवेत्॥ ३७॥

छिद्रावृते विबन्धोऽथ स्वस्थानं परिकृतंति॥

पतत्याशु ज्वराक्रान्तो मूर्च्छा च लभते नरः॥ ३८॥

In the type marked by predominant action

of the enraged and vitiated blood, the swelling is marked by a greater aching pain, and becomes copper coloured. The disease does not yield to emulsive or parchifying measures (such as fomentation etc.,) and is marked by a tingling sensation. The patient feels an irresistible tendency to scratch the patches which exude a slimy discharge. In the Pittaja type of Vāta-perspiratin with a burning sensation in the body, vertigo, epileptic fits, thirst and distraction of the mind are the symptoms which manifest themselves. The swelling can not bear the least touch, becomes red and hot, and is ultimately found to supurate.

सकृत् पीडितमन्येन दुष्टं शुक्रं चिरात्सृजेत्॥
 सर्वधात्वावृते वायौ श्रोणिवङ्क्षणपृष्ठरुक्॥३९॥
 विलोमे मारुते चैव हृदये परिपीड्यते ॥
 भ्रमो मूर्च्छा रुजा दाहः पित्तेन प्राण आवृते॥४०॥
 रुजा तन्द्रा स्वरभ्रंशो दाहो व्याने तु सर्वशः॥
 क्रमो गचेष्टाभंगश्च संतापः सहवेदनः॥४१॥
 समान ऊष्मोपहतिः सस्वेदोपरतिः सुतृद्॥
 दाहश्च स्यादपाने तु मले हारिद्रवर्णता॥४२॥
 रजोवृद्धिस्तापनञ्च तथा चानाहमेहनम्॥
 श्लेष्मणा प्रावृते प्राणे नादः स्रोतोऽवरोधनम्॥४३॥
 छीवनञ्चैव सस्वेदश्वासनिःश्वाससंग्रहः॥
 उदाने गुरुगात्रत्वमरुचिर्वाक्स्वरग्रहः॥४४॥
 बलवर्णपणाशश्चा पाने पर्वास्थिसंग्रहः॥
 गुरुतांगेषु सर्वेषु स्थूलत्वञ्चागतं भृशम्॥४५॥
 प्राणादयस्तथान्योऽन्यं समाक्रान्ता यथाक्रमम्॥४७॥

In the Kaphaja type of Vāta-Raktam, heaviness, coldness, and anaesthesia of the affected parts become manifest. The swelling looks glossy, is marked by a slight pain and an itching sensation, and seems as if it has been tied with a wet compress. Types of Vāta Raktam, which are connected with the action of any two of the *Doṣas* (morbific principle of Vāyu, Pittam and Kapha), exhibit symptoms which are respectively peculiar to types brought about through their several actions, while the type, which is due to the concerted action of all the three *Doṣas*, combinedly develop the symptoms, severally belonging to

the Vātaja, Pittaja and Kaphaja types of Vāta-Raktam.

सर्वेऽपि विंशतिविधं विद्यादावरणञ्च यत्॥
 हल्लासोच्छ्वाससंरोधः प्रतिश्यायः शिरोग्रहः॥४८॥
 हृद्रोगो मुखशोषश्च प्राणेनापान आवृते ॥
 उदानेना वृते प्राणे भवेद्धि बलसंक्षयः॥४९॥

The virus, like the poison of a mouse, first affects the lower parts of the legs, or is seen to invade the extremities of hands in certain instances, and thenceforth spreads over the whole organism.

विचारणेन विभजेत्सर्वमावरणसां भिषक्॥
 स्थानान्यपेक्ष्य वातानां वृद्धिहातिं च कर्मणाम्॥५०॥
 प्राणादीनाञ्च पञ्चानां पित्तमावरणं मिथः॥
 पित्तादीनामावसतिर्मिश्राणां मिश्रितैश्च तैः॥५१॥
 मिश्रैः पित्तादिभिस्तद्वन्मिश्राण्यपि त्वनेकधा॥
 तांल्लक्षयेदवहितो यथास्वं लक्षणोदयात्॥५२॥
 शनैः शनैश्चोपशयान्दृढानपि मुहुर्मुहः॥
 विशेषाज्जीवितं प्राण उदानो बलमुच्यते॥
 स्यात्तयोः पीडनाद्भिनिरायुश्च बलस्य च ॥५३॥

A case of Vāta-Raktam, which has extended upward to the thighs, and in which the skin of the affected part breaks and exudes a discharge, and in which the patient suffers from loss of strength and flesh, or which is complicated with a host of other distressing symptoms, should be regarded as incurable, while palliation is the only treatment in a case of more, than a year's standing.

आवृता वायवोऽज्ञाता ज्ञाता वा स्थानविच्युताः॥
 प्रत्यतनेनापि दुःसाध्या भवेयुर्वानुपद्रवाः॥५४॥
 विद्रधिप्लीहहृद्रोगगुल्माग्निसदनादयः॥
 भवन्त्युपद्रवास्ते मषामावृतानामुपेक्षया॥५५॥
 निदानं सुश्रुत ! मया आत्रेयोक्तं समीरितम्॥
 सर्वरोगविवेकाय नराद्यायुः प्रवृद्धये॥५६॥
 एवं विज्ञान रोगादींश्चिकित्सामथ वै चरेत्॥
 त्रिफला सर्वरोगघ्नी मध्वाज्यगुडसंयुता॥५७॥
 सव्योषा त्रिफला वापि सर्वरोगप्रमार्दिनी॥
 शतावरीगुडूच्यग्निविडगेन युताथवा॥५८॥
 शतावरी गुडूच्यग्निः शुण्ठी मूषलिका बला॥
 पुनर्नवा च बृहती निर्गुण्डी निम्बपत्रकम्॥५९॥

Similarly, cases of Vāta-Raktam marked by such supervening distresses as, insomnia with a non-relish for food, dyspnoea, sloughing of flesh hemicrania, epileptic, fits, vertigo, pain, thirst, fever, loss of consciousness, rigour, hiccough, maimedness of gait, erysipelas, suppuration (of the affected parts), langour, curvature of the fingers, crops of pustular eruptions with a burning sensation in the body, and tumours with a catching pain at any of the nerve-unions, boneunions, or vein-unions, as well as the one which is accompanied by epileptic fits alone, should be understood as incurable. Cases of Vāta-Raktam, uncomplicated with any distressing, supervening symptoms, are curable, while those attended

with a few concomitants admit only of palliative treatment.

भृंगराजश्चामलकं वासकस्तद्रसेन वा॥
भाविता त्रिफला सप्तवारमेकमथापि वा॥६०॥
पूर्वोक्तश्च यथालाभयुक्तैश्चूर्णञ्च मोदकः॥
वटिका धृततैलं वा कषायो शोषरोगनुत्॥
पलं पलाद्धकं वापि कर्षं कर्षाद्धमेव वा॥६१॥

Cases of Vāta- originated through the action of a single *Doṣa* (morbific principle) are curable, while those of recent origin, and at the root of which only two *Doṣas* lie, admit of palliative treatment. Cases of Vāta-Raktam of which are three *Doṣas* conjointly act as the exciting factors, as well as those which are connected with a host of other complications, should be regarded as incurable.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वातरक्तनिः सप्तषष्ठ्यधिकशततमोध्यायः॥ १६७॥

॥ निदानं समाप्तम्॥

अध्यायः १६८ / Chapter 168

धन्वन्तरिरुवाच

सर्वरोगहरं सिद्धं योगसारं वदाम्यहम्॥

शृणु सुश्रुत संक्षेपात्प्राणिनां जीवहेतवे॥१॥

Dhanvantari said :—Now hear me, O Suruta, discourse on the recipes of medicinal compounds of infallible efficacy, which I shall shortly enumerate for the good of all creatures.

कषायकटुतिक्तामलरूक्षाहारदिभोजनात्॥

चिन्ताव्यवायव्यायामभयशोकप्रजागरात्॥ २॥

उच्चैर्भाषातिभाराच्च कर्मयोगातिकर्षणात्॥

वायुः कुप्यति पर्जन्ये जीर्णान्नं दिनसंक्षये॥ ३॥

Ingestion of astrungent, pungent, bitter, acid or parchifying articles of fare, anxiety, sexual excesses, physical fatigue, fright, grief, late hours, loud talking, carrying of inordinately heavy weights, undue application to any kind of work and fasting are the factors, which tend to aggravate the bodily Vāyu, which is naturally aggravated during the rainy season, after the digestion of food, and at the close of day.

उष्णाम्ल लवणाक्षारकटुकाजीर्णभोजनात्॥

तीक्ष्णातपान्निसन्तापमद्यक्रोधनिषेवणात्॥ ४॥

विदाहकाले भुक्तस्य मध्याह्ने जलदात्यये॥

ग्रीष्मकालेऽर्द्ध रात्रेऽपि पित्तं कुप्यति देहिनः॥५॥

Similarly, ingestion of hot, acid, saline, alkaline, pungent and indigestible articles of fare in general, exposure to heat, and indulgence in cups and anger are the factors, which tend to aggravate the Pittam, which is spontaneously aggravated during the process of digestion, in summer and autumn, and at the middle part of the day or night.

स्वादुम्ललवणस्निग्धगुरुशीतातिभोजनात्॥

नवान्पिच्लिानूपमांसादेःसेवनादपि ॥६॥

अव्यायामदिवास्वप्नशय्यासनसुखादिभिः॥

कफप्रदोषो भुक्ते च वसन्ते च प्रकुप्यति॥७॥

Ingestion of sweet, acid, saline, emulsive, cold, or heavy (of digestion) articles of fare, use of newly harvested rice, or of the flesh of animals that live in pools or in marshy places, want of physical exercise, day sleep, and sedentary habits in general are the factors, which tend to aggravate the Kapha, which is spontaneously aggravated in the morning, just after eating and in the spring time.

देहपारुष्यसंकोचतोदविष्टम्भकादयः ॥
 तथा च सुप्ततारोम हर्षस्तम्भनशोषणम् ॥८॥
 श्यामत्वमङ्गविश्लेषबलमायासवर्द्धनम् ॥
 वायोर्लिङ्गानि तैर्युक्तं रोगं वातात्मकं वदेत् ॥९॥

Roughness of the skin, contraction of the limbs, an aching sensation, tympanites, anaesthesia, horripilation, atrophy or numbness of any part of the body, loosensess of the limbs with a twany brown complexion, increase of physical strength, or extreme prostration are the specific traits of the deranged and aggravated Vāyu, as well as of diseases due to its agency.

दाहोष्मपादसंस्तेदकोपरा गपरिश्रमाः ॥
 कट्वक्लशववैगन्ध्यस्वेदमूर्च्छातितृदध्माः ॥१०॥
 हारिद्रं हरितत्वञ्च पित्तलिङ्गान्वितैररः ॥
 देहे स्निग्धत्वमाधुर्यचिरकारित्वबन्धनम् ॥११॥

Heat with a burning sensation in the body, redness and inflammation of the (affected part), exhalation of an acid, pungent, or cadaverous smell from the body, perspiration, thirst, vertigo, and epileptic fits, as well as jaundice or chlorosis form the specific features of the deranged Pittam.

स्तौमित्यतृप्तिसङ्घातशोथशीतलगारैवम् ॥
 कण्डूनिद्राभियोगश्च लक्षणं कफसम्भवम् ॥१२॥

Gloss of skin with a sweet taste in the mouth, a sense of being packed in wet sheet, oedema, coldness, heaviness, itching, somnolence, and a delayed crisis are the symptoms, which indicate the action of the deranged Kapha.

हेतुलक्षणसंसर्गाद्विद्याद्वयाधिं द्विदोषजम् ॥
 सर्वहेतुसमुत्पन्नं त्रिलिङ्गं सान्निपातिकम् ॥१३॥

The presence of the combined symptoms of any two of these Doṣas in a disease points to its Bidoṣaja origin, while a combination of all the three Doṣas in a disease indicates it Sannipatika origin.

एदोषधातुमलाधारं देहिनां देह उच्यते ॥
 तेषां समत्वमारोग्यं क्षयवृद्धोर्विपर्ययः ॥१४॥

The human body is the receptacle of Dog as, Dhātus (fundamental organic principles) and Malas (excreta). A normal equilibrium

among them is called health, while an increase or decrease of any of them is called disease.

वसासृङ्मांसमेदोऽस्थिमज्जाशुक्राणि धातवः ॥
 वातपित्तकफा दोषा विण्मूत्राद्या मलाः स्मृताः ॥१५॥

Blood, fat, flesh, myosin, bones, marrow and semen are called Dhatus; the deranged Vāyu, Pittam and Kapha are called Dops, while stool, urine, etc., are called Malas.

वायुः शीतो लघुः सूक्ष्मः स्वरनाशी स्थिरो बली ॥
 पित्तमम्लकटूष्णश्चापङ्क्ती रोगकारणम् ॥१६॥
 मधुरो लवणः स्निग्धो गुरुः श्लेष्मातिपिच्छिलः ॥

The Vāyu (nerve energy) is cold, light, subtle, parchifying and mobile; the Pittam (bile) is acid, pungent and hot, and brings on suppuration in diseases of the albumen and Glycogen; Kapha (mucous) is sweet, heavy, slimy, shiny and emulsive.

गुदश्रोण्याश्रयो वायुः पित्तं पक्वाशयस्थितम् ॥१७॥
 कफस्यामाशयस्थानं कण्ठो वा मूर्द्धसन्धयः ॥

The Vāyu is principally located in the rectum and pelvis; the Pittam, in the digestive apparatus; and the Kapha, in the stomach and head and about the bones (synovia).

कटुतिक्तकषायाश्च कोपयन्ति समीरणम् ॥१८॥
 कट्वम्ललवणाः पित्तं स्वादूष्णलवणाः कफम् ॥

एत एव विपर्यस्ताः शमायैषां प्रयोजिताः ॥

भवन्ति रोगिणां शान्त्यै स्वस्थाने सुखहेतवः ॥१९॥

Things of pungent, bitter or astringent flavour aggravated the deranged Vāyu; saline, acid and pungent things aggravate the deranged Pittam, while sweet, saline and hot things aggravate the deranged Kapha. Proper antidotes to these, administered in diseases, lead to their subsidence, while they contribute to keep, the normale equilibrium among the fundamental organic principles in health.

चक्षुष्यो मधुरो ज्ञेयो रसधातुविवर्द्धनः ॥

अम्लोत्तरो मनोहृद्यं तथा दीपनपाचनम् ॥२०॥

A sweet taste improves the eye-sight and increases the quantity of Dhātus and lymph chyle, while an acid taste is digestant, appetising and relishing.

दीपनोज्वरतृष्णाघ्नस्तिक्तः शोधनशोषणः॥
 पित्तलो लेखन स्तम्भी कषायो ग्राहिशोषणः॥ २१॥
 रसवीर्यविपाकानामाश्रयं द्रव्यमुत्तमम्॥
 रसपाकान्तरस्थायि सर्वद्रव्याश्रयं द्रुतम्॥ २२॥
 शीतोष्णं लवणं वीर्यमथ वा शक्तिरिष्यते॥
 रसानां द्विविधः पाको मधुरः कटुरेव च॥ २३॥

A saline taste is purgative, emetic, digestant, and liquefacient. A pungent taste is digestant, appetising, anti-toxic, anti-corpulent, and exciting. A bitter taste is a febrifuge, and is appetising, laxative, and refrigerant. An astrungent taste is liquefacient, choleric, aperient and absorbant. A durg is the receptacle of taste, potency, and digestive transformation. The potency of a drug is either cooling or thermogenic. Digestive transformation (reaction undergone in the stomach by a thing after digestion) is either sweet or pungent.

भिषगभेषजरोगार्तपरिचारकसम्पदः ॥
 चिकित्साङ्गानि चत्वारि विपरीतान्यसिद्ध्ये॥ २४॥

A physician, patient, nursing attendant and medicine form the four legs of a medical treatment, and an absence of any of these makes it abortive or impossible.

देशकालावयोवह्निसाम्यप्रकृतिभेषजम्॥
 देहसत्त्वबलव्याधीन्बुद्धा कर्म समाचरेत्॥ २५॥

The season of the year, the place (of residence), age, digestive capacity, physical temperament of the patient, as well as the state of his body and its strength, things he is accustomed to, and the nature of the disease and to the curative drug to be employed should be taken into consideration before commencing a medical treatment.

(बहूदकनगोऽनूपः कफमारुतकोपवान्॥
 जाङ्गलोऽपरशाखी च रक्तपित्तगदोत्तरः॥ १॥)

A well watered, well drained, hilly country, well shaded by forests, is called a Jāṅgala country in which haemorrhage is found to be the prevailing disease. A marshy place, or a swampy country, in which Vāyu and Kapha are naturally aggravated, is called an Ānūpa country.

संसृष्टलक्षणोपेतो देशः साधारणः साधारणः स्मृतः॥
 बाल आ षोडशान्मध्यः सप्ततेर्वृद्ध उच्यते॥ २६॥

A country, which partakes of the physical traits of both these kinds, is called a Sādhāraṇa country. Infancy extends to the sixteenth year of a person, youth extends thence forward to the seventieth year, and after that is the old age.

कफपित्तानिलाः प्रायो यथाक्रममुदीरिताः॥
 क्षाराग्निशस्त्ररहिता क्षीणे प्रवयसि क्रियाः॥ २७॥

The Kapha predominates in infancy; the Pittam, in youth; and the Vāyu, in old age. Surgical operations should be done with the help of cauterisation of both kinds (fire and alkali) on infants and old men.

कृशस्य वृंहणं कार्यं स्थूलदेहस्य कर्षणम्॥
 रक्षणं मध्यकायस्य देहभेदास्त्रयो मताः॥ २८॥

An emaciated frame should be tried to be made stout; a corpulent body should be tried to be reduced in bulk.

स्थैर्यव्यायामसन्तोषैर्बोद्धव्यं यत्नतो बलम्॥
 अविकारी महोत्साहो महासाहसिको नरः॥ २९॥

An active, muscular frame is all that is to be desired in life. The strength of a person should be inferred from his sustaining power, physical work and cheerfulness of mind. A healthy man is possessed of an indomitable energy and courage.

पानाहारादयो यस्य विरुद्धाः प्रकृतेरपि॥
 श्वसुखायोपकल्प्यन्ते तत्साम्यमिति कथ्यते॥ ३०॥

Even food and drink, which are ordinarily calculated as unwholesome, should be regarded as congenial to persons in whom they fail to produce any distressing symptoms.

गर्भिण्याः श्लैष्मिकैर्भक्ष्यैः श्लैष्मिको जायते नरः॥
 वातलैः पित्तलैस्तद्वत्समधातुर्हिताशनात्॥ ३१॥

Vāyu-generating. Pitta-generating, or Kapha-generating food, exclusively taken by a person, makes, his physical temperament marked by a preponderance of Vāyu, Pittam, or Khapha, hence one should partake of a mixed kind of diet.

कृशो रूक्षोऽल्पकेशश्च चलचित्तो नरः स्थितः॥
 बहुवाक्यरतः स्वप्ने वातप्रकृतिको नरः॥ ३२॥

A man of Vāttika temperament has a sinewy frame and sparse hairs of a volatile disposition, and talks much in dreams. The hair of a man of Pittaja temperament becomes prematurely grey.

अकालपलितो गौरः प्रस्वेदी कोपनो बुधः॥
स्वप्नेऽपि दीप्तिमत्प्रेक्षी पित्तप्रकृतिरुच्यते॥३३॥
स्थिरचित्तः स्वरः सूक्ष्मः प्रसन्नः स्निग्धमूर्द्धजः॥
स्वप्नेजलशिलालोकी श्लेष्म प्रकृतिको नरः॥३४॥

He is irritable and fair-complexioned, easily perspires and dreams of fire in sleep. A man of Kaphaja (phlegmatic) temperament is possessed of a crown of glossy hair, is a somewhat sluggish disposition, and dreams of water in sleep.

सम्मिश्रलक्षणैर्ज्ञेयो द्वित्रिदोषान्ववयो नरः॥
दोषस्येतरसद्भावेऽप्यधिका प्रकृतिः स्मृताः॥३५॥

A man of a bi-humoural temperament is possessed of mental and physical traits peculiar to each of those humours.

मन्दस्तीक्ष्णोऽथ विषमः समश्चेति चतुर्विधाः॥
कफपित्तानिलाधिव्यसात्तत्साम्याज्जाठरोऽनलः॥३६॥
समस्य पालनं कार्यं विषमे वातनिग्रहः॥
तीक्ष्णे पित्तप्रतीकारो मन्दे श्लेष्मविशोधनम्॥३७॥

The digestive capacity of a person is either sluggish, sharp, irregular, or normal; and of these four kinds the normal one is to be preferred. In the irregular kind measures and remedies calculated to subdue, the deranged Vāyu should be employed, while in sharp and sluggish forms, Pitta-subduing, and Kapha-destroying remedies should be respectively employed.

प्रभवः सर्वरोगाणामजीर्णं चाग्निशनम्॥
आमाम्लरसविष्टम्भ लक्षणतच्चतुर्विधम्॥३८॥

In digestion, is the parent of all diseases; and there are four forms of indigestion such as, the Āma, Amla, Rasa, and Viṣṭambha.

आमाद्विषूचिका चैव हृदालस्यादयस्तथा॥
वचालवणतोयेन छर्दनं तत्र कारयेत्॥३९॥

In the Āmaja form vomiting should be induced with the administration of Vaca and salt.

शुक्राभावो भ्रमो मूर्च्छा तर्षोऽम्लात्संप्रवर्त्तते॥
अपक्वं पत्र शीताम्बुपानं वातनिषेवणम्॥४०॥

In the Amla form of indigestion, which is marked by the non-emission of semen, vertigo, swoonings, etc., the remedy consists in drinking cold water and inhaling cold air.

गात्रभंगं शिरोजाड्यं भक्तदोषादयो गदान्॥
तस्मिन्स्वापो दिवाकार्योऽलंघनं च विवर्जनम्॥४१॥

शूलगुल्मौ च विण्मूत्रस्थानविष्टम्भसूचकौ॥
विधेयं स्वेदनं तत्र पानीयं लवणोदकम्॥४२॥

In the indigestion of undigested lymph chyle (Rasa), which begets an aching pain in the limbs, with a numbed, confused feeling in the head and a distaste for food, the patient should be advised to forego all food and drink, and to take a sleep in the day. In the Viṣṭambha form of indigestion, which is marked by tympanites, colic, and suppression of stool and urine, diaphoretic measures should be employed, and solution of common salt should be internally administered.

आममम्लं च विष्टब्धं कफपित्तानिलैः क्रमात्॥
आलिप्य जठरं प्राज्ञो हिङ्गुच्यूषणसैन्धवैः ॥४३॥
दिवास्वप्नं प्रकुर्वीत सर्वाजीर्णविनाशनम्॥
अहितात्रै रोगराशिरहितात्रं ततस्त्यजेत्॥४४॥

The three forms of indigestion (Āma, Amla and Viṣṭambha) should be regarded as respectively due to the actions of the deranged Kapha, Pittam, and Vāyu. A prudent man, (suffering from indigestion), should plaster his abdomen with a paste of Hiṅgu, Tryuṣaṇa, and rock salt, and enjoy a siesta in the day; inasmuch as these measures are found to be curative in all forms of indigestion. Hosts of bodily ailments result from the use of unwholesome food, hence one should refrain from taking any food that proves incongenial to one's system.

उष्णाम्बु वानुपानं च माक्षिकैः पाचनं भवेत्॥
करीरदधिमत्स्यैश्च प्रायः क्षीरं विरुध्यते॥४५॥
बिल्वः शोणा च गम्भारी पाटला गणिसाकारिका॥
दीपनं कफवातघ्नं पञ्चमूलमिदं महत्॥४६॥

शालपर्णी पृश्निपर्णी बृहतीद्वयगोक्षुरम्॥
वातपित्तहरं वृष्यं कनीयः पञ्चमूलकम्॥४७॥

A potion of honey and warm water acts as a digestant, and milk is incompatible with Karīra, fish and milk-curd. The group of drugs, which is known as the major Paca Mūlam and which consists of Bilva, Śoṇyaka, Gāmbhārī, Pātālā, and Ganikarikā, is appetising, and subdues the deranged Vāyu and Kapha. The group of drugs, which is known as minor Pañca Mūlam, and which consists of Śālaparnī, Pṛṣṇiparnī, Gokṣ ura, Vṛati and Kaṇṭakārī, is restorative and subdues the deranged Vāyu and Pittam.

उभयं दशमूलं स्यात्सन्निपातज्वरापहम्॥
कासे श्वासे च तन्द्रायां पार्श्वशूले च शस्यते॥४८॥

Theses two groups of drugs jointly what is called Daśa Mūlam, which forms curative in Sānnipātika forms of fever, cough, asthma, aching pain at the sides, and somnolence.

एतैस्तैलानि सर्पीषि प्रलेपादल कां जयेत्॥
काथाच्चतुर्गुणं वादि पादस्थं स्याच्चतुर्गुणम्॥४९॥
स्नेहञ्च तत्समं क्षीरं कल्कश्च स्नेहपादकः॥
संवर्त्तितौधैः पाको बस्तौ पाने भवेत्सम्॥
खरोऽभ्यंगे मृदुर्नस्ये पाकोऽपि संप्रकल्पयेत्॥५०॥

Medicated oils and Ghṛtas. cooked and prepared with the aforesaid Dasamalam, as well as Daśamūla plasters and pastes cure Sannipātika forms of diseases. Take water four times as much as the drugs, boil it down to its quarter part, add oil or Ghṛta, four times as much as this drug-decoction, and milk to the weight of the oil or Ghṛta, and drug-paste to a quarter weight of the latter, and cook it in the usual way. The medicated oil or Ghṛtam of Daśamūlam, properly prepared (neither over nor under-cooked, should be employed as

potions and clysters; that, which is over-cooked, should be used as unguents, while that which is under-cooked should be used errhines. This is the usual practice.

स्थूलदेहेन्द्रियाश्चिन्त्याः प्रकृतियां त्वधिष्ठिता॥
आरोग्यमितितं विद्यादायुष्मन्तसुपाचरेत्॥५१॥

A cure denotes the restoration of the gross body and its internal organs to their normal condition or functions, and a patient, whose vital energy is not at its lowest ebb, should be alone medicinally treated.

यो गृह्णातीन्द्रियैरर्थान्विपरीतान्स मृत्युभाक्॥
भिषड्विग्रगुरुद्वेषी प्रियागतिश्च यो भवेत्॥५२॥

A patient, who becomes hostilely disposed to his friends, elders, and physicians. and fondly attached to his enemies, and the functions of whose sense organs have become perverted, should be looked upon as on the point of death.

गुल्फजानुललाटं च हनुर्गण्डस्थैत व च॥
भ्रष्टं स्थाच्युतं यस्य स जहात्यचिरादसून्॥५३॥

A patient, who becomes hostilely disposed to his friends, elders, and physicians. and fondly attached to his enemies, and the functions of whose sense organs have become perverted, should be looked upon as on the point of death.

वामक्षिमज्जनं जिह्वा श्यामा नासा विकारिणी॥
कृष्णौ स्थानच्युतौ चोष्णौ कृष्णास्यं यस्य तं त्यजेत्॥५४॥

A patient, the bones of whose ankles, kneejoints, fore-head, jaws and cheeks have become loose and look hung down, would soon give up his ghost. A black tongue, sunk eyes and nose, black hung down lips and a fetid exhalation from the mouth are the symptoms, which indicate an approaching death.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैद्यकशास्त्रपरिभाषा-
नामाष्टषष्ट्यधिकशततमोऽध्यायः॥ १६८॥

अध्यायः १६९ / Chapter 169

धन्वन्तरिरुवाच

हिताहितविवेकाय अनुपानविधिं ब्रूवे॥

रक्तशालि त्रिदोषघ्नं तुष्णादभेदोनिवारकम्॥१॥

Dhanvantari said :—For the knowledge of what is good or evil, I shall now discourse on the rules of food and drink. The red species of Bali paddy (rice) destroys the three Doṣas, allays thirst, and arrests perspiration.

महाशालि परं वृक्षं कलमः श्लेष्मपित्तहा॥

शीतो गुरुस्त्रिदोषघ्नः प्रायशो गौरवष्टिकः॥२॥

Mahāśālī is highly restorative, and Kalabha is anticholeric and phlegmagougic, while Śaṣṭika is heavy (of digestion) and cooling, and destroys the three Doṣas.

श्यामाकः शोषणो रूक्षो वातलः श्लेष्मपित्तहा॥

तद्वत्प्रियंगुनीवारकोरदूषाः प्रकीर्तिताः॥३॥

बहुवारः सकृच्छीतः श्लेष्मपित्तहरो यवः॥

वृष्यः शीतो गुरुः स्वादुर्गोधूमो वातनाशनः॥४॥

Śyāmaka is parchifying, absorbant, anti-choleric, and phlegmagougic, and generated Vāyu in the organism. The species of food grain such as Priyaṅgu, Nivāra and Koraduṣṇas, etc., are possessed of the same properties as the latter (Śyāmaka), Nava (barley) is cooling, anti-choleric, phlegmagougic and highly Vāyu-generating, while wheat (Godhūma) is constructive, cooling, palatable and Vāyu-destroying.

कफपित्तास्त्रिजिन्मुद्गाः कषायो मधुरो लघुः॥

माषो बहुबलो वृष्यः पित्त श्लेष्मपित्तहरो गुरुः॥५॥

Mudga pulse is light, sweet, astringent, anticholeric, phlegmagougic and alterative. Mahapulse is heavy (of digestion), aphrodisiac, extremely strengthening and engenders the Pittam and Kapham.

अवृष्यः श्लेष्मपित्तघ्नो राजमाषोऽनिलार्तिनुत॥

कुलत्थः श्वासहिक्वाहृत्कफगुल्मानिलापहः॥६॥

The species known as Rājamāṣa is nonaphrodisiac and destroys the three Doṣas. Kulattha pulse cures dyspnoea, hic-cough and

intestinal glands, and subdues the Vāyu and Kapham.

रक्तपित्तज्वरोन्माथो शीतो ग्राही मकुष्ठकः॥

पुंस्त्वासृक्कफपित्तघ्नश्चणको वातलः स्मृतः॥७॥

Kuṣṭhaka is cooling, astringent febrifuginous and styptic; and Canaka (gram) generates the Vāyu, destroys the Pittam, Kapha and blood (sic), and diminishes virile potency.

मसूरो मधुरः शीतः संग्राही कफपित्तहा॥

तद्वत्सर्वगुणाढ्यश्च कलायश्चातिवातलः॥८॥

Masūra (lentil) is sweet, cooling) in its potency), astringent, and subdues the Kapham and Pittam. Sathina pulse is extremely Vāyu-

आढकी कफपित्तघ्नो शुक्रजा च तथा स्मृता॥

अतसी पित्तला ज्ञेया सिद्धार्थः कफवातजित॥९॥

Āḍhaki destroys Kapham and Pittam, Kapikaccha is highly spermatopoetic, Atasi is Pittagenerating; and Siddhārtha, Kapha and Vāyudestroying.

सक्षारमधुरस्निग्धो बलोष्णपित्तकृत्तिलः॥

बलघ्ना रूक्षलाः शीता विविधाः सस्यजातयः॥१०॥

Tila (sesame has a sweet and alkaline taste, and is emulsive, tonic, thermogenic and choleric. The rest of the seeds (lit. food grains) are parchifying or cooling in their potency and serve to impair the strength of the organism.

चित्रकेगुदिनालीकाः पिप्पलीमधुशिग्रवः॥

चव्याचरणनिर्गुण्डीतर्कारीकाशमर्दकाः॥११॥

सबिल्वाः कफपित्तघ्नाः क्रिमिघ्ना लघुदीपकाः॥

वर्षाभूमार्करी वातकफघ्नौ दोषनाशनौ॥१२॥

Citraka, Inḡudi, Nālika, Pippali, Madhu-Śigru, Caya, Nirguṇḍī, Tarkārī, Kāśamarda and Bilva are vermifuginous, appetising, light (of digestion), anti-choleric and phlegma-gougic, Varśābhu and Markara destroy the Vāyu, and Vāyu and Kapham in combination.

तिक्तरसः स्यादेरण्डः काकमाची त्रिदोषहृत्॥

चागेरी कफवातघ्नी सर्षपः सर्वदोषदम्॥१३॥

तद्वदेव च कौस्तुभं राजिका वातपित्तला॥

नाडीचः कफपित्तघ्नः चुचुर्मधुरशीतलः॥१४॥

दोषञ्च पद्मपत्रञ्च त्रिपुटं वातकृत्परम्॥
 सक्षारः सर्वदोषघ्नो वास्तुको रोचनः परः॥१५॥
 तण्डुली योविषहरः पालङ्क्याश्च तथापरे॥
 मूलकं दोषकृच्चामं स्विन्नं वातकफापहम्॥१६॥

Eraṇḍa is bitter and laxative, Kakamaci destroys the three Doṣas, Cāṅgerī destroys the Vāyu and Kapham, while Sarṣapa, like Kausumbha, aggravates all the Doṣas. Rājika engenders the Vāyu and Pittam, Nāḍica destroys the Kapha and Pittam, Cuccu is sweet and cooling, Padmapatram destroys the Doṣas, Tripātam is extremely Vāyu-generating, Kākṣara destroys all the Doṣas, Vastuka is extremely relishing, Tāṇḍulīya, like Pālaṅkya and Coudrika, is antitoxic, raw Mūlakam generates the Doṣas and Mucous in the intestines, while cooked it destroys Vāyu and Kapham.

सर्वदोषहरं हृद्यं कंठ्यं तत्पक्वमिष्यते॥
 कर्कोटक सवार्त्ताकं पटोलं कारवेल्लकम्॥१७॥
 कुष्ठमेहज्वरश्वासकासपित्तकफापहम्॥
 सर्वदोषहरं हृद्यं कूष्माण्डं बस्तिशोधनम्॥१८॥

Mature Karkoṭakam, like Vartakam, Patolm and Karabillam, destroys the three Doṣas, is delicious, and improves the voice; Kuṣmāṇḍam is diuretic and relishing, destroys all the Doṣas, and proves curative in cutaneous affections, urinary complaints, fever, cough, asthma and diseases of the Kapham and Pittam.

कलिङ्गालाबुनी पित्तनाशिनी वातकारिणी॥
 त्रपुषोर्वारुके वात श्लेष्मले पित्तवारणे॥१९॥
 वृक्षाम्लं कफवातघ्नं जम्बीरं कफवातनुत्॥
 वातघ्नं दाडिमं ग्राहि नागरंगफलं गुरु॥२०॥
 केशरं मातुलुङ्गं च दीपनं कफवातनुत्॥
 वातपित्तहरो माषस्त्वक्स्मिधोष्णानिलापहः॥२१॥

Kaliṅga Ālāvunī is anti-choleric and Vāyugenerating, Trapusa and Ervārūka are anticholeric and generate the Vāyu and Kapham, Vṛkṣāmlam destroys the Kapham and Vāyu, and Jamvīra destroys the Kapham and Vāyu. Dāḍima (pomegranate) is astringent and Vāyu-destroying; Nagaranga phalam is heavy of digestion, while Keśara and Mātuluṅga are

appetising and tend to destroy (the deranged) Kapham and Vāyu. Masa destroys the Vāyu and Pittam, while its rind is emollient, heat-making and Vāyu-destroying.

सरमामलकं वृष्यं मधुरं हृद्यमम्लकृत्॥
 भुक्तप्ररोचका पुण्या हीतक्यमृतोपमा॥२२॥

Amalakam is sweet, relishing, constructive and aphrodisiac; Haritakis relishing, appetising and favourably compares with the divine ambrosia.

खंसनी कफवातघ्नी हृक्षस्तद्विदोषजित्॥
 वात श्लेष्महरं त्वम्लं खंसनं तित्तिडीफलम्॥२३॥

Like Akṣa phalam, it is liquifacient and laxative, and tends to destroy all the Doṣas. Tintidīphalam (tamarind) is liquefacient, laxative, acid (in its flavour) and subdues the deranged Vāyu and Kapham.

दोषलं लकुचं स्वादु बकुलं कफवाजित्॥
 गुल्मवाताकफश्वासकासघ्नं बीजपूरकम्॥२४॥

Lakucam is sweet and pathogenic, Vakulam, is Vāyu and Kapha-subduing, and Bijapurakam is antispasmodic, proving efficacious in intestinal glands, cough, bronchitis and diseases of the deranged Vāyu and Kapha.

कपित्थं ग्राहि दोषघ्नं पक्वं गुरु विषापहम्॥
 कफपित्तकरं बालमापूर्णं पित्तवर्द्धनम्॥२५॥

Kapittham (horse-apple) is astringent, antitoxic, and anti-pathogenic, ripe Kapittham is heavy of digestion.

पक्वाम्रं वातकृन्मांसशुक्रवर्णबलप्रदम्॥
 वातघ्नं कफ पित्तघ्नं ग्राहि विष्टम्भि जाम्बवम्॥२६॥

Immature Amram (mango) generates the Kapham and Pittam, raw-mango aggravates the Pittam, while ripe mango subdues the deranged Vāyu, and is tonic, cosmetic and spermatopoetic. Jamboline fruit is astringent, takes time to be digested, engenders the Vāyu and destroys the deranged Kapham and Pittam.

तिन्दुकं कफवातघ्नं बदरं वातपित्तहत्॥
 विष्टम्भि वातलं बिल्वं प्रियालं पवनापहम्॥२७॥

Tinduka is Kapha and Vāyu destroying, Badaram destroys the Vāyu and Pittam, Bilvam engenders the Vāyu, and continues long

undigested in the stomach, while Piyālam subdues the deranged Vāyu.

राजादनं फलं मोचं पनसं नारिकेलजम्॥

शुक्रमांसकराण्याहुः स्वादुस्निग्धगुरूणि च॥ २८॥

Talam, Rājādanam, Mocam, Panasam and Narikelam (cocoanut) are sweet, emolient, heavy (of digestion) tonic, and spermatopoetic.

द्राक्षामधूकखजूरं कुङ्कुमं वातरक्तजित्॥

मागधी मधुरा पक्वा श्वासपित्तहरा परा॥ २९॥

Drākṣā, Madhuka, Kharjūram and Kuṅkunni pacifies the enraged blood and Vāyu, while ripe Magadhis are sweet, laxative and curative of bronchitis and diseases of the deranged Pittam.

आर्द्रकं रोचकं वृष्यं दीपनं कफवातहृत्॥

शुण्ठीमरिचपिप्पल्यः कफवातजितो मताः॥ ३०॥

Ardrakam is relishing, appetising and subdues the deranged Kapha and Vāyu, while Śunthī, Marica and Pippalī conquer the deranged Kapham and Vāyu.

अवृक्ष्यं मरिचं विद्यादिति वैद्यकसम्मतम्॥

गुल्मशूलविबन्धजं हिङ्गुवातकफापहम्॥ ३१॥

Marica is anti aphrodisiac, though several authorities attribute a contrary virtue to it. Hiṅgu (asafoetida) conquers Kapham and proves curative in colic, intestinal glands, and tympanites.

यवानीधन्यकाजाय्यः वात श्लेष्मनुदः परम्॥

चक्षुष्यं सैन्धवं वृष्यं त्रिदोषशमनं स्मृतम्॥ ३२॥

Yavāni (Ptychotis), Dhānyakam (corriander seeds and Ajāji (cumin seeds) are highly Vāyu and Kapha-destroying Saindhavam (Rock salt) is aphrodisiac, improves the eye-sight, and destroys the three Doṣas.

सौवर्चलं विबन्धघ्नमुष्णं हृच्छूलनाशनम्॥

उष्णं शूलहरं तीक्ष्णं विडङ्गं वातवनाशनम्॥ ३३॥

Saubarcal salt is heat making in its potency and cures tympanites and angina pectoris. Viḍṅg salt is sharp and heat making, anti-spasmodic and Vāyu subduing.

रोमकं वातलं स्वादु रोचनं क्लेदनं गुरु॥

हृत्पाण्डुगलरोगघ्नं यवक्षारोऽग्निपनः॥ ३४॥

Romaka Salt is heavy, relishing and Vāyu- and leaves a slimy deposit in the vessels of the body. Yavakṣāra (impure Nitrate of Potash) improves the digestive faculty, and proves curative in Jaundice in Jaundice and diseases of the heart and throat.

दहनो दीपनस्तीक्ष्णः सर्जिक्षारो विदारणः॥

दोषघ्नं नाभसं वारि लघु हृद्यं विषापहम्॥ ३५॥

Sarjikṣāra (barilla) is sharp, caustic, appetising, and is used in bursting abscesses. Atmospheric water is light, refreshing, anti-toxic and Doṣa-destroying.

नादेयं वातलं रूक्षं सारसं मधुरं लघु॥

वात श्लेष्महरं वाय्यं ताडागं वातलं स्मृतम्॥ ३६॥

River water is parchifying (in its effect) and Vāyu-generating; tank-water, sweet and light; Vāpīwater Kapha and Vāyu-subduing; and Taḍāga water, Vāyu-generating.

रौच्यमाग्निकरं रूक्षं कफघ्नं लघु नैर्झरम्॥

दीपनं पित्तलं कौपमौद्भिदं पित्तनाशनम्॥ ३७॥

दिवाककिरणैर्जुष्टं रात्रौ चैवेन्दुरश्मिभिः॥

सर्वदोषविनिर्मुक्तं तत्तुल्यं गगनाम्बुना॥ ३८॥

Fountain water is palatable, digestant, phlegmagougic, light and parchifying (produces a condition of parchedness in the organism); well water generates the Pittam and is appetising; water that springs up from beneath the soil is Pittasubduing; water that is kept exposed to the sun, whole day, and is cooled by the moon beam, all night, acquires virtues identical with those of atmospheric water.

उष्णं वारि ज्वरश्वासमेदोऽनिलकफापहम्॥

शृतं शीतत्रिदोषघ्नमुषितं तच्च दोषलम्॥ ३९॥

Hot (boiled water) is beneficial in fever, bronchitis, and corpulency, and subdues the Vāyu and Kapham. Water, which is boiled and subsequently cooled down, destroys the three Doṣas, while that, which is collected over night, generates or aggravates them (Doṣas) in the system.

गोक्षीरं वातपित्तघ्नं स्निग्धां गुरु रसायनम्॥

गव्यादगुरुतरं स्निग्धां माहिषं वह्निनाशनम्॥ ४०॥

छागं रक्तातिसारघ्नं कासश्वासकफापहम्॥

चक्षुष्यं जीवनं स्त्रीणां रक्तपित्ते च नावनम्॥४१॥

Cow's milk is heavy, emulsive, rejuvenating, and Vāyu and Pitta-subduing: that of a she-buffalo is heavier and more emulsive than the former, and impairs the digestive faculty that of a she-goat proves curative in blood-dysentery, cough bronchitis, asthma and diseases of the deranged Kapham. Woman's (breast) milk has a saline taste and proves beneficial in haemorrhage and diseases of the eyes.

परं वातहरं वृष्यं पित्तं श्लेष्मकरं दधि॥

दोषघ्नं मन्थजातन्तु मस्तु स्रोतोविशोधनम्॥४२॥

Milk-curd is tonic, and aphrodisiac; it destroys the Vāyu and generate the Pittam and Kapham in the system. Cream, churned out of curdled milk, destroys the Doṣas and cleanses the ducts of the body (Srotoviśodhanam).

ग्रहण्यशोऽर्दितात्तिघ्नं नवनीतं नवोद्धृतम्॥

विकाराश्च किलाटाद्या गुरवः कुष्ठहेतवः॥४३॥

परं ग्रहणीशोथार्शः पाण्डुवतीसारगुल्मनुत्॥

त्रिदोषशमनं तक्रं कथितं पूर्वसूरिभिः॥४४॥

Newly made butter cures lenteric diarrhoea (Graham), haemorrhoids, and faecal, paralysis, while preparations of stale butter are heavy of digestion and beget Keloid tumours and other cutaneous affections. Takram (a kind of whey), whose creamy substance has been removed, subdues the three Doṣas and cures lenteric diarrhoea, oedema, haemorrhoids Jaundice, dysentery and effects of any slow poison retained in the system.

वृष्यञ्च मधुरं सर्पिर्वातपित्तकफापहम्॥

गव्यं मेध्यञ्च चाक्षुष्यं संस्काराच्च त्रिदोषजित्॥४५॥

Clarified butter (Ghṛtam) is sweet, constructive, nerve-tonic, anticholeric and phlegmagougic; Ghṛtam made out of cow titter improves the intellect and eye-sight, while a properly prepared and medicated Ghṛtam serves to destroy the three Doṣas.

अपस्मारगदोन्मादमूर्च्छाघ्नं संस्कृतं घृतम्॥

अजादीनाञ्च सर्पीषि विद्यादगोक्षहरसद्गणैः॥

कफवातहरं मूत्रं सर्वक्रिमिविषापहम्॥४६॥

Old Ghṛtam proves curative in hysteria, insanity, and epileptic fits. Ghṛtam made out of goat's butter, or of any other butter should be regarded as possessing identical virtues with that milk. Urine is an antitoxic vermifuge and subdues the deranged Kapham and Vāyu.

पाण्डुत्वोदरकुष्ठार्शःशोथगुल्मप्रमेहनुत् ॥

वातं श्लेष्महरं बल्यं तैलं केश्यं तिलोद्भवम्॥४७॥

Sesame oil is tonic, improves the growth of hair, subdues the deranged Vāyu and Kapham, and proves beneficial in Jaundice, Ascitis, cutaneous affections, haemorrhoids, oedema, intestinal glands and urinary complaints.

सार्षपं कृमिपाण्डुघ्नं कफमेदोऽनिलापहम्॥

क्षौमं तैलमचक्षुष्यं पित्तहृद्वातनाशनम्॥४८॥

Mustard oil is anti-corpulent, vermifuginous, and phlegmagougic and cures Jaundice and the deranged Vāyu. Linseed oil impairs digestion, and destroys the Vāyu and Pittam.

अक्षजं कफपित्तघ्नं केश्यं त्वक्श्रोत्रतर्पणम्॥

त्रिदोषघ्नं मधु प्रोक्तं वातलञ्च प्रकीर्तितम्॥४९॥

Oil expressed out of Akṣa seeds is anti-choleric, and phlegmagougic, it improves the growth of hair and soothes the skin and the eyes.

हिवकाश्वासकृमिच्छर्दिमेहतृष्णाविषापहम्॥

इक्षवो रक्तपित्तघ्ना बल्या वृष्याः कफप्रदाः॥५०॥

Honey destroys the three Doṣas, and generates Vāyu in the system, and proves curative in hiccough, bronchitis, vomiting, urinary complaints, thirst, intestinal worms and effects of poisoning. Sugarcane is tonic and constructive, generates the Kapham, and cures haemorrhage, hymoptisis, etc.

फाणितं पित्तलं तीव्रं सुरा मत्स्यण्डिका लघुः॥

खण्डं वृष्यं तथा स्निग्धं स्वाद्वसृक्षित्वाजित्॥५१॥

Phāṇitam (boiled sugarcane juice) is sharp and Pitta-generating, while Matsyaṇḍikā (surface layer of treacle) is white and light, and Khaṇḍa (a kind of unrefined sugar) is emollient, constructive, and sweet. and proves curative in haemorrhages and disorders of the Vāyu.

वातपित्तहरो रूक्षो वातघ्नः कफकृद्गुडः॥

स पित्तघ्नः परः पथ्यः पुराणोऽसृक्प्रसादनः॥५२॥

Treacle is constructive, Kaphah-generating and Vāyu and Pitta-subduing. Old treacle is extremely wholesome, subdues the Pittam and soothes the blood.

रक्तपित्तहरा वृष्या सस्नेहा गडशर्करा॥

सर्वपित्तकरं मद्यमम्लत्वात्कफवाजित्॥५३॥

Treacle-sugar is constructive and cures haemorrhage, hymoptisis, etc. All kinds of urine generate the Pittam, which, through its acid taste, conquers the Kapham and Vāyu.

रक्तपित्तकरास्तीक्ष्णास्तथा सौवीरजातयः॥

पाचनो दीपनः पथ्यो मण्डः स्याद्भृष्ट तण्डुलः॥५४॥

Wines of the Sauvra species are sharp and aggravate blood and the Pitta. Manda made of fried rice is appetising and digestant.

वातानुलोमनी लघ्वी पेया वस्तिविशोधनी॥

सतक्रदाडिमव्योषा सगुडा मधुपिप्पली॥५५॥

हन्तीयं सुकृता पेया कासश्वासप्रवाहिकाः॥

पायसः कफकृद्भल्यः कृशरा वातनाशिनी॥५६॥

Peyā (gruel) is light, diuretic and restores the deranged Vāyu to its normal condition. Peyās made with whey, pomegranate, and Vyōṣa, or with treacle, Āmalā and Pippall prove curative in cough, bronchitis and diarrhoea. Pāyasa is tonic and phlegmagogic, Kṛcchra, is Vāyu-destroying.

सुधौतः प्रस्तुतः स्निग्धः सुखोष्णो लघुरोचनः॥

कन्दमूलफलेहैः साधितो बृंहणो गुरुः॥५७॥

Soup being cooked in combination with bulbs, roots, fruit or Ghṛtam becomes heavy and constructive.

ईषदुष्णासेवनाच्च लघुः सूपः सुसाधितः॥

स्विन्नं निष्पीडित शाकं हितं स्नेहादिसंस्कृतम्॥५८॥

A Sūpa (salted soup), well-cooked and taken lukewarm, forms a light diet. Śākas, wellcooked and with their watery parts squeezed out, and seasoned with any oily or fatty substance, forms a wholesome dish.

दाडिमामलकैर्यूषो वह्निकृद्वा तपित्ता॥

श्वासकासप्रतिश्यायकफघ्नो मलकैः कृतः॥५९॥

Juṣa (unsalted soup) made with Āmalaka and pomegranate improves digestion, destroys the Vāyu and Pittam; made with Mūlaka it proves efficacious in cough, bronchitis, catarrh and diseases of the deranged Kapham.

यवकोलकुलत्थानां यूषः कण्ठ्योऽनिलापहः॥

मुद्गामलकजो ग्राही श्लेष्मपित्तविनाशनः॥६०॥

Juṣa of barley, Kola and Kulattha pulse is beneficial to the voice and subdues the deranged Vāyu. Juice made with Amalaka and Mudgapulse is astringent and conquers the deranged Kapha and Pittam.

सगुडं दधि वातघ्नं सक्तवो रूक्षवातुलाः॥

घृतपूर्णोऽग्निकारी स्याद्ब्रूया गुर्वी च शक्कुली ॥६१॥

Milk-curd with treacle is Vāyu-destroying. fried barley-powder (Śaktu) is parchifying and Vāyu generating. Śuskalis (something like Kacauries) prepared with Ghṛtam are aphrodisiac and heavy (of digestion), and improve the digestive faculty.

बृंहणाः सामिषा भक्ष्यपिष्ट का गुरवः स्मृताः॥

तैलसिद्धश्च दृष्टिग्नास्तोयस्विन्नाश्च दुर्जराः॥६२॥

Articles of fare made with cooked meat are constructive and tissue building; cakes are heavy of digestion, those, which are baked with oil, impair the eye sight, while those which are boiled with water are extremely hard to digest.

अत्युष्णा मण्डकाः पथ्याः शीतला गुरवो मताः॥

अनुपानञ्च पानीयं श्रमतृष्णादिनाशनम्॥६३॥

Warm Mandakas are extremely wholesome; cold they take a long time to be digested. Drinks and after potions (Anupinas) are refrigerant, and those, who follow the proper rules as regards drinks and Anupānas, know no disease and enjoy a sort of immunity from poisoning.

अन्नपानादिना रक्षा कृत्यादोगवर्जितः॥

अनुष्णः शिखिकण्ठाभो विषञ्चैव विवर्णकृत्॥६४॥

The taste or touch of a cold poison, resembling the neck of a peacock in colour, produces mental anguish and discolouring of the complexion of a patient anywise handling it.

गन्धस्पर्शरसास्तीव्रा भोक्तुश्च स्यान्मनोव्यथा॥

आघ्राणे चाक्षिरोगः स्यादसाध्यश्च भिक्षगवरैः॥

वेष्टुर्जुम्भणाद्यं स्याद्विषस्यैतत् लक्षणम्॥६५॥

The smell of such a poison produces obstinate ocular affections, yawning, shiver-

ing, etc., which baffle the skill of even the best of physicians.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे अनुपानादिविधिकथनं
नामैकोनसप्तत्यधिकशततमोऽध्यायः॥ १६९॥

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धन्वन्तरिरुवाच

ज्वरोऽष्टधा पृथग्द्वन्द्वसंघातागन्तुजः स्मृतः ॥

मुस्तपर्पटकोशीरचन्दनोदीच्यनागरैः ॥

शृतशीतं जलं दद्यात्पिपासाञ्चरशान्तये॥१॥

Dhanvantari said :—There are eight forms of fever, in consideration of their Doṣa-born or traumatic nature, as well as of cases in which the deranged Vāyu, Pittam, and Kapha act in couples or in entire concert. Water cooked with Musta, Parpata, Uśīra, Candana, Udici and Nāgara and subsequently cooled down should be given to a fever-patient for the alleviation of heat and thirst.

नागरं देवकाष्ठञ्च धान्याकं बृहतीद्वयम्॥

दद्यात्पाचनकं पूर्वं ज्वरिताय ज्वरापहम्॥२॥

A febrifuge decoction of Nāgaram, Devadarū, Dhanyakam, Vṛhati and Kaṇṭakāri should be given to a fever patient.

आरग्वधाभयामुस्तातिक्ताग्रन्थिकनिर्मितः॥

कषायः पाचनः सामे सशूले च ज्वरेहितः॥३॥

A decoction (Pācanam) of the Aragvadha, Musta, Tikta, and Granthika proves efficacious during the immature stage of fever attended with colic.

मधूकसारसिन्धूत्थवचोषणकणाः समाः॥

श्लक्ष्णं पिष्ट्वाभसा नस्यं कुर्यात्संज्ञाप्रबोधनम्॥४॥

A compound of Madhuka pith, Sindhūtha, Vaca, Uṣaṇa, and Kaṇā taken in equal parts and pounded together should be given as an errhine for rousing up the patient from an unconscious state.

त्रिवृद्धिशालात्रिफलाकटुकारग्वधैः कृतः॥

सक्षारो भेदनः क्वाथः पेयः सर्वज्वरापहः॥५॥

A purgative decoction of Trivṛṣḍa, Viśāla, Triphalā, Kaṭukā and Aragvadha, saturated with an alkali, proves curative in all types of fever.

महौषधामृतामुस्तचन्दनोशीरधान्यकैः ॥

क्वाथतृतीयकं हन्ति शर्करामधुयोजितः॥६॥

A decoction of Mahausadha, Amṛta, Musta, Candana, Uśīra, and Dhānyakam, administered with the addition of sugar and honey, cures tertian ague.

अपामार्गजटाकट्यां लोहितैः सप्तन्तुभिः॥

बद्ध्वा वारे रवेनूनं ज्वरं हन्ति तृतीयकम्॥७॥

Clusters of Apārmārga flowers tied with seven strings of red thread round the waist of a patient on a Sunday, cures tertian ague (Tṛtiyakam).

गङ्गाया उत्तरे कूले अपुत्रस्तापसो मृतः॥

तस्मैतिलोदकं दद्यान्मुञ्चत्यैकाहिको ज्वरः॥८॥

A recitation of the Mantra, "a sonless ascetic died on the north bank of the Ganges, I offer libations of water with sesame seeds unto him," proves curative in Aikāhika form of intermitent fever.

गूडूच्याः क्वाथकल्काभ्यां विफलावासकस्य च॥

मूद्रीकाया बलायाश्च सिद्धा स्नेहाज्वरिच्छदः॥९॥

A Ghṛtam properly cooked with the expressed juice and paste of Guḍūci, Triphalā, Vṛṣa, Mṛdvikā and Valā acts as a good febrifuge. . x:11

धात्रीशिवाकणावह्निक्वाथः सर्वज्वरान्तकः॥

ज्वरातिसारहरणसमौषधं प्रवदाम्यथ॥१०॥

Similarly, a decoction of Dhātrī, Śivā, Kaṇā and Vanhi cures all forms of fever. Now hear me discourse on the drug-compounds, which prove remedial to Jvaratisāra (fever with dysentery).

पृश्निपर्णीबलाबिल्वनागरोत्पलधान्यकैः ॥

पाठेन्द्रयवभूनिम्बमुस्तपर्पटकैः शृताः॥

जयन्त्याममतीसारं सञ्चरं समहौषधाः॥११॥

A decoction of Pṛṣṇī-parṇī, Valā, Vilva,

Nāgaram, Utpalam, Dhānyakam, Pāthā, Indrayava, Bhūnimba, Musta, Parpata and Mahauṣ adham cures fever with mucous dysentery.

नागरातिविषामुस्तभूनिम्बामृतवत्सकैः ॥

सर्वज्वरहरः क्वाथः सर्वातीसारनाशनः॥१२॥

A decoction of Nāgaram Ativiṣā, Musta, Bhūnimva, and Vatsaka proves curative in all forms of fever and dysentery.

मुस्तकपर्पटकदिव्यशृङ्गवेरशृतं पयः॥

शालपर्णी पृश्निपर्णी बृहती कण्टकारिका॥१३॥

बलाश्वदंष्ट्राबिल्वादि पाठानागरधान्यकम्॥

एतदाहारसंयोगे हितं सर्वातिसारिणाम्॥१४॥

Water boiled and cooked with Musta, Parpaṭaka, Udīcyā, and Śṛṅgavera, and subsequently cooled down, may be advantageously give as a drink in all forms of dysentery. Similarly, Śālaparṇī, Pṛṣṇīparṇī, the two kinds of Vṛhati, Kaṇṭakārikā, Valā, Śvadaṇṣṭrā, Bilva, Pāthā, Nāgara, and Dhānyakam may be administered with diet in all forms of the same disease.

बिल्वचूतास्थिक्वाथश्च खण्डं मध्वतिसारनुत्॥

अतिसारे हिता तद्वत्कुटजत्वक्कणायुता॥१५॥

Bela fruits or the inner pulps of mango-stones, taken with treacle or honey, or Kutaja bark taken with Kaṇā proves beneficial in dysentery.

वत्सकातिविषाविश्वकणाकन्दकषायकः॥

प्रयुक्तश्चामशूलाढ्ये ह्यतीसारे सशोणिते॥१६॥

A decoction of Vatsaka, Ativisa, Vilva, Kaṇā and Kṣāyaka cures dysentery with bloody mucous stool, attended with an extreme griping pain.

चिकित्साथ ग्रहण्यास्तु ग्रहणी चाग्रिनाशिनी॥

चित्रकाक्वाथकल्काभ्यां ग्रहणीघ्नं शृतं हविः॥

गुल्मशोथोदरप्लीहशूलार्शोघ्नं प्रदीपनम्॥१७॥

Now hear me discourse on the therapeutics of Grahīṇī (lienteric diarrhoea) Grahīṇī results from the impairment of the digestive faculty. A medicated Ghṛtam cooked with the paste and decoction of Citrakam is appetising, and proves curative in intestinal glands, oedema,

ascites, splenic enlargement, colic and haemorrhoids.

सौवर्चलं सैन्धवञ्च विडंगौद्धिदमेव च॥

सामुद्रेण समं पञ्चलवणान्यत्र योजयेत्॥१८॥

The five kinds of salt such as the Sauvarcala, Saindhavam, Viḍaṅga, Audbhidam, and Sāmudram should be added to the foregoing medicine.

भेषजं शास्वक्षारान्यास्त्रिधा वै चार्शसां हरम्॥

विद्धि तच्चार्षोसोर्जंतु यद्धि तक्रं नवोद्धतम्॥१९॥

Medicines, surgical operations, and potential and actual cauteries are the four remedies to be resorted to for the purposes of curing piles. Newly made Takram (a kind of whey) proves remedial to piles.

गुडूचीं पिप्पलीयुक्तमभयां घृतभजिताम्॥

त्रिवृदर्शोविनाशार्थं भक्षयेदम्ललोणिकाम्॥२०॥

Pippali taken with treacle, Haritakīs fried with clarified butter, or Trivṛt with acid Loṇikā may be used with advantage in piles.

तिलेक्षुरससंयोगश्चार्शःकुष्ठविनाशनः॥

पञ्चकोलं समरिचं सत्र्युषणमथाग्निकृत्॥२१॥

A compound of sugar-cane juice and sesame proves beneficial in piles and cutaneous affections. A decoction of the Mcakola group of drugs with Marica and Tryuṣaṇam improves the digestive faculty.

हरीतकी भष्यमाणा नागरेण गुडेन वा॥

सैन्धवोपहिता वापि सातत्येनाग्निदीपनी॥२२॥

Haritakis, taken with Nagaram, treacle or rocksalt, are extremely appetising and stomachic.

फलत्रिकामृतावासातिक्ताभूनिम्बनिम्बजः॥

क्वाथः क्षौद्रयुतोह्न्यात्पाण्डुरोगं सकामलम्॥२३॥

A decoction of Triphalā, Amṛtā, Vasa, Tikta, Bhūnimba, and Nimbaja taken with honey cures Jaundice and Chlorosis.

त्रिवृच्च त्रिफला श्यामा पिप्पली शर्करा मधु॥

मोदकः सन्निपातान्तो रक्तपित्तज्वरापहः॥२४॥

A confection prepared with Trivṛt, Triphalā, Śyāmā, Pippalī, sugar and honey cures haemoptysis and Sānnipātika forms of fever.

वासायां विद्यमानायामाशायां जीवितस्य च॥
 रक्तपित्ती क्षयी कासी किमर्थमवसीदति॥ २५॥
 आटरूषकमृद्वीकापथ्याक्वाथः सशर्करः॥
 क्षौद्राढ्यं कासनिःश्वासरक्तपित्तनिबर्हणः॥ २६॥

As long as there exists a Vāsā plant in this word, why should a haemoptisis, bronchitis, cough or pthisis patient despair of his life. A decoction of Āṭarūśaka, Mṛdvīkā, and Pathyā taken with sugar and honey proves remedial to cough, bronchitis, and haemoptisis.

वासारसः खण्डमधुयतः पीतोऽथ रक्तजित्॥
 सल्लकीबदरीजम्बुप्रियालाम्राजुनं धवः॥
 पीतं क्षीरञ्च मध्वाढ्यं पृथक्छोणितवारणम्॥ २७॥

The expressed juice of Vasa, taken with sugar and honey arrests haemorrhage. The expressed juice of Sallakī, Vadārī, Jambū, Priyāla, Āmra, Arjunam, and Dhava, severally taken with honey and alkali, excises a styptic virtue.

समूलफलपत्राया निर्गुण्ड्याः स्वरसैर्घृतम्॥
 सिद्धं पीत्वा क्षयक्षीणी निर्व्याधिर्भाति देववत्॥ २८॥

A patient suffering from ulcerative endocarditis, by taking a Ghṛtam, cooked and medicated with the expressed juice of the bark and leaves of Nirguṇḍī, gets rid of the disease and acquires a godly health.

हरीतकी कणा शुण्ठी मरिचं गुडसंयुतम्॥
 कासघ्नो मोदकः प्रोक्तस्तृष्णारोचकनाशनः॥ २९॥

A confection made of Harītakī, Kaṇā, hunt hi, Marīca and treacle, removes cough, thirst and a distaste for food.

कण्टकारिगुडूचीभ्यां पृथक्त्रिशत्यले रसे॥
 प्रस्थं सिद्धं घृतं स्याच्च कासनद्विहिदापनम्॥ ३०॥

A Prastha measure of Ghṛtam cooked with a thirty Pala weight each of the expressed juice of Kaṇṭakārī and Guḍūcī cures cough and improves the digestives faculty.

कृष्णा धात्री शिता शुण्ठी हिक्काष्णी मधुसंयुता॥
 हिक्काश्वासी पिबेद्भाङ्गी सविश्वामुष्णवारिणा॥ ३१॥

A decoction of Kṛṣṇā, Dhātrī, Sid and Śuṇṭhi, taken with honey, cures hic-cough, whereas a patient suffering from asthma should

take Bhārgī and Viva through the medium of warm water.

तैलाक्तं स्वरभेदे वा खादिरं धारयेन्मुखे॥
 पथ्यां पिप्पलिकायुक्तां संयुक्तां नागरेण वा॥ ३२॥

A person suffering from hoarseness, should keep catechu soaked in oil or powdered Pippalī and Pathyā, or Pathyā and Nāgaram in his mouth.

विडङ्गत्रिफलाचूर्णं छर्दिहन्मधुना सह॥
 आम्रजम्बूकषायं वा पिबेन्माक्षिकसंयुतम्॥ ३३॥

A powdered compound of Viḍaṅga, Triphala and Viśvā taken with honey arrests vomiting, or a decoction of Amra or Jambū may be taken with Maksikam for that end.

छर्दिं सर्वां प्रणुदति तृष्णाञ्चैवापकर्षति॥
 त्रिफला भ्रमूच्छाहृत्पीता सा मधुनापि वा॥ ३४॥

The last named compound allays thirst and arrests vomiting, Triphala taken with honey or milk conquers vertigo, epileptic fits, etc.

पञ्चगव्यं हितं पानादपस्मारग्रहादिनुत्॥
 कूष्माण्डकरसो वाज्यं सयष्टिकं तदर्थकृत्॥ ३५॥

Potions of Pañcagavyam are remedial to hysteria and diseases due to the influences of malignant planets. Ghṛtam medicated with the expressed juice of Kūṣmāṇḍa and Yasthikam possesses the same efficacy.

ब्राह्मीरसवचाकुष्ठशङ्खपुष्पीभिवे च॥
 पुराणं सेव्यमुन्मादग्रहापस्मारदघ्ननुत्॥ ३६॥

अश्वगन्धाकषाये च कल्के क्षीरे चतुर्गुणे॥
 धृतपक्वंतु वातघ्नं वृष्यं मां साय पुत्रकृत्॥ ३७॥

Old Ghṛtam medicated with the addition of Vaca, Kuṣṭham, Śaṅkhapūspī, and the expressed juice of Brāhmī cures insanity and the nervous diseases known as Grahāpsmāra. A medicinal Ghṛtam cooked with the expressed juice of Aśvagandhā and four times as much milk is constructive, aphrodisiac, and remedial to nervous diseases and sterility.

नीलीमुण्डरीकाचूर्णं मधुसर्पिःसमन्वितम्॥
 छिन्नाक्वाथं पिबेन्नन्ति वातरक्तं सुदुस्तरम्॥ ३८॥

Powders of Nīlī and Muṇḍarika taken with honey and clarified butter, as well as the

decoction of Chinna creeper proves curative in the worst type of Vataraktam. '

सगुडाः पञ्च पथ्याश्च कुष्टाशौवातसादनाः॥

गुडुचीस्वरसं कल्कं चूर्णं वा क्वाथमेव वा॥३९॥

Five Haritakīs taken with treacle cure nervous diseases and cutaneous affections; the paste, powder, or decoction of Guḍūci possesses the same efficacy.

वातरक्तान्तकं कालागुडूचीक्वाथकल्कतः॥

कुष्ठव्रणादिशमनं शृतमाच्यं सदुरधकम्॥४०॥

A medicinal Ghṛtam cooked with the expressed juice of Kāla, Guḍūci and milk cures cutaneous affections, heat in the body and diseases of the deranged Vāyu.

त्रिफलागुग्गुलुर्वातरक्तमूर्च्छापहारकः ॥

ऊरुस्तम्भविनाशाय गोमूत्रेण च गुग्गुलुः॥४१॥

Triphalā taken with Guggula cures epilepsy and Vataraktam; Guggulu taken with cow's urine conquers that form of nervous disease which is known as Urustambha.

शुण्ठीगोक्षुरकक्वाथः सामवातार्तिशूलनुत्॥

दशमूलामृतैरण्डरास्नागरदारुभिः ॥४२॥

क्वाथो हन्ति महाशोथं मरीचगुडसंयुतः॥

कासज्जो मोदकः प्रोक्तस्तृष्णारोचकनाशनः॥४३॥

कण्टकारिगुडूचीभ्यां पृथक् त्रिंशत्पले रसे॥

प्रस्थसिद्धं घृतञ्चैव कासनुद्धि दीपनः॥४४॥

कृष्णाधात्रीसिताशुण्ठीमरीचसैन्धवान्वितः॥

क्वाथ एरण्डतैलेन सामं हन्यनिलं गुरुम्॥४५॥

बला पुनर्नवैरण्डबृहतीद्वयगोक्षुरैः॥

सहिगुलवर्णं पीतं वातशूलविमर्दनम्॥४६॥

A decoction of Daśamūla, Gokṣura, Śuṇṭhi, Eraṇḍa, Rāsna and Nāgara proves curative in Rheumatism and an acting pain in the limbs. A decoction of Vala, Punarnavā, Eraṇḍa, Vrihatī, Kaṇṭakārī and Gokṣura, taken with castor oil, subdues even the most vilulent cases of nervous disorders. A solution of common salt, taken with asafoetida, proves curative in flatulent colic.

त्रिफलानिम्बयष्टीक कटुकारग्वधैः शृतम्॥

पाययेन्मधुना मिश्रं दाहशूलोपशान्तये॥४७॥

An infusion of Triphalā, Nimba, Yastika,

Katuka and Aragvadha should be given with honey for the alleviation of colic, or of a burning sensation in the body.

त्रिफलापः सयष्टीकाः परिणामार्तिनाशनाः॥

गोमूत्रशुद्धमण्डूरं त्रिफलाचूर्णसंयुतम्॥

विलिहन्मधुसर्पिर्भ्यां शूलं हन्ति त्रिदोषजम्॥४८॥

Triphalā-water taken with Yaṣṭhikam cures the type of colic known as Parīṇāma hula. A lambative made of iron-rust purified with cow's urine and Triphalāpowder, honey, and clarified butter proves curative in all types of Śūla (Gastralgia).

त्रिवृत्कृष्णाहरीतक्यो द्वित्रितुषञ्चभागिकाः॥

गुटिका गुडतुल्यास्ता विड्विबन्धगदापहाः॥४९॥

A pill consisting of two parts of Trivṛt, four parts of Kṛṣṇā, and five parts of Haritaki, taken with an equal quantity of treacle, removes constipation of the bowels.

हरीतकीयवक्षारपिप्पलीत्रिवृतस्तथा ॥

घृतैश्चूर्णमिदं पेयमुदावर्तविनाशनम्॥५०॥

A compound consisting of powdered Haritakī, Yavakṣāra, Pippall and Trivṛt taken with clarified butter proves curative in Udāvarta (tympanites with suppression of the stool and urine).

त्रिवृद्धरीतकीश्यामाः स्नुहीक्षीरेण भाविताः॥

वटिका मूत्रपीतास्ताः श्रेष्ठाश्चानाहभेदिकाः॥५१॥

Pills consisting of Trivṛt, powders of Haritakā and Śyāmā soaked with the expressed juice of Snuhī and then dried in the sun (Bhāvita), and taken with cow's urine, forms the best purgative and cures even the worst cases. of Ānāha.

त्र्युषत्रिफलाधन्यविडंगचव्यचित्रकैः ॥

कल्कीकृतैघृतं सिद्धं संस्कारं वातगुल्मनुत्॥५२॥

A medicinal Ghṛtam, prepared with a paste of Tryūṣṇam, Triphalā, Dhānya, Viḍaṅga, Cavya and Citrakam, and taken with alkali, proves curative in the Vātaja form of Gulma.

मूलं नागरमानीतं सक्षीरं हृदयार्तिनुत्॥

सौवचलं तदद्धृतं शिवानां च घृतं पिबेत्॥५३॥

Roots of Nāgavalā taken with milk, as well

as Sauvarcala salt taken with half as much of Śivā-Ghṛtam should be regarded as a potent cure for all forms of diseases of the heart.

कणापाषाणभेदैर्वा शिलाजतुकचूर्णकम्॥

तण्डुलीभिर्गुडेनापि मूत्रकृच्छ्रीति जीवति॥५४॥

A compound consisting of powdered Kaṇā, Pāsāṇabheda. Elā and Śilājatu taken with treacle and washings of rice is a potent remedy for all forms of strangury.

अमृतानागरीधात्रीवाजिगन्धात्रिकण्टकाम्॥

प्रविबेद्धातरोगार्तः सशूलो मूत्रकृच्छ्रवान्॥५५॥

A decoction of Amṛta, Nagara, Dhātrī, Vajigandha and Trikaṇṭakam may be given with advantage to patients suffering from strangury, colic, or any disease of the deranged Vāyu.

सितातुल्यो यवक्षारः सर्वकृच्छ्रनिवारणः॥

निदिग्धिकारसो वापि सक्षौद्रः कृच्छ्रनाशनः॥५६॥

Yavakṣāra (impure carbonate of potash) taken with an equal quantity of sugar is almost a specific for all forms of strangury, in which the expressed juice of Nidigedhika maybe also advantageously taken in combination with honey.

लवणं त्रिफलाकल्कैर्मूत्राघातहरं स्मृतम्॥

मूत्रे विरुद्धे कर्पूरचूर्णं लिंगे प्रवेशयेत्॥५७॥

Triphalā-paste taken with rock salt removes the suppression of urine in which disease a stick of camphor may be introduced into the urethra for inducing the flow.

क्वाथश्च शिग्रुमूलोत्थः कटूष्णोश्मानिपातनः॥

सर्वमेहहरो धात्र्या रसः क्षौद्रनिशायुतः॥

त्रिफलादारुदार्व्यष्टक्वाथः क्षौद्रेण मेहहा॥५८॥

Decoctions of Śigru-roots administered like warm lead to the disintegration and falling off of stones in the bladder, or of, urinary concretions. The expressed juice of Dhātrī and Nina taken with honey is almost a specific remedy for all forms of urinary complaints (Mehas). A decoction of Triphalā, Dāru, and Avja taken with honey proves beneficial in all types of Meha.

अस्वर्जं च व्यवायं च व्यायामाश्चिन्तनानि च॥

स्थौल्यमिच्छन् परित्यक्तं क्रमेणाभिप्रवर्द्धयेत्॥५९॥

यवश्यामाकभोजी स्यास्थौल्यकृन्मधुवारिणा॥

उष्णामनं समण्डं वा पिबन्कृशतनुर्भवेत्॥६०॥

सचव्यजीरकं व्योषा हिगुसौवर्चलामलाः॥

मधुना सक्तवः पीता मेदोघना सर्वदीपनाः॥६१॥

Wishing to be stout a person should renounce late hours, sexual congress, physical exercise, and anxiety. Food into the composition of which barley or Śyāmaka grains largely enter, as well as sweet drinks contribute to the stoutness of the body. Hot food or hot Manilas, or fried barley powder taken with honey, or compounds made of Cavya, Rraka, Vyośa, Hīngu, Sauvarcala salt and Amala are anti-corpulent in their effects.

चतुर्गुणे जले मूत्रे द्विगुणे चित्रकाणि च॥

कल्कैः सिद्धं घृतं प्रस्थं सक्षीरं जठरी पिबेत्॥६२॥

A medicinal Ghṛtam duly cooked with four times as much water, twice as much Citrakam and Utpalam, and cow's urine should be internally administered to an Ascites patient.

क्रमवृद्ध्या दशाहानि दश पैप्पलिकं दिनम्॥

वर्द्धयेत्यसा सार्द्धं तथैवापानयेत्पुनः॥६३॥

Ten Haritakis, successively increased, each day, and taken for ten days with milk, prove curative in Ascites.

क्षीरषष्टिकभोजी स्यादेवं कृष्णसहस्रकम्॥

बृंहणं मुदगमायुष्यं प्लीहोदगविनाशनम्॥६४॥

Use of such a thousand Haritakis while living on milk, Yaṣṭhikā, or rice diet prove curative in dropsy due to splenic enlargement. They are extremely constructive and life prolonging in their efficacy.

पुनर्नवाक्वाथकल्कैः सिद्धं शोथहरं घृतम्॥

गवा मत्रेण संसेव्यं पिप्पली वा पयोऽज्विताः॥

गुडन वाभयां तुल्यां विश्वं वा शोथरोगिणः॥६५॥

A medicinal Ghṛtam cooked with the admixture of the expressed juice of Punarnavā should be regarded as a potent cure for oedema and anasarca.

तैलमेरुण्डजं पीत्वा बलासिद्धं पयोऽन्वितम्॥

आध्मानशूलोपचितामन्त्रवृद्धिं जयेन्नरः॥६६॥

An oedema or anasarca-patient should do well to take Pippali through the vehicle of milk or cow's urine; or Abhyayā and treacle.

भ्रष्टोरुचकतैलेन कल्कः पथ्यासमुद्भवः॥

कृष्णसैन्धवसंयुक्तो बद्धिरोगहरः परः॥६७॥

Castor oil, taken with a decoction of Valā cures hernia, attended with distension of the abdomen and an aching pain. Oil of black Uravaka cooked with the paste of Pathyā and taken with Kṛṣṇā and rock salt proves efficacious in Vṛddhi Roga.

निर्गुण्डीमूलनस्येन गण्डमाला विनश्यति॥

स्नुहीगण्डीरिकास्वेदो नाशयेदर्बुदानि च॥६८॥

The expressed juice of Nirguṇḍī roots used as an errhine cures Scrofula; fomentations with decoctions of Snuhī and Gambhīrikā leads to the resolution of tumours.

हस्तिकर्णपलाशस्य गलगण्डं तु लेपतः॥

धतूरेण्डनिर्गुण्डीवर्षाभूशियुसर्षपैः ॥६९॥

प्रलेपः श्लीपदं हन्ति चिरोत्थमतिदारुणम्॥

शोभाञ्जनपकसिन्धुत्थहिङ्गं विद्रधिनाशनम्॥७०॥

Plasters of pasted Hasti-Karṇa and Palāśa prove curative in scrofula; plasters composed of Dhatūśra, Eranda, Nirguṇḍī, Varśābhu, Śigru and Sarsapa pasted together are known to cure cases of long-standing Elephantiasis. Plasters of Hiṅgu, Śobhāñjana and Sindhuttha cure Vidradhis (abscesses).

शरपुङ्खामधुयुता यात्सर्स्वस्त्रणरोपणी॥

निम्बपत्रस्य वा लेपः श्वयशुव्रणरोपणः॥७१॥

Plasters of Śarpunkha made with honey bring about the healing of an ulcer; plasters of Nimba leaves its asepsion.

त्रिफला खदिरौ दार्वी त्र्यगोधो व्रणशोधनः॥

सद्यः क्षतं व्रणं वैद्यः सशूलं परिषेचयेत्॥७२॥

A wise physician should employ a decoction of Triphalā, Khadira, Dārvī, and Nyagrodha for

washing all cuts, ulcers or Sadya Vraṇas attended with an aching pain.

यष्टमधुकयुक्तेन किञ्चिदुष्णेन सर्पिषा॥

बुद्धागन्तुव्रणान्वैद्यो घृतक्षौद्रसमन्विताम्॥७३॥

Plasters of Yaṣṭhimadhu mixed with warm clarified butter would prove efficacious in all forms of traumatic ulcers.

शीतां क्रियां प्रयुञ्जीत पित्तरक्तोष्मनाशिनीम्॥

क्वाथो वंशत्वगेरण्डश्च दंष्ट्राविनादकृतः॥७४॥

सहिङ्गुसैन्धवः पीतः कोष्ठस्थं स्त्रावयेदसुक॥

यवकोलकुलत्थानां निःस्नेहेन रसेन वा॥७५॥

In all traumatic ulcers (cuts, wounds, etc.) cooling measures should be at once resorted to for alleviating the heat of the enraged blood and deranged Pittam of the locality, for which purpose the part may be washed with a decoction of Bamboobark, Eraṇḍa and Śvadanṣṭrā, mixed with honey; a solution of Hiṅgu with rock salt, or a decoction of Nava, Kola, and Kulatha pulse without the addition of Ghr̥ttam, internally administered, lets out the blood incarcerated in any of the wounded Koṣṭas (chambers) or viscera of the body.

भुञ्जीतान्नं यवाग्वा वा पिबेत्सैन्धवसंयुतम्॥

करञ्जारिष्टनिर्गुण्डीरसो हन्याद्व्रणक्रिमीन्॥७६॥

Ariṣṭa (medicated wine) of Karañja, or the expressed juice of Nirguṇḍī proves curative in ulcers and worms in the intestines.

त्रिफलाचूर्णसंयुक्तो गुग्गुलुर्वटकीकृतः॥

निर्यन्त्रणो विबन्धजो ब्रण धनरोपणः॥७७॥

Pills made of powdered Triphalā and Guggulu remove constipation of the bowels and cure ulcers.

दूर्वास्वरससिद्धं वा तलं कम्पिल्लकेन वा॥

दार्वीत्वचश्च कल्केन प्रधानं व्रणरोपणम्॥७८॥

A medicated oil cooked with the expressed juice of Durvā grass, Kampilla, and the paste of Darvitvaca is one of the most potent healing remedies in ulcer cases.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्वरादिकित्सानिरूपणं

नाम सप्तत्युत्तरशततमोऽध्यायः॥ १७०॥

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धन्वन्तरिरुवाच

नाडीव्रणादिरोगाणां चिकित्सां शृणु सुश्रुता॥

नाडीं शस्त्रेण संपाट्य नाडीनां व्रणवत्क्रिया॥१॥

Dhanvantari said :—Now hear me, O Suśruta, discourse on the nature of the medical treatment to be adopted in cases of sinus. Sinuses should be first opened with the knife, after which remedial measures mentioned in connection with ulcers should be employed.

गुगुलुत्रिफलाव्योषैः समांशैराज्ययोजितैः॥

नाडीदुष्टव्रणं शूलं भगन्दरमथो जयेत्॥२॥

A medicated Ghṛtam cooked with the admixture of Guggula, Triphalā, Vyoṣa and Mānsa cures sinus, fistula in ano, bad or malignant sores, as well as coil.

निर्गुण्डीरसतस्तैलं नाडीदुष्टव्रणापहम्॥

हितं पामामयानां त पानाभ्यञ्जनावनैः॥३॥

A medicated oil cooked with the admixture of the expressed juice of Nirgundī cures sinuses, and malignant ulcers; used both internally and externally this oil proves efficacious in Pima.

गुग्गुत्रिफलाकृष्णात्रिपञ्चैकांशयोजिता॥

घुटि (गुडि) का शोथगुल्माशोभगन्दरवातां हिता॥४॥

Pills consisting of three parts of Guggulu, five parts of Triphalā, and one part of Kṛṣṇā prove curative in oedema, intestinal glands, haemorrhoids and fistula in ano.

ध्वजमध्ये शिरावधे विशुद्धिरुपदंशके॥

पाको रक्ष्यः प्रयत्नेन शि श्नक्षयकरो हि सः॥५॥

In cutting of the vein of the penis, as well as in syphilis, suppuration of the sore is to be primarily guarded against in as much as suppuration in these cases may ultimately lead to the sloughing off of the organ.

पटोलनिम्बत्रिफलागुडूचीक्वाथमापिबेत्॥

सगुगुलुं सखदिरमुपदंशो विनश्यति॥६॥

A decoction of Guḍūcī, Maraca, Nimba and Paṭola leaves may be advantageously given with catechu and dellilium in Syphilis.

दहेत्कटाहे त्रिफलां सामसी (घी) मधसंयुताम्॥

उपदंशे प्रलेपोऽय सद्योरोपयते व्रणम्॥७॥

Burn down Triphalā to ashes in an iron pan, charred Triphalā applied with honey to syphilitic sores brings about their healing almost that very day.

त्रिफलानिम्बकरञ्जखदिरादिभिः ॥

कल्कैः क्वाथैर्घृतं पक्वमुपदंशहरं परम्॥८॥

A medicated Ghṛtam cooked with the admixture of a decoction or paste of Triphalā, Nimba, Bhūnimba, Karaṇa, and Khadira proves curative in syphilis and in diseases of syphilitic origin.

आदौ भग्नं विदित्वा तु सेचयेच्छीतलांबुना॥

पक्वेनालेपनं कार्यं बन्धनं च कुशान्वितम्॥९॥

In a case of fracture of the bone, the seat of the fracture should be first ascertained, which should be first washed with cold water then plastered with mire and bound with blades of Kuśā grass.

माषं मांसं तथा सर्पिः क्षीरं यूषः सतीजलः॥

बृंहणं चात्रपानं स्यात्प्रदेयं भग्नरोगिणे॥१०॥

Milk, clarified butter meat-essence, meat-soap of sesame seeds should form the diet of a fracturepatient.

रसोनमधुनासाज्यसिताकल्कं समश्नुता॥

छिन्नभिन्नच्युतास्थीनां सन्धानमचिराद्भवेत्॥११॥

A patient suffering from the dislocation, fracture, or crushing of any bone would do well to live on a regimen of garlic and fried paddy, mixed with honey and sugar.

अश्वत्थत्रिफलाव्योषाः सवरभिः समीकृतैः॥

तुल्यो गुग्गुलुना योज्यो भग्नसन्धिप्रसाध (कृत्) कः॥१२॥

Take equal parts of Aśvattha, Triphala and Vyoṣa, and Guggulu equal to their combined weight, and mix. This compound has the virtue of setting broken bones.

सर्वकुष्ठेषु वमनं रेचनं रक्तमोक्षणम्॥

वचावासापदोलानां निम्बस्य कलिनीत्वचः॥१३॥

Bleeding, and use of emetics and purgatives are recommended in all forms of cutaneous affections. A decoction of Vaca, Vasa, Patola, and Nimba, or Phalinibārka taken with honey,

subdues the deranged Vāyu, and is a good constructive remedy.

कषायो मधुना पीतो वातहन्मदनान्वितः॥

विरचनं प्रयोक्तव्यं त्रिवृत्कर्णफलत्रिकैः॥१४॥

Purgings should be induced with the administration of a compound of Trivrt, Danti and Triphalā.

मनःशिलामरीचैस्तु तैलं कुष्ठविनाशनम्॥

सर्वकुष्ठे विलेपोऽयं शिवापञ्चगुडौदनम्॥१५॥

A medicated oil cooked with, the admixture of realgar and black pepper proves efficacious in all forms of cutaneous affections, and plasters composed of these two drugs may be used in all forms of Kuṣṭha (skin disease) with advantage in which the patient should take every day five Myrobalans in combination with treacle.

करंजैलगजैः कुष्ठं गोमूत्रेण प्रलेपतः॥

करवीरोद्वर्तनं च तैलाक्तस्य च कुष्ठहृत्॥१६॥

Plasters composed of Karanja, Tagara, and Kuṣṭham pasted together with cow's urine, and rubbing of the affected part with Karavīra after anointing it, prove curative in cutaneous affections.

हरिद्रा मलयं रास्ना गुड्येडगजस्तथा॥

आरग्वधः करञ्जश्च लेपः कुष्ठहरः परः॥१७॥

मनःशिलाविडङ्गानि वागजी सर्षपास्तथा॥

करञ्जैर्मूत्रपिष्टोऽयं लेपः कुष्ठहरोऽर्कवत्॥१८॥

Similarly, plasters composed of Haridrā, Malaym, Rāsna, Guḍūcī, Tagara, Aragbadha and Karanja, or of realgar, Vidanga, Vāguji, Karaja and Sarṣapa, pasted together with cow's urine, destroys cutaneous affections as the sun destroys darkness.

विडंगैडवचा कुष्ठनिशसिन्धूतसर्षपैः॥

मूत्राम्लपिष्टो लेपोऽयं द्रूकुष्ठविनाशनः॥१९॥

प्रपुन्याटसुबीजानि धात्री सज्जरसः स्नुही॥

सौवीरपिष्टं दद्रूणामेतदुद्वर्तनं परम्॥२०॥

A plaster composed of Viḍaṅga, Airagaja, Kuṣṭha, Niśā and Sindhuttha pasted together with cow's urine cures Ring-worm. Plasters composed of Prapunnāṭ-seeds, Dhātrī, Sarjirasa

and Sunhl pasted together with Sauvīra wine may be advantageously used in rubbing the patches in cases of Ring-worm.

आरग्वधस्य पत्राणि आरनालेने पेषयेत्॥

दद्रूकिट्टिम (भ) कुष्ठानि हन्ति सिध्मानमेव च॥२१॥

Plasters composed of Aragavadha leaves pasted with Āraṇālam proves curative in ringworms; keloid tumours, and psoriasis.

उष्णा पीता वागुजी च कुष्ठजित्क्षीरभोजनः॥

तिलाज्यत्रिफलाक्षौद्रव्योषधभल्लातशर्कराः॥

वृष्याः सप्त समा मेधयाः कष्टहाः कर्मचारिणः॥२२॥

A compound to Tilam, Triphalā, Vyośa, Bhallātaka, sugar, honey and clarified butter taken in equal parts, is highly possessed of constructive and aphrodisiac properties, which may be given with benefit to patients, suffering from any form of cutaneous affections.

विडंगत्रिफलाकृष्णाचूर्णं लीढं समाक्षिकम्॥

हन्ति कुष्ठक्रिमिमेहनाडीव्रणभगन्दरान्॥२३॥

A lambative consisting of Viḍaṅga, Triphalā, and Kṛṣṇā pounded and pasted together with honey covers urinary complaints (mehas), skin diseases, intestinal worms, sinuses, and fistula in ano within the range of its therapeutic application.

यः खादेदभयारिष्टामलकानिशाः॥

स यजेत्सर्वकुष्ठनिमासादूर्ध्वं न संशयः॥२४॥

He who takes Abhayāriṣṭam (urine of Myrobalan), or Amalaka and Niśā for a month, is sure to get rid of all kinds of skin diseases. Burn to ashes the sprouts of Amra and Khadira trees in an iron pot.

दह्यमानायुतः कुम्भे मूलके खदिराङ्कुरः॥

साक्षधात्रीरसः क्षौद्रो हन्यात्कुष्ठं रसायनम्॥२५॥

Ashes thus prepared together with powders of Akṣa, taken through the medium of honey and the expressed juice of Dhātrī, proves curative in all forms of cutaneous affections. This medicine is also possessed of a good rejuvenating efficacy.

धात्रीखदिरयोः क्वाथं पीत्वा वागजिसंयुतम्॥

शङ्खेन्दुधवलं शिवत्रं हन्ति तूर्णं नसंशयः॥२६॥

A decoction of Dhātṛī and Khadira taken with Valgujā speedily cures even the most obstinate type of leucoderma.

पीत्वा भल्लात्कं तैलं मासाद्व्याधिं जयेन्नरः॥

सेवितं खादिरं वारि पानाद्यैः कुष्ठजिद्धवेत्॥ २७॥

Oil of Bhallātaka taken for a month cures all forms of leprosy; solution of catechu taken every day with food or drink cures all forms of skindiseases.

भावितं मलपूक्वाथैः सोमराजीफलं बहु॥

कर्षं भक्षेदलवणो हृक्षफलशृतं पिबेत्॥ २८॥

हन्ति श्वित्रम साध्यं च लेपे योज्यापराजिता॥

वासा शुद्धा च त्रिफला पटोलं च करञ्जकम्॥ २९॥

निम्बाशनं कृष्णवेत्रं क्वाथकल्केन यद्धृतम्॥

वज्रकं तद्धवेत्कुष्ठं शतवर्षाणि जीवति॥ ३०॥

A medicated Ghṛtam cooked with a decoction and paste of VW, Guḍūcī, Triphalā, Patolam, Karañjakam, Nimba, Asanam, and Kṛṣṇa Vetaram proves curative in all forms of skin diseases, and enables its users to live up to a hundred years. This Ghṛtam is called Vajrakam Ghṛtam.

स्वरसेन च दूर्वायाः पचेत्तैलं चतुर्गुणम्॥

कच्छूर्विचर्चिका पामा अभ्यङ्गादेव नश्यति॥ ३१॥

Take the expressed juice of Dūrvā grass and four times as much oil, cook it in the usual officinal method; external applications of this oil cures itches, Pāmā. etc.

द्रुमत्वर्गकुष्ठानि लवणानि च मूत्रकम्॥

गम्भारिकाचित्रकैस्तैस्तैलं कुष्ठन्नणादिनुत्॥ ३२॥

(अथाम्लपित्तचिकित्सा) धात्रीनिम्बफलं

तद्द्रोमूत्रेण च चित्रकम्॥

वासामृतापर्पटिकानिम्बभूनिम्बमाकैः (वैः)॥

त्रिफलाकुलत्थैः क्वाथः सक्षौद्रशाम्लपित्तहा॥ ३३॥

An oil duly cooked and prepared in combination with Druma-bark, Tvak, Trka, Kuṇṭ ham, rock salt, Gambīrikā, and cow's urine proves curative in ulcers and skin diseases. A decoction composed of Vāsā, Amṛta, Parpatakam, Nimba, Bhonimba, Markara, Triphalā, and Kulattha pulse, taken with honey, cures Amlapittam (acidity).

फलत्रिकं पटोलं च तिक्तक्वाथः सितायुतः॥

पीतो यष्टीमधुयुतो ज्वरच्छर्द्यम्लपित्तजित्॥ ३४॥

A decoction to Triphalā, Paṭolam, and Tikta, taken with sugar and Yaṣṭimadhu cures fever, vomiting and acidity.

वासाघृत तिक्तघृतं पिप्पलीघृतमेव च॥

अम्लपित्ते प्रयोक्तव्यं गुडकूष्माडकं तथा॥ ३५॥

Visa-Ghṛtam, Tikta-Ghṛtam, Pippali-Ghṛtam and Guḍa-Kūṣmāṇḍam should be employed in Amlapittam.

पिप्पली मधुसंयुक्ता अम्लपित्तविनाशिनी॥

श्लेष्माग्निमान्द्यनुत्पथ्यापिप्पलीगुडमोदकः ॥ ३६॥

Pippalī taken with honey cures acidity a confection made of Pathyā, and treacle conquers impaired digestion and disases of the deranged Kapham.

पिष्ट्वाजार्जीं सधन्याकां घृतप्रस्थं विपाचयेत्॥

कफपित्तारुचिहरं मन्दानलवमिं हरेत्॥ ३७॥

Cook a Ghṛtam in the usual way with a paste of Ajālī, and and Dhānyakam, This Ghṛtam cures impute digestion with a non-relish for food, as well as vomiting and diseases of the deranged Pittam and Kapham.

॥ इत्यम्लपित्तचिकित्सा॥

पिप्पल्यमृतभूनिम्बवासकारिष्टपर्षटैः ॥

खदिरारिष्टकैः क्वाथो विस्फोटार्तिज्वरापहः॥ ३८॥

त्रिफलारससंयुक्तं सर्पिस्त्रिवृतया सह॥

प्रयोक्तव्यं विरेकार्थं वीसर्पज्वरशान्तये॥ ३९॥

A decoction of Pippalī, Amṛta, Bhūnimba, Vāsaka, Arista. Parpata and Khadira proves curative in carbuncles with fever. Clarified butter in admixture with the expressed juice (Rasa) of Triphalā and Trivṛt should be given as a purgative in Erysipelas with fever.

खादिरात्रिफलारिष्टपटोलामृतवासकैः ॥

क्वाथोऽष्टकाख्यो जयति रोमांतिकमसूरिकाम्॥ ४०॥

A decoction of Khadira, Triphalā Ariṣṭa, Patolam, Amṛta, and Vāsaka, proves curative in measles and small pox.

कुष्ठवीसर्पेविस्फोटकण्ड्वदीनां विघातकः॥

लशुनानांतु चूर्णस्य घर्षो मशकनाशनः॥ ४१॥

Dusting of the affected part with garlic-powder proves beneficial in carbuncles, Erysipelas, itches, Maśaka and other cutaneous affections.

चर्मकीलं जरुमणिं मशकांस्त्रिकालकान्॥

उत्कृत्य शस्त्रेण दहेत्क्षारग्निभ्यामशेषतः॥४२॥

In Carmakīlas. Jarumaṇis, Maśaka (described before) the affected part should be first scarified and then cauterised with fire or alkali.

पटोलनीलीलेपः स्याज्जाल (ज्वाला) गर्दभरोगनुत्॥

गुञ्जाफलैः शृतं तलं भृङ्गराजरसेन तु॥

कण्ठ (ण्डु) दारुणकृत्कुष्ठवातव्याधिविनाशनम्॥४३॥

Plasters composed of Nīlī, and Paṭola leaves cures Pāshana-Gardhava (parotitis) oil cooked with Gūñjā berries and the expressed juice of Bhr̥ṅgarāja cures the from of cutaneous affection known as Kapāla Kuṣṭham.

अर्कास्थिमज्जात्रिफलानालीछा भृङ्गराजकम्॥

जीर्णे पक्वे लौहचूर्णं काञ्चिकं कृष्णकेशकृत्॥४४॥

A compound consisting of the inner pulps of mango stones, Triphalā, Nīla, Bhr̥ṅgarāja, Kaṇḍupāka and iron dust mixed with Kāñjika imparts a black gloss to grey hair.

क्षीगत्सर्करसादिद्विप्रस्थो मधुकात्पले॥

तैलस्य कुडवं पक्वं तनस्यं पलितापहम्॥४५॥

Cook a Kuḍava measure of oil with two Prastha measures of the expressed juice of Paṇa leaves, milk, 19 and Arka. The oil thus prepared removes the greyness of hairs even of old men.

मुखरोगे तु त्रिफलागण्डूषपरिधारणम्॥

गृहधूम यवक्षान्याठाव्योपरसाञ्जनम्॥४६॥

Gargles of Triphalā-decoction, or of one consisting of chamber soot, nitrate of potash, Pāthā, Byośa, and Rasāñjanam should be held in the mouth in stomatitis and affections of the mouth.

तेजोदं त्रिफलालोघं चित्रकं चेति चूर्णितम्॥

सक्षौद्रं धारयेद्वक्त्रे ग्रीवादन्तास्यरोगनुत्॥४७॥

पटोल निम्बम्बाग्रमालतीनवपल्लवाः॥

पञ्चपल्लवकः श्रेष्ठः कषायो मुखधावने॥४८॥

Honey saturated with powders of Lodhra, Triphalā, and Citrakam, held in the mouth, cures diseases of the throat and the teeth. Gargles consisting of a decoction of the five astringent leaves viz., Leaves of Patola, Nimba, Jāmvīra, Amra, and Mālati, should be regarded as the best in diseases of the mouth.

लाशुनाद्रकशिग्रूणां पारुल्यां मूलकस्य च॥

रुदन्त्याश्च रसः श्रेष्ठः कदुष्णः कर्णपूरणे॥४९॥

The expressed juice of Lacuna, Ardrakam, Śigru, Pārula, Mūlakam or Kadali, administered luke warm, forms the best ear-drop in Otagia.

तीव्रशूलोत्तरे कर्णे सशब्दे क्लेदवाहिनी ॥

बस्तमूत्रं क्षिपेत्कोष्ठा सैन्धवेनावचूर्णितम्॥५०॥

In acute Otitis, attended with noise in the ears and a shiny discharge, the expressed juice of Snuhi should be poured into the tympanum, after dusting it with powdered rocksalt.

जातीपत्ररसे तैलपक्वं पूतिककर्णजित्॥

शुण्ठीतैलं सार्षपं च कोष्ठासं स्यात्कर्णशूलनुत्॥५१॥

Oil cooled with the expressed juice of Jātipatram, as well as Śuṇṭhi-oil, or warm mustard oil proves most efficacious in relieving earache.

पञ्चमूली शृतं क्षीरं स्याच्चित्रकहरीतकी॥

सर्पिर्गुडः षडंगश्च यूषः पीनसशान्तये॥५२॥

Milk cooked in combination with the drugs of the Pañcamūla group, as well as a compound of Citraka, Haritakī, and treacle, or a Saḍaṅga soup (yusa) proves curative in cases of catarrh.

अक्षिकृक्षिभवा रोगाः प्रतिश्यायव्रणज्वराः॥

पञ्चैते पञ्चरात्रेण प्रशमं यान्ति लघनात्॥५३॥

By taking a light diet (lit. fasting) for five days in succession a man can get rid of the disorders of digestion, catarrh, fever, ulcer and inflammatory diseases of the eyes.

धात्रीरसानां च दृशः कोपं हरति पूरणात्॥

सक्षौद्रः सैन्धवो वापि शिग्रुदावीरसाञ्जनम्॥५४॥

Drops of the expressed juice of Dhātrī, poured into the eyes, allay the local inflammation, and the same result may be obtained

and excessive sleep during the rains should be avoided.

पथ्यानि शालयो मुद्गा वर्षाम्भः क्वथितं पयः॥
निम्बातसीकुसुम्भानां शिगुसर्षपयोस्तथा॥ ३३॥
ज्योतिष्मिमूलकानां तैलानि च हरन्ति हि॥
कृमिकुष्ठप्रमेहांश्च वात श्लेष्मिशिरोरुजः॥ ३४॥

Sālī rice, Mudga pulse, rain water and boiled water are always wholesome. Oil expressed otu of Nimba, Atasī, Kusumbha, or Śigru seeds, as well as mustard oil, and Jyotiṣmati oil prove efficacious in cases of intestinal worms, cutaneous affections, urinary and kidney complants and the type of Cephalagia due to the action of the deranged Vāyu and Kapham.

दाडिमामलकीकोलकरमर्दपिवालकम्॥
जम्बीरं नागरंगं च आग्रातककपिन्यकम्॥ ३५॥
पित्तलान्यनिलघ्नानि कफोत्क्लेशकराणि च॥
जलं जीमूतकेक्ष्वाकुकुटजाकृतबन्धनम्॥ ३६॥
धामार्गवश्च संयोज्यः सर्वथा वमनेष्वमी॥
पूर्वाह्णे वमनायैते मदनेन्द्रयवौ वचा॥ ३७॥

Dāḍima, Āmalaki, Kola, Karmarda, Piyalakam, Jambīra, Nagaram, Amratakam, and Kapittham generate the Pittam, destroy the Vāyu and produce diseases, which are caused through the agency of the deranged Kapham. Kāla Jimūta, Ikṣvāku, Kutaja, Krtabadhanam, and Dhāmārgava combinedly form one of the most potent of emetic compounds, and should be always used for the purpose of inducing vomiting. A compound consisting of Vaca, Indrayava and Madana may be used for emetic purposes in the morning.

मृदुकोष्ठश्च पित्तेनखरो वातकफाश्रयात्॥
मध्यमः समदोषे न्यात्रिवृत्तिते विरेचनम्॥ ३८॥

Easy (loose) motions of the bowels should be attributed to the action of the (deranged) Pittam, normal motions of the bowels indicate a state of normal equilibrium among the fundamental principles of the organism, while constipation of the bowels is brought about through the agency of the deranged Vāyu and

Kapham. In cases, which indicate the predominance of the deranged Pittam, purgings should be induced with the help of Trivrt.

शर्करामधुसंयुक्तं सैन्धवं नागरं त्रिवृत्॥
हरीतकीविडगानि गोमूत्रेण विरेचनम्॥ ३९॥

A compound consisting to Trivrt, Nagaram, and rock salt pounded together and taken with sugar and honey, or that composed of Haritakī and Viḍaṅga pounded together and administered through the vehicle of cow's urine acts as a purgative.

एरण्डतैलं त्रिफलाक्वाथश्च द्विगुणस्तथा॥
वातोत्त्वणेषु दोषेषु भोजायित्वाथ वामयेत्॥ ४०॥

Eraṇḍa oil in combination with a decoction of Triphala, twice as much as the former, acts as a good purgative. In diseases indicating an extreme predominance of the deranged Vāyu, the patient should be first fed and then caused to belch out the ingested food.

वंशादिनेत्रं कुर्वीत पङ्चदशगुलम्॥
कर्कन्धुफलवच्छिद्रं वस्तिरुत्तानशायिने॥ ४१॥

Hollow bamboo, stems, to the lengths of six, eight, and twelve fingers respectively, and with apertures to the girth of a Karkaṇḍu fruit, should be cut out and used for the purpose of applying enematas; the patient to be thus treated should be laid on his back during the application.

निरूहदानेऽपि विधिरयमेवमुदीरितः॥
अर्द्धत्रिषट्पले मात्रा लघुमधयोत्तमः क्रमात्॥ ४२॥

This rule should be likewise observed in applying enematas of the Niruha class. The full, middle, and small doses of clysters (fluid to be syringed into the rectum) must not exceed six, three, and a half Pala weights respectively.

पथ्याक्षधात्र्याएकद्विर्भागा सगर्दनाः॥
शतावर्यमृताभृङ्गसिन्धुवारादिभाविताः॥ ४३॥

One part of Pathyā, two parts of Akṣa, and four parts of Dhātrī pounded together and treated with the expressed juice of Śatāvārī and Bhṛṅgarāja in the manner of a Bhābanā cure all distempers of the body.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचाकाण्डे स्त्रीरोगाचिकित्सादिकथनं
नाम द्विसप्तत्युत्तरशततमोऽध्यायः॥ १७२॥

अध्यायः १७३ / Chapter 173

धन्वन्तरिरुवाच

द्रव्याणि मधुरादीनि वक्ष्ये रोगहराण्यहम्॥
शालिषष्टिकगोधूमक्षीरं घृतं रसो मधः॥१॥
मज्जा शृङ्गाकटवयवकशेर्विवारुगोक्षुरस्॥
गम्भीरी पौष्करं बीजं द्राक्षा खजूरकं वला॥२॥
नारिकलेष्वात्मगुप्ता विदारी च प्रियालकम्॥
मधूकं तालकष्पाडं मुख्योऽयं मधुरो गणः॥३॥

Dhanvantari said :—The group of drugs known as Madhurādi Gang, which are possessed of disease-killing properties, consists of Śāli, Yaṣṭhika, wheat, milk, clarified butter, honey, marrow, Śṛṅgātakam, barley corn, Erbāru, Gokṣuram, Gāmbhārī, lotus seeds, raisins, dates, Valā, cocoanut, Ātmagupā, Vidārī, Piyālakam, Madhukam, Tāla, and Kuṣmāṇḍam.

मूर्च्छादाहप्रशमनः पडिन्द्रियप्रसादनः॥
कृमिकृत्कफकृच्चैव एकोऽत्यर्थं निषेवितः॥४॥
श्वासकासाप्यमाधुर्यस्वरघातार्तुदानि च॥
गलगण्ड श्लीपदानि गुडलेपादि कारयेत्॥५॥

They alleviate epileptic fits and a burning sensation in the body, soothe the six organs, and being partaken of in exclusion of all other things, generate the Kapham, and worms in the intestines, and bring on cough, dyspnoea, with a sweet taste in the mouth, hoarseness, tumours, goitres, and elephantiasis, etc.

दाडिमामलकाग्रं च कपित्थकरमर्दकौ॥
मातुलुङ्गाप्रातकं च बदरं तिन्तिडीफलम्॥६॥
दधि तक्रं काञ्जिकं च लकुचं चाम्लवे तसम्॥
अम्लो लोणः शुण्ठीयुक्तो जारणः पाचनो रसः॥७॥

Dāḍima, Āmalakma, Āmram, Kapittha, Katmarda, Mātuluṅga, Āmrātakam, Vādaram, Tiṇṭiḍi, milk curd, whey Kāñjikam, Lakucam, Amla-Vetasam. and Amla-lona form the acid group. The last named one, taken with Śuṇṭhi, acts as a good digestant, and stomachic.

क्लेदनो वातकृद्ध्यो विदाही चानुलोमनः॥
अम्लोऽत्यर्थं सेव्यमानः कुय्याद्धै दन्तहर्षकम्॥८॥
शरीरस्य च शैथिल्यं स्वरकण्ठास्यहृद्देहत्॥
छिन्नभिन्नव्रणादीनि पाचयित्वाग्निभावितः॥९॥

These acid fruits generate the Vāyu in the system, give rise to an increased secretion of the mucous membranes of the body, take a long time to be digested, and are, possessed of considerable constructive properties. The acid taste exclusively partaken of produces tooth-edge, looseness of the limbs a burning sensation in the heart and epiastrum, and establishes suppuration in excised or incised wounds, like a living fire.

लवणानि यवक्षारसर्जिकादिश्च लावणः॥
शोधनः पाचनः क्लेदी वि श्लेष्मसर्पणादिकृत्॥१०॥
मार्दवकृत्स एकः परिषेवितः॥
गात्रकण्डूकोष्ठशोथवैवर्ण्यं जनयेद्रसः॥
रक्तवातं पित्तरक्तं पुंस्त्वेन्द्रियरुजादिकम्॥११॥
व्योषशिगूमूलकं देवदारु च कुष्ठकम्॥
लशुनं वल्गुजी फलं मुस्तागुगुलुलाङ्गली॥१२॥
कटुको दीपनः शोधी कुष्ठकण्डूकफान्तकृत्॥
स्थौल्यालस्यक्रिमिहरः शुक्रमेदोविरोधनः॥
एकोऽत्यर्थः सेव्यमानः भ्रमदाहादिकृद्भवेत्॥१३॥

The different kinds of salt, Yavakṣāra (nitrate of potash) and barilla etc., form the saline group, which acts as a laxative, liquefacient and digestant agent, and gives rise to increased mucous secretion, and its potency readily expands through the whole organism. The saline taste exclusively partaken of tends to obstruct the vessels of the body, brings on resolution of tumours, and begets urticaria, oedema, erythematous, eruptions, discolouring of complexion, Rakta-Vātam, Pitta-Raktam, virile impotency and diverse kinds of pain in the body. Vyoṣa, Śigru, Melaka, Devadaru, Kuṣṭakam, Laguna, Valguja-phala, Musta, Guggulu, and Lāṅgali, are pungent, appetising, cleanse the system of the morbid diatheses (Śodhī, it may also mean laxative) and conquer itches, skindisease and the deranged Kapham. These things, exclusively taken, reduce corpulency, bring on physical lassitude, act as good vermifuginous agents, reduce the quantity of fat and semen in the system, and produce a burning sensation in the body.

कृतमालः करीराणि हरिद्रेन्द्रयवास्तथा॥
 स्वादुकण्टकवेत्राणि बृहतीद्वयशङ्खिनी॥१४॥
 गुडूची च द्रवन्ती च त्रिवृन्मण्डूकपर्णपि॥
 कारवेल्लकवात्ताकुकरवीरकावासकाः॥१५॥
 रोहिणी शङ्खचूर्णं च कर्कोटो वै जयन्तिका॥
 जीवावारुणकं निम्बो ज्योतिष्मती पुनर्नवा॥१६॥
 तिक्तो सस्य श्वेदनः स्याद्रोचनी दीपनस्तथा॥
 शोधनो ज्वरतृष्णाघ्नो मूर्च्छाकण्ठातिर्कादिजित्॥१७॥

Kṛtamāla, Karīra, Haridrā, Indrayava, the sweet Kaṇṭakam, the sweet Vetram, the two kind's of Brhati, Śaṅkhinī, Guḍūcī, Dravanti, Trivṛt, Maṇḍūkapaṇī, Karavellakam, Vārtāku, Karavira, Vāsaka, Rohiṇī, Śaṅkhapuṣpī, Karkota, Jayantika, Jāti, Varuṇakam, Nimba. Jyotiṣmatī, and Punarnavā, are bitter in flavour, tend to set flow the arrested serum (free the venal circulation), are relishing, refrigerant, and laxative, improve the digestive capacity, and conquer fever, epileptic fits and itching sensations.

विण्मूत्रक्लेदसंशोषो हृत्पथं स च सेवितः॥

हनुस्तम्भाक्षेपकार्त्तिशिरःशूलब्रणादिकृत्॥१८॥

These drugs, exclusively taken, dry up the excrementitious matter of the organism, and prove remedial in cases of wryneck, convulsion, cephalalgia and ucler.

त्रिफलासल्लकीजम्बु आम्रातवटादेकम्॥

तिन्दुकं वकुलं शालं पालङ्गीमुद्गाचिल्लकम्॥१९॥

The group consisting of Triphalā, Śallakī, Jambū, Āmrātakam, Vata and its kindred species, Tindukam, Vakulam, Śālam, Pālāṅkam, Mudga, and Cillakam are astringent, and absorbant, arrest local secretions, and produce granulations in ulcers.

कषायो ग्राहको रोपी स्तम्भनक्लेदशोषणः॥

एकोऽत्यर्थं सेव्यमानो हृदये चाथ पीडकः॥

मुखशोषज्वराध्मानमन्यास्तम्भादिकारकः॥२०॥

Exclusively taken, these drugs beget pain at the chest, fever, parchedness of the mouth, distension of the abdomen, and wry neck.

हरिद्राकुष्ठलवणं मेष शृङ्गिबलाद्वयम्॥

कच्छुरा सल्लकी पाठा पुनर्नवा शतावरी॥२१॥

अग्नि मन्थो ब्रह्मदण्डी श्वदंष्ट्रैरण्डके तथा॥

यवकोलकुलत्थादिकर्षाशी दशमूलकम्॥

पृथक् समस्तो वातातोर्बहुपित्तरस्तथा॥२२॥

Haridrā, Kugbam, salt, Meṣaśṅgī, the two kinds of Valā Kacchura, Śallakī, Punarnavā, Śatāvārī, Agnimantha, Brahmadandī, Śvadanṣṭrā, Eraṇḍa, Yava, Kola, Kulattha, Karṣāśī, and Daśamūlam, these drugs, whether severally or in combination, destroy the deranged Vāyu and subdue the deranged Pittam and Kapham.

शतावरी विदारी च बालकोशीरचन्दनम्॥

दूर्वा वटः पिप्पली च बदरी सल्लकी तथा॥२३॥

कदली चोत्पलं पद्ममुदुम्बरपटोलकम्॥

अथ श्लेष्महरो वर्गो हरिद्रागुडकुष्ठकम्॥२४॥

शतपुष्पी च जाती च व्योषारग्वधलाङ्गली॥

सर्पिस्तैलवसामज्जाः स्नेहेषु प्रवरं स्मृतम्॥२५॥

The group consisting of such drugs as Śatāvārī, Vidārī, Vālakam, Uṣīra, Candanam, Dūrvā, Vaṭa, Pippalī, Vadārī, Śallakī, Kadall, Utpatam, Padma, Audumbara and Paṭolakam acts as good phlegmagogue, Haridrā, treacle with Kuṣṭhakam, Śatapuṣpī, Jāti, Vyośa, Āragvadha, and Lāṅgali are possessed of the same virtue as the foregoing ones; clarified butter, oil, myosin and marrow are the best of all lardaceous substance.

तथा धीस्मृतिमेधाग्निकाङ्क्षिणां शस्यते घृतम्॥

केवलं पैत्तिके सर्पिर्वातिके लवणान्वितम्॥२६॥

देयं बहुकफे वापि व्योषक्षारसमायुतम्॥

ग्रन्थिनाडीकृमि श्लेष्ममेदोमारुतरोगिषु॥२७॥

Persons desiring to improve their memory, intelligence and digestive capacity should regularly take clarified butter; Ghṛam unmixed with any thing should be given in diseases of the deranged Pittam, in combination with salts in diseases of the deranged Vāyu, and in admixture with Vyośa or alkalis in glandular affections, sinuses, worms in the intestines, and diseases brought about through the agency of the deranged Vāyu, or thorough the predominance of the deranged Kapham.

तैलं लाघवदाढ्याय क्रूरकोष्ठेषु देहिषु॥

वातातपाम्बुभारस्त्रीव्यायामक्षीणधातुषु॥२८॥

Oil which imparts lightness and firmness to the body, should be internally administered to patients suffering from extreme constipation of the bowels, to those whose fundamental organic principles have suffered a diminution through sexual excesses, carrying of inordinately heavy loads, excessive physical labour, and exposure to wind and water.

रूक्षक्लेशक्षयात्याग्निवाता वृत्तपथेषु॥
अथ दग्ध्वा शिराजालं योनिकर्म शिरोरुजि(जम्)॥२९॥

It should be used in vaginal enematas, after cauterising a vein, in obstruction of the vessels of the body, for removing a parched condition of the organism, after fatiguing physical labour, and for making up any loss in the system.

उत्तमस्य पलं मात्रा त्रिभिश्चक्षैश्च मध्यमे॥
जघन्यस्य पलाद्धेन स्नेहाक्वाथौषधेषु॥३०॥

In connection with emulsive medicinal decoctions the full does of oil should be understood as a Palam weight; three Akṣa weight is the middling dose, and a half Palam weight is the smallest (Jaghanyam) .dose.

जलमुष्णं घृते देयं पृथक् तैले तु शस्यते॥
स्नेहे पित्ते तु तृष्णायां पिबेदुष्णोदकं नरः॥३१॥

Hot water should be given with Ghṛtam, while it should be separately given to a patients

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे योगसारादिवर्णनं नाम त्रिसप्तत्युत्तरशततमोऽध्यायः॥ १७३॥

अध्यायः १७४ / Chapter 174

धन्वन्तरिरुवाच

घृततैलादि वक्ष्यामि शृणु सुश्रुत रोगनुत्॥
शंखपुष्पी वचा सोमा ब्राह्मी ब्रह्मसुवर्चला॥१॥
अभया च गुडूची च अटरूपकवागुजी॥
एतैरक्षसमैर्भागैर्घृतप्रस्थं विपाचयेत्॥२॥

Dhanvantari said :—Hear me, O Suśruta, who art well conversent with the nature of diseases, discourse on the preparations and efficacies of different medicinal oils and Ghṛtas. Cook a Prastha measure of clarified butter with an Akṣa measure of each of the following drugs. viz., Śaṅkhaṣpī, Vacā, Soma, Brāhmī, Brahma, Suvarcalā, Abhayā, Guḍūcī, Ataru-

of whom oil may be prescribed. A man feeling himself thirsty after taking any kind of Ghṛtam or oil should drink hot water.

वातानुलोमं दीप्ताग्नेर्वर्चः स्निग्धस्य तन्मतम्॥
रूक्षस्य स्नेहनं कार्यमभिस्निग्धस्य रूक्षणम्॥३२॥

Measures calculated to restore the deranged Vāyu to its normal condition should be resorted to with the help of any emulsive substance in respect of patients of good digestive capacity. Diaphoretic measures should be employed in respect of person of extremely parched temperament, while parchifying measures should be adapted in cases of over-dose of an oil or Ghṛtam.

श्यामाककोरदोषान्तक्रपिण्याकसक्तुभिः॥
वात श्लेष्मणि वाते वा कफे वा स्वेद इष्यते॥
स्वेदयेदतिस्थूलरूक्षदुर्बलमूर्च्छितान् ॥३३॥

A compound of Śāmaka, Koradusa, or boiled rice, or Pinyākam, pasted with whey and made warm, should be used in fomenting the body of the patient, in diseases of the deranged Vāyu and Kapham, or in those of the deranged Vāyu, or in those of the deranged Kapham. Extremely corpulent, or weak patients, as well as those of parched temperament, or suffering from epileptic fits should not be fomented at all.

śaka and Vāgucī, in combination with a Prastha measure of the expressed juice of Kaṇṭakārī and the same quantity of milk.

कण्टकार्या रसप्रस्थक्षीरप्रस्थसमन्वितम्॥
एतद्ब्राह्मीघृतं नाम श्रुतिमेधाकरं परम्॥३॥
त्रिफलाचित्रकबलानिर्गुण्डी निम्बवासकः॥
पुनर्नवा गुडूची च बृहती शतावरी॥४॥

This Ghṛtam is called Brāhmī Ghṛtam. It improves the intellect and memory. Cook a Ghṛtam with Triphalā, Citrakam, Valā, Nirguṇḍī, Nimba, Vāsaka, Punarnavā, Guḍūcī, the two kinds of Vṛhātī and Śatāvārī, or with as many of them as are available.

एतैर्घृतं यथालाभां सर्वरोगविमर्दनम्॥
 बलाशतकषाये तु तैलस्यार्द्धाढकं पचेत्॥
 कल्कैर्मधूकमज्जिष्ठाचन्दनोत्पलपद्मैः ॥५॥
 सूक्ष्मैलापिलीकुष्ठत्वगेलागुरुकेशरैः ॥
 गन्धाश्जीवनीयैश्च क्षीराढकसमाश्रितम्॥६॥

This Ghṛtam may be used with benefit in all forms of disease. Cook half an Āḍakam of oil with a decoction of a hundred Valās and a paste of Madhukam, Mañjiṣṭhā, Candana, Utpalam, Padmakam, Sukṣmailā, Pippalī, Kuṣṭham, Tvak, Elā, Aguru, Kesara, Aśva-gandhā, and drugs of the Jīvanīya group. cook it over a gentle fire, and keep it in a silver pitcher after cooking.

एतन्मृद्वग्निना पक्वं स्थापयेद्राजते शुभे॥
 सर्ववातविकारास्तु सर्वधान्वतराश्रयान्॥७॥
 तैलमेतत्प्रशमयेद्व्याख्यं राजवल्लभम्॥
 शतावरीरसप्रस्थं क्षीरप्रस्थं तथैव च॥८॥
 शतपुष्पं देवदारु मांसी शैलेयकं बला॥
 चन्दनं तगरं कुष्ठं मनःशिला ज्योतिष्मती॥९॥

This Ghṛtam, which is named as Rājaballabham, proves highly efficacious in all diseases of the deranged Vāyu, no matter what fundamental principle of the organism it might have affected, as well as in diseases of the deranged Kapham. Cook a Prastha measure of clarified butter with a Prastha measure of the expressed juice of Śatāvarī and a Prastha measure of milk, as well as with the addition of the paste of a Karṣa of each of the followings drugs, viz., Śatapuspā, Devadāru, Mimi, Śaileyakam, Vale, Valā and Tagaram.

एतैः कर्षसमैः कल्कैः घृतप्रस्थं विषाचयेत्॥
 कुब्जवामनपङ्गुनां बधिरव्यङ्गकुष्ठिनाम्॥१०॥
 वायुना भग्नगात्राणां ये च सीदन्ति मैथुने॥
 जराजर्जरगात्राणां चाध्मानमुख शोषिणाम्॥११॥
 त्वग्गताश्चापि ये वाता शिरास्नायुगताश्च ये॥
 सर्वास्तान्नाशयत्याशु तैलं रोगकुलान्तकम्॥१२॥

Hanchbacks, dwarfs, maimed persons, deaf ones, or those suffering from Vyaṅga or Kuṣṭham, as well as those who suffer from distortions of limbs in consequence of the enargement of the bodily Vāyu, or meet

disappointment during the middle part of an act of sexual congress, persons suffering from the imbecilities, of old age, or from tympanites or dryness of the mouth, or from diseases affecting the skin, veins and ligaments have got a splendid remedy in this Nārāyaṇa Pailam, the killer of all diseases, the recipe of which was formerly disclosed by Viṣṇu himself.

नारायणमिदं तैलं विष्णु नोक्तं रुग्दन्म्॥
 पृथक्तैलं घृतं कुर्यात्समस्तैरौपथैः पृथक्॥१३॥
 शतावर्या गुडूच्या वा चित्रकै गेचनान्वितैः॥
 निर्गुण्ड्या वा प्रसारः स्यात्कण्टकार्या रसादिभिः॥१४॥
 वर्षाभूबालया वापि वासकन फलत्रिकैः॥
 ब्राह्म्या चैरण्डकेनापि भृंगराजेन कुष्ठिना॥१५॥

Oils or Ghṛtas may be separately cooked in admixture with each of the following drugs, viz. Śatāvarī, Guḍūci, Citrakam, Vyōṣa, Nimba, the expressed juice of Nirguṇḍī, Prariṇī, or Kaṇṭakārī, Varṣābhu, Valā, Vāsaka, Phala-trikam, Brāhmī, Eraṇḍa, Yaṣṭhika, Bhṛṅgarāja, Musal, Daśamūlam, Khadira and Vaṭa.

मुसल्या दशमूलेन खदरेण वटादिभिः॥
 वटिका मोदको वापि चूर्णं स्यात्सर्वरोगनुत्॥१६॥
 घृतेन मधुना वापि अद्भिः खण्डगुडादिभिः॥
 लवणैः कटुकैर्युक्तं यथालाभं च रोगनुत्॥१७॥
 चित्रकार्कत्रिवृद्वापि यवानीहयमारकम्॥
 सुधां च बालां गणिकां सप्तपर्णसुवर्चिकाम्॥१८॥
 ज्योतिष्मतीञ्च संभृत्य तैलं धीरो विपाचयेत्॥
 एतन्निष्यन्दनं तैलं भृशं दद्याद्भगन्दरे॥१९॥

Confection, pills, or pulverised compounds of the foregoing drugs, taken with honey, sugar, and clarified butter, or with water, prove curative in all diseases. The intelligent one should cook a medicinal oil in combination with Citrakam, Trivṛt, Pāṭhā, Malapum, Haya-mārakam, Sudhā, Vacā, Lāṅgalakim, Saptaparnam, Suvarcikā, and Jyotiṣmālī. This oil is called Syandanam Tailam and should be employed for the purpose of asepsising and healing ulcers, and especially in fistula in ano.

शोधनं रोपणं चैव सर्ववर्णकरं परम्॥
 चित्रकाद्यं महातैलं सर्वरोगप्रभाजनम्॥२०॥

अजमोदं ससिन्दूरं हरितालं निशाद्वयम्॥
क्षारद्वयं फेनयुतमार्द्रकं सरं (शव) लोद्धवम्॥ २१॥
इन्द्रवारुण्यपामार्गकदलैः स्यन्दनैः समम्॥
एभिः सर्षपजं तैलमजामूत्रैश्च योजितम्॥ २२॥

The medicinal oil of great efficacy, which is called Citrakādyam Tailam, cures all diseases; cook mustard oil in combination with Ajamodā, Sindūra, Haritālam, the two kinds of Niśā, the two kinds of Kṣāra, Phena, Ardrakam, Sarala, Indra-Vāruṇī, Apāmārga, Kadala and Kandala taken in equal parts with the addition of the usual quantity of goat's urine.

मृद्वग्निना पचेदेतद्रव्यक्षीरेण संयुतम्॥
अजमोदादिकं तैलं गण्डमालां व्यपोहति॥ २३॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ब्राह्मीघृतदिवर्णनं
नाम चतुःसप्तत्युत्तरशततमोऽध्यायः॥ १७४॥

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रुद्र उवाच

एवं धन्वन्तरिर्विष्णुः सुश्रुतादिनुवाच ह॥
हरिः पुनर्हरायाह नानायोगानुगर्दनान्॥ १॥

Rudra said :—Thus the holy Dhanvantari, who is an incarnation of Viṣṇu, discoursed on many a medicinal compound of infallible potency, which (Hari) formerly disclosed to Hara.

हरिरुवाच

सर्वज्वरेषु प्रथमं कार्यं शङ्कर लङ्घनम्॥
क्वथितोदकपानं च तथा निर्वातसेवनम्॥ २॥

Hari said :—O Śaṅkara, in all types of fever the patient should be made to fast and kept in a room protected from the wind. Boiled water should be given to him for drink.

अग्निस्वेदाज्ज्वरास्त्वेवं नाशमायान्तिहीश्वर॥
वातज्वरः क्वाथो गुडूच्यो मुस्तकेन च॥ ३॥

Dry formentations prove efficacious in all forms of fever; a decoction of Musta and Guḍūcī proves antidotal to the Vāta type.

दुरालभैश्चैव घृतं पित्तज्वरहरः शृणु॥
शृणुपीपटमुस्तैश्च बालकोशीरचन्दनैः॥ ४॥

A decoction of Duralabhā cures Pittaja fever,

विदग्धस्तु पचेत्पक्वं पक्वं चैव विशोधयेत्॥
रोपणं मृदुभावं च तैलेनानेन कारयेत्॥ २४॥

This Tailam should be cooked over a gentle fire and with the admixture of cow-milk. The oil thus cooked and prepared is called Ajamodā Tailam, which proves highly efficacious in scrofula and scrofulous sores. It induces satisfactory suppuration in indurated or partially suppurated sores, and cleanse the suppurating ones. Healing, granulation and softening of ulcers may be brought about with the help of this Ajamoda oil, which is one of the most efficacious of medicinal oils, and cures a host of bodily distempers.

and hear that, a decoction of Śuṇṭhī, Parpaṭa, Musta, Valaka, Uśira and Candana proves remedial in the same type.

साज्यः क्वाथः श्लेष्मजं तु सशृणुः सदुरालभः॥
सवालकः सर्वज्वरं सशृणुः सहपर्पटः॥ ५॥

A decoction of the Śuṇṭhī and Duralabhā taken with ghṛtam proves curative in the Kaphaja type or fever. A decoction of śuṇṭhī, Vālaka and Prapaṭam proves curative in all forms of fever.

किराततिक्तैर्नारीगुडूचीशृणुमुस्तकैः ॥
पित्तज्वरहरः स्याच्च शृण्वन्यं योगमुत्तमम्॥ ६॥

A decoction of Taktā, Eraṇḍa, Guḍūcī, Śuṇṭhī, and Mustaka cures Pittaja fever; now hear me enumerate the other medicinal compounds of infallible efficacy.

बालकोशीरपाठाभिः कण्टकारिकमुस्तकैः॥
ज्वरनुच्य कृतः क्वाथस्तथा वै सुरदारुणा॥ ७॥

A decoction of Vālaka, Uśira, Pāṭhā, Kaṇṭa-kārī, Mustaka, and Devadāru acts as a good febrifuge remedy.

धन्याकनिम्बमुस्तानां समधुः स तु शङ्कर॥
पटोलपत्रयुक्तस्तु गुडूचीत्रिफलायुतः॥ ८॥

O Śaṅkara, decoction of Dhānyakam,

Nimba and Musta taken with honey, or a decoction of Triphalā, Guḍucī, and Poṭola leaves, internally administered.

पीतोऽखिलज्वरहरः क्षुधाकृद्वातनुत्विदम्॥
हरीतकी पिप्पलीनामामलीचित्रकोद्भवम्॥१॥
चूर्णं ज्वरं च क्वथितं धान्यं (धन्या) कोशीपपटैः॥
आमलक्या गुडूच्या च मधुयुक्तं सचन्दनम्॥१०॥

Acts as an appetising, Vāyu-subding, and febrifuge medicine. Powders of Harītaki, Pippalī, Āmalā and Citrakam taken with a decoction of Dhānyakam, Uśira and Parpatam, or a decoction of Amalaki, Guḍcī, and Candanam taken with honey proves curative in all forms of fever.

समस्तज्वरनुच्च स्यात्सन्निपातहरं शृणु॥
हरिद्रानिम्बत्रिफलामस्तकैर्देवदारुणा ॥११॥
कषायं कटुरोहिण्या सपटोलं सपत्रकम्॥

No hear me, discourse on the medicinal compounds, which have the efficacy of subduing the Sānnipātika forms of fever. A decoction of Haridrā, Nimba, Triphalā, Mustakam, Devadāru, Kaṭurohiṇi and Paṭola leaves destroys Sānnipātika fever.

त्रिदोषज्वरनुच्चस्यात्पीतं तु क्वथितं जलम्॥१२॥
कण्टकार्यं नागरस्य गुडूच्या पुष्करेण च॥
जग्ध्वा नागबलाचूर्णं श्वासकासादिनुद्भवेत्॥१३॥

Powders of Nāgavalā, taken with a decoction of Guḍucī, Puṣkara, Nāgaram and Kaṇṭākārī subdues cough, asthma, etc. Hot water should be given for the alleviation of thirst in fever due to the action of the deranged Vāyi and Kapham. Cooked Śāli rice reduced to the consistency of a soup, rice gruel, or Mudga

soup should be given to a fever patient for the subsidence of fever.

कफ वातज्वरे देयं जलमुष्णं पिपासिने॥
विश्वपर्पटकोशीरमुस्तचन्दनसाधितम् ॥१४॥
दद्यात्सुशीतलं वारि तृद्धर्दिज्वरदाहनुत्॥
बिल्वादिप पञ्चमूलस्य क्वाथः स्याद्वातिके ज्वरे॥१५॥

Water boiled with Viśva, Parpatakam, Uśira, and Candanam, and subsequently cooled down, should be given for the alleviation of fever thirst and vomiting. A decoction of the drugs of the Pañcamūlam group proves remedial to Vātaja fever.

पाचनं पिप्पलीमूलं गुडूचीविश्वभेषजनम्॥
वातज्वरे त्वं क्वाथो दत्तः शान्तिकरः परः॥१६॥
A decoction of Pippalī-mūlam, Guḍucī, and Viśva-bheṣajam conquers Vātaja fever.

पित्तज्वरघ्नः समधुः क्वाथः पर्पटनिम्बयोः॥
विधाने क्रियमाणेऽपि यस्य संज्ञा न जायते॥१७॥

A decoction of Nimba and Parpatakam, taken with honey, proves curative in Pittaja fever.

पादयोस्तु ललाटो वा दहेल्लौहशलाकया॥
तिक्तापाठा पर्पटाश्च विशाला त्रिफला त्रिवृत्॥
सक्षीरो भेदनः क्वाथः सर्वज्वरविशोधनः॥१८॥

The forehead and soles of the feet of a fever patient, who can not be restored to consciousness even with the employment of ordinary restorative measures, should be cauterised with an iron rod. A purgative decoction consisting of Tiktā, Paṭhā, Parpata, Viśāla, Triphalā, and Trivṛt, taken with boiled milk, proves curative in all forms of fever.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्वरहरनानायोगादिवर्णनं
नाम पञ्चसप्तत्युत्तरशततमोऽध्यायः॥ १७५॥

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श्रीभगवानुवाच

सप्तरात्रात्प्रजायन्ते खल्वाटस्य कचाः शुभाः॥
दग्धहस्तिदन्तलेपात्साज्जीक्षरसाञ्जनात् ॥१॥

The Deity said :—Plasters of the ashes of elephant's tusks and Rasāñjanam pasted with

goat's milk and applied for seven days in succession, contribute to the growth of beards and mustachios.

भृङ्गराजरसेनैव चतुर्भागेन साधितम्॥
केशवृद्धिकरं तैलं गुञ्जाचूर्णांनितेन च॥२॥

एलामांसीकुष्ठमुरायुक्तमभ्यङ्गतः शिवम्॥
गुञ्जाफलं समादेयं लेपनं चन्द्रलुप्तनुत्॥३॥

Oil, cooked with its quarter part of the expressed juice of Bhṛṅgarāja and Guñjā helps the growth of hair. For the cure of baldness (alopacea), first rub the scalp with a paste of Elā, Mānsī, Kuṣṭham, and Murā, and then apply a plaster of pasted Guñjā berries over it.

आम्नास्थिचूर्णलेपाद्वै केशाः सूक्ष्मा भवन्ति च॥
करंजामलकैलाललाक्षालेपोऽरुणापहः ॥४॥
आम्नास्थिमज्जामलकलेपात्केशा भवन्ति वै॥
बद्धमूला घना दीर्घाः स्निग्धाः स्युरीत्यतन्ति च॥५॥

Applications of plasters of the powdered pulps of mongo stones impart a thickness and silky gloss to the hairs and prevent their falling off.

विडंगान्धपाषाणसाधितं तैलमुत्तमम्॥
सचतुर्गुणगोमूत्रं मनसः शिलमेव वा॥६॥
शिरोऽभ्यंगाच्छिराजन्मयूकालिङ्ग्याः क्षयं नयेत्॥
नवदग्धं शंखचूर्णं घृष्टसीसकलेपितम्॥७॥

Anointment of the head with a medicinal oil cooked with Viḍaṅga, Gandh-pāṣāṇa, and Maṇaḥ-Śilā and with the admixture of cow's urine, four times its own weight, destroys lice and dandruff. O thou bull-riding deity, applications of freshly burnt conch-shell powders mixed with rubbings of lead and water to the scalp impart a raven like blackness to the hair.

कचाः श्लक्ष्णा महाकृष्णा भवन्ति वृषभध्वज॥
भृंगराजं लोहचूर्णं त्रिफला बीजपूरक॥८॥
नीली च करवीरं च गुडमेतैः समं शृतम्॥
पलितानीह कृष्णानि कुर्याल्लेषान्महौषधम्॥९॥

A hair dye composed of Bhṛṅgarāja, iron-dusts, Triphalā, Vijapurakanī, Nīlī and Karavīram boiled with an equal quantity of treacle make the grey hairs of old men black again.

आम्नास्थिमज्जा त्रिफला नी (ता) ली च भृंग राजकम्॥
जीर्णं पक्वं लोहचूर्णं काजिकं कृष्णकेशकृतं ॥१०॥
Pulps of mango-stones, Triphalā, Nīlī,

Bhṛṅgarāja, steel-powders, dissolved in Kāñjikā make a good hair-dye.

चक्रमर्दकबीजानि कुष्ठमेरण्डमूलकम्॥
अत्यम्लकाजिकं पिष्ट्वा लेपान्मस्तकरोगनुत्॥११॥

Plasters of Cakramards-seeds, Kuṣṭham and Eraṇḍa-roots pasted with warm Kāñjikam and applied to the scalp prove curative in all diseases of the head (cephalagia).

सैन्धवं च वचा हिंगु कुष्ठं नागेश्वरां तथा॥
शतपुष्पा देवदारु एमिस्तैलं तु साधितम्॥१२॥
गोपुरीपरसेनैव चतुर्भागेन संयुतम्॥
तत्कणभरणादुग्रकर्णशूलं क्षयं नयेत्॥१३॥
मेषमूत्रसैन्धवाभ्यां कर्णयोर्भरणाच्छिव॥

कर्णयोः पूतिनाशः स्यात्कृमिस्त्रावादिकस्य च॥१४॥

A medicinal oil cooked with its quarter part of cow's urine and with the addition of rock salt, Vacā, Hiṅgu, Kuṣṭham, Nāgeśvaram, Śata- and Devadāru, poured into the ears, relieves earache. Similarly, ear-drops composed of rock salt and lamb's urine prove beneficial in otalgia with a fetid discharge, and germination of parasites in the tympanum.

मालतीपुष्पदलयो रसेन भरणात्तथा॥
गोजलेनैव पूरेण पूयस्त्रावो विनश्यति॥१५॥

Pourings of the expressed juice of the Mālātī leaves, and cow's urine arrest fetid discharges from the ears.

कष्ठमाषमरीचानि तगरं मधु पिप्पली॥
अपामार्गोऽश्वगन्धा च बृहती सितसर्षपाः॥१६॥

Rubbings of a plaster composed of Kuṣṭha, Māṣa, Marīcam, Tagaram, Pippalī, Apāmārga, Aśvagandhā, the two kinds of Vrhati, and mustard,

यवास्तिलाः सैन्धवं च पादिकोद्वर्त्तनं शुभम्॥
लिंगबाहुस्तनानां च कर्णयोर्वृद्धिकृद्भवेत्॥
कटुतैलं भल्लातकं बृहती फलदाडिमम्॥१७॥
वल्कलैः साधितैर्लिप्तं लिङ्गं तेन विवर्द्धते॥१८॥

Yava, and Tilam pasted with honey and rocksalt remove the numbness of the penis and the arms. Mustard oil cooked with the

admixture of Bhallātakam, the two kinds of Vṛhati, and the fruit and barks of Dāḍima trees

should be prescribed for the purpose of getting the male reproductive organ elongated.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे केशोत्पत्त्यादिवर्णनं
नाम षट्सप्तत्युत्तरशततमोऽध्यायः ॥ १७६ ॥

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हरिरुवाच

सोभाजनपत्ररसं मधुयुक्तं हि चक्षुषोः॥

भ (च) रणाद्रोगहरणं भवेन्नास्त्यत्र संशयः॥ १॥

Hari said :—The expressed juice of the leaves of Śobhāñjañam mixed with honey, and poured into the eyes, undoubtedly relieves all forms of ocular affections.

अशीतितिलपुष्पाणि जात्याश्च कुसुमानि च॥

उषानिम्बामलाशुण्ठीपिप्पलीतंडुलीयकम्॥ २॥

छायाशुष्कां वटीं कुय्यसांतिष्ठ्वा तण्डुलवारिणा॥

मधुना सहसा चाक्षणोरंजनातिमिरादिनुत्॥ ३॥

Make a pill with the flowers of black sesame, Jāti flowers, Uṣa, Nimba, Amalā, Śuṇṭhī, Pippalī, and Tāṇḍuliyakam pasted together with ricewashings and dried in the shade. Rub this pill with honey and reduce it to a paste, apply this paste to the eyes in the manner of a collyrium. It cures blindness (Timira).

बिभीतकास्थिमज्जा तु शंखनाभिर्मनःशिला॥

निम्बपत्रमरीचानि अजामूत्रेण पेषयेत्॥ ४॥

पुष्पं रात्र्यन्धता हन्ति तिमिरं पटलं तथा॥

चतुर्भागानि शंखस्य तदद्धेन मनःशिला॥ ५॥

Take Bibhutakī, Śaṅkha, Manah-Śilā, black pepper and Nimba leaves, reduce them to a paste with the addition of goat's urine. It cures Timira, Patalam and night-blindness.

सैन्धवं च तदद्धेन त्वेतिष्ठ्वोदकेन तु॥

छायाशुष्कां तु वटिकां कृत्वा नयनमंजयेत्॥ ६॥

तिमिरं पटलं हन्ति पिचिदं च महौषधम्॥

त्रिकटु त्रिफलां चैव करं जस्य फलानि च॥ ७॥

Take four parts of powdered conch-shell, two parts of realgar and one part of rock-salt, reduce them to a paste with the addition of cold water, make them into pills, and dry them in the shade. A pill, thus prepared, and pasted

with water and applied along the eyes in the manner of a collyrium cures loss of sight, Paṭalam and agglutination of the eyes with slimy mucous (Picchitam).

सैन्धवं जनी द्वे व भृंगराजसेन हि॥

पिष्ट्वा तदंजनादेव तिमिरादिविनाशनम्॥ ८॥

A plaster composed to Trikaṭu, Triphalā, Karadja seeds, the two kinds of Rajanī, and rock salt pasted with the expressed juice of Bhṛṅgarāja and applied in the manner of a collyrium cures loss of vision, etc

आटरूषकमूलं तु कांजिकापिष्टमेव तु॥

तेनाक्षिभूमिलेपाच्च चक्षुःशूलं विनश्यति॥ ९॥

Aṭaruṣaka roots pasted with Kāñjikam and thickly plastered over the eyelids relieve aching sensations in the eyes.

सतक्रं बदरीमूलं पीतं वाक्षिव्यथां हरेत्॥

सैन्धवं कटुतैलं च अपामार्गस्य मूलकम्॥ १०॥

क्षीरकांजिकसंघुष्टं ताम्रपात्रे तु तेन च॥

अञ्जनात्विञ्जतस्यैव नाशो भवति शंकरा॥ ११॥

Decoctions of Śatadkram, and Vādārī roots internally administrated relieve pain in the eyes. An Añjanam composed of mustard oil, rock-salt and Apāmārga roots pasted together with milk and Kāñjikam and prepared in a copper vessel, and applied to the eyes in the manner of a collyrium, removes, O Śaṅkara, the agglutination of the eyelids with mucous.

ॐ दद्रु सर क्रों हीं ठः ठः दद्रु सर हीं हीं

ॐ उं ऊ सर क्रों क्रों ठः ठः॥

आद्या हि वशमायान्ति मन्त्रेणानेन चाञ्जनात्॥ १२॥

This Añjanam (eye-salve) applied by reciting the Mantra, Om, Dadru Sara, Krim, Hrim, Than, Than, Dadru Sara, Harīm, Hrim, Om, Um, Um, Sara, Krām, Krim, Ṭhah, Ṭhah, brings the Ādayā under the control of the applier at all.

बिल्वकनीलिकामूलं पिष्टमभ्यञ्जनेन च॥
अनेनाञ्जितमात्रेण नश्यति तिमिराणि हि॥१३॥

The application of eye-salve composed of Bilavam, and Nīlī-roots pasted together with water instantly cures the loss of vision.

कटुकं (पिप्पली) तगरं चैव हरिद्रामलकं वचा॥
खदिरापिष्टवात्तश्च अञ्जनान्नेत्ररोगनुत्॥१४॥

A stick made of Pippalī, Tagaram, Haridrā, Amalakam, Vacera and Khadira pasted together with water and applied to the eyes, proves curative in ocular affections.

नीरपूर्णमुखो धौति बृहन्मानेन योऽक्षिणी॥
प्रभाते नेत्ररोगैश्च नित्यं सर्वैः प्रमुच्यते॥१५॥

Dash cold water over the eyes while holding water in the mouth at morning, each day. 'his measure cures many an ocular affection.

शुक्लैरण्डस्य मूलेन पत्रेणापि प्रसाधितम्॥
छागदुग्धसेकमौध्ययाच्चशुषोर्वातशलनुत्॥१६॥

Formentations of the eyes with vapours of warm goat's milk cooked in combination with the roots and leaves of white Eraṇḍa prove curative in the Vātaja form of eye-diseases.

चन्दनं सैन्धवं वृद्धपालाशश्च हरीतकी॥
पटलं कुसुमं नीली च (व) क्रिकां हरतेऽञ्जनम्॥१७॥
गुञ्जामूलं छागमूत्रे घृष्टं तिमिरनुच्य तत्॥
रौप्यताम्रसुवर्णानां हस्तघृष्टशलाकया॥१८॥

A compound of Candanam, Saindhava, Vṛddha, Palāśa, Haritakī, Paṭola flowers, and Cakrika pasted together with water, or Guñjā-pasted with goat's urine and applied to the eyes in the manner of a collyrium removes blindness (Timram).

घृष्टमुद्वर्तनं रुद्र कामलाव्याधिनाशनम्॥
घोषाफलमपाघृतं पीतकामलनाशनम्॥१९॥

Lubrication of the body of a Chlorosis-patient with clarified butter containing rubbings of gold, silver and copper rods tends to bring about a cure. Smelling or eating of Ghoṣāphalam proves curative in chlorosis.

दूर्वादाडिमपुष्पं तु अलक्तकहरीतकी॥
नासाशवातरक्तनुत्रस्याद्वै स्वरसेन हि॥२०॥

Errhines composed of a soluble compound

of Haritakī, Alaktakam, Dūrvā and Dāḍima-pasted with their own expressed juice cure nasal polypi and Vātaraktam.

अपिष्ट्वा जाङ्गली भू (तू) लं तद्रसेन वृषध्वज॥
नस्यादाराद्विनश्येत नाशाशो नीललोहित॥२१॥

O Thou blue and red bodied one, O Thou bull-riding deity, errhines composed of Jīngali-pasted with their own expressed juice lead of the falling off of nasal polypi.

गव्यं घृतं सज्जरसं रुद्र धन्याकसैन्धवम्॥
धुतूरकं गैरिकं च एतैः साधितसिक्थकम्॥२२॥

A medicinal oil prepared with the admixture of Siktham saturated with the expressed juice of Dhutūram and Dhānyakam, and mixed with Sarjarasa, Gairikam, rock-salt and Ghṛtam made out of cow butter proves remedial in ulcers, as well as in sloughing and splintering of the lips.

सतैलं व्रणनुत्स्याच्च स्फुटितोद्धटिताधरे॥
जातीपत्रं च चर्वित्वा विधृतं मुखरोगनुत्॥२३॥

Jātipatram unmixed with Ghṛtam should be chewed by one, for the alleviation of the diseases of one's mouth; chewing of Kośa-seeds imparts a firmness even to loose teeth.

भक्षात्केसरबीजस्य दन्ताः स्युश्चलिताः स्थिराः॥
मुष्टकं कुष्ठमेला च यष्टिकं मधुवालकम्॥२४॥
धन्याकमेतददनामुखदुर्गन्धनुद्धर ॥

Chewing of a compound consisting of Mustakam, Kuṣṭham, Elā, Yaṣṭikam, Vālakam, Dhanyakam and honey removes fetour in the mouth.

कषायं कटुकं वापि तिक्तशाकस्य भक्षणात्॥२५॥
तलयुक्तस्य नित्यं स्यन्मुखदुर्गन्धताक्षयः॥
दन्तव्रणानि सर्वाणि क्षयं गच्छन्त्यनेन तु॥२६॥

Daily ingestions of bitter, pungent, or astringent Śākas fried with oil remove the bad smell from the mouth and prove beneficial in cases of ulcerated gums.

काञ्जिकस्य सतैलस्य गण्डूषकवला स्थितिः॥
ताम्बूलचूर्णदग्धस्य मुखस्य व्याधिनुच्छिव ! ॥२७॥

Gargles of Kāñjikam mixed with oil, as well as those containing ashes of burnt betel lives prove curative in affections of the mouth.

परित्यक्तश्लेष्मणश्च शुण्ठीचर्वणतो यथा।
 मातुलुंगदलाय्येला यष्टी मधु च पिप्पली॥२८॥
 जातीपत्रमथैषां च चूर्णं लीढ्वा तथा कृतम्॥
 शेफालिजटायाश्च चर्वणं गलशुण्ठिनुत्॥२९॥
 नासाशिराक्तकर्षात्रश्येच्छंशकर जिह्विका ॥
 रसः शिरीषबीजानां हरिद्रायाश्चतुर्गुणः॥३०॥
 तेन पक्वेन भूतेश नस्यं मस्तकरोगनुत्॥
 गलरोगा विनश्यन्ति नस्यमात्रेणतत्क्षणात्॥३१॥

Chewing of Śuṇṭhī, as well as eating of a compound of Mātuluga leaves, Ela, Yaṣṭimadhu, Pippalī and Jātipatram pounded together, leads to the secretion of mucous from the mouth. Chewing of the clustered sprouts (Jaṭa) of Śephālikā proves curative in Goitre; O Śaṅkara, errhines of the expressed juice of Jihvikā arrest haemorrhage from the nose or the brain. A medicinal oil cooked with the admixture of the expressed juice of Śirīṣa seeds, and Haridrā, four times as much as that juice, should be employed as errhines for the extinction of diseases of the head and throat.

दन्तकीटविनाशः स्यादगुञ्जामूलस्य चर्वणात्॥
 काकजंवास्नुहीनीलीकषायी मधुवाजितः॥३२॥
 दन्ताकान्तान्ताजाश्च कृमिनाशयते शिव॥

Chewing of Guñjā-roots leads to the extinction of worms in the teeth. A decoction of Kāka-Jaṅghā, Snuhī, and Nīlī, sweetened with the addition of honey, kills worms that might have originated in, or invaded the teeth.

घृतं कर्कटपादेनदुग्धोन्मिश्रेण साधितम्॥३३॥
 तेनचाञ्जयागितादन्ताः कुर्युः कटकटान हि॥
 लिङ्घी कर्कटपादेनकेवलेनाथ वा शिव॥३४॥

Rubbing of the teeth with a Ghṛtam cooked in combination with milk and the expressed juice of Karkṭa-pāda prevent their gnashing (destroys the tendency of gnashing the teeth).

त्रिसप्ताहं वाः पिष्टानि ज्योतिष्मत्याः फलानि हि॥
 शुक्लाभयामज्जलेपादन्तस्यांककलङ्कनुत्॥३५॥

As an alternative, O Śiva, a paste of Karkṭa-pada alone should be applied to the teeth, or

Jyotiṣmatī fruits pasted with water alone should be applied to them for three weeks in succession or the pith (marrow) of white myrbalans pasted with water should be applied for removing the black or yellow colour (tan or tartar) of the teeth.

लोघ्रकुंकुम्पझिष्ठालोहकालेयकानि च॥

यवतण्डुलमेतैश्च यष्टी मधुसमन्वितैः॥३६॥

A cosmetic composed of Lodhra, Kumkum, Mañjiṣṭhā, Loha, Kāleyakam, barley, rice, and Yaṣṭhimadhu pasted together with water should be used by ladies for beautifying their complexion.

वागिपिष्टैर्वक्त्रलेपः स्त्रीणां शोभनवक्रकृत॥

द्विभागं छागदुग्धेन तैलप्रस्थं तु साधितम्॥३७॥

रक्तचन्दनमझिष्ठालाक्षाणां कर्षकेण वा॥

यष्टीमधुकुंकुमाभ्यां सप्ताहान्मुखकान्तिकृत॥३८॥

Cook a Prastha measure of oil with two parts of goat's milk and a Karp of each of the following drugs, viz., Rakta-Candanam, Mañjiṣṭha, Lākṣā, Yaṣṭimadhu, and Kumkum. This Tailam is highly possessed of cosmetic properties; a week's application will impart a beautiful tint to one's complexion.

शुण्ठीपिप्पलिचूर्णं तु गुडूची कंटकारिका॥

एभिश्च क्वथितं वारि पीतं चाग्निं करोति वै॥३९॥

A decoction of Śuṇṭhī, powdered Pippalī, Guḍūcī, and Kaṇṭakārikā, acts as a good digestant and stomachic remedy, and tends to allaviate, O Thou, the lord of benighted spirits, the aching (rheumatic) pain brought about through the agency of the deranged Vāyu.

वातशूलक्षयं चैव करोति प्रथमेश्वर॥

करञ्जपर्षटोशीरं बहती कटुरोहिणी॥४०॥

गोक्षुरं क्वथितंत्वकभिर्वारि पीतं श्रमापहम्॥

दाहं पित्तं ज्वरं शोष मूर्च्छां चैव क्षयं नपेत्॥४१॥

A decoction of Karañja, Karkṭa, Uśīram, the two kinds of Vṛhatī, Kaṭu-Rohiṇī, and Gokṣuram, internally administered, tends to relieve the sense of exhaustion or fatigue, and proves curative in Pthisis, consumption, Epileptic fits and Pittaja fever with a burning sensation in the body.

मध्वाज्यपिप्पलीचूर्णं क्वथितं क्षीरसंयुतम्॥
पीतं हृद्रोगकासस्य विषमज्वरमुद्भवेत्॥४२॥

Milk cooked with powdered Pippali and taken in combination with honey, sugar and clarified butter cures cough, heart disease, and chronic intermittent fever.

क्वाथौपधीनां सर्वासां कर्षाद्धं ग्राह्यमेव च॥
वयोऽनुरूपतोज्ञेयो विशेषो वृषभध्वजः॥४३॥

A Karṣa measure of the combined drugs should be taken in preparing all kinds of drug decoction; O thou bull-riding one, the does of such decoctions should be determined in consideration of the age of the patient under treatment.

दुग्धं पीतं तु संयुक्तं गोपुरीपरसेन च॥
विषमज्वरनुत्थाच्च काकजंघारसस्तथा॥४४॥

The expressed juice of Kāka-Jaṅghā, as well as the serous fluid extracted from cow-dung, taken with warm milk, proves curative in chronic, intermittent fever.

सशृंठि कथितं क्षीरमजायां ज्वरमुद्भवेत्॥
यष्टीमधुकमुस्तं च सैन्धवं बृहतीफलम्॥४५॥

Milk cooked with Śunṭhi acts as a good febrifuge. Errhines composed of Yaṣṭimadhu, Musta, Bṛhatīphalam and rock salt pounded together is possessed of highly soporific properties.

एतैर्नस्यप्रदानाच्च निद्रा स्यात्पुरुषस्य च॥
मरीचप्रध्वश्चलालनम्यानिद्रा भवेच्छिवः॥४६॥

Similarly, errhines composed of Maraca pasted with honey, O Śiva, are possessed of the virtue of inducing sleep.

मूलं तु काकजंघाया निद्राकृत्याच्छिरम्वितम्॥
सिद्धं तैलं काञ्जिकेन तदा सर्जरसेन च॥४७॥
शीतोदकसमायुक्तं लेषात्सन्तापनाशनम्॥
शोणितज्वरदोहभ्यो जातसन्तापनुत्तथा॥४८॥

O Śiva, Kāka-Jaṅghā roots are possessed of good soporific properties, and a medicinal oil cooked in combination with Kāñjikam and Sarjarasa, applied with the admixture of cold water, instantly allays heat and burning sensation, and should be employed in alluviating

the burning sensation of the body which characterises fever of contaminated blood (fever induced through blood poisoning or Septecimia).

शूकशैवालमन्थाश्च शुण्ठीपाषाणभेदकम्॥
शौवाञ्जनं गोक्षुरं वा वरुणच्छन्मेव च॥४९॥
सौभाजनस्य मूलं च एतैः क्वथितवारि च॥
दत्त्वा हिङ्गुवक्षारं पीतं वातविनाशनम्॥५०॥

A decoction of Śāli, Śaivāla Agnimantha, Śunṭhi, Pāsāna-Bhedakam, janam, Gokṣuram, Śobhāñjanam roots. or Varuṇa and Channam taken with Yavakṣāra and Hiṅgu, proves antidotal to diseases of the deranged Vāyu.

पिप्पली पिप्पलीमूलं तथा भल्लातकं शिवः॥
वार्येतेः क्वथितं पीतं वरशूलापहारकृत्॥५१॥

O Śiva, a decoction of Pippalī, Pippalī-mūlam, and Bhallātakam, internally administered, proves curative in colic and convulsions.

अश्वगन्धामूलकाभ्यां सिद्धा वल्मीकमृत्तिका॥
एतया मर्दनाद्बुद्ध ऊरुस्तम्भः प्रशाम्बतिः॥५२॥

External applications of a plaster composed of the earth of an ant-hill cooked in combination with Aśvagandhā, Mūlakam and water alleviate the form of rheumatism known as Urustambha.

बृहतीकस्य वै मूलं संपिष्टमुदकेन च॥
पीतं संघातवातस्य विपाटनकृदेव च॥५३॥

Decoctions of Vṛhatī root internally administered cure Sanghāta-Vātam.

पीतं तक्रेण मूलं च आर्द्रम्य तगरस्य च॥
हरेत् झिञ्जिनीवातं ? वै वृक्षमिन्द्राशनिर्यथा॥५४॥

The expressed juice of the roots of Ardrakam and Tagaram, taken with whey, cures the front of neuresthesia whose specific trait is a tingling sensation, O Śiva, as the thunder bolt of Indra cleaves a tree.

अस्थिसंहारमेकेन भक्तेन सह खादितम्॥
पीतं मांसरसेनापि वातनुच्चास्थिभङ्गनुत्॥५५॥

The expressed juice of Asthi-SamhArakam taken with a single meal, each day, or with meat soup cures nervous diseases and brings about the setting of broken bones.

घृतलिप्तं सशुष्कं च छागीक्षीरेण संयुतम्।
तल्लेपात्पादयान्श्येत्सक्षेप्ये चात्र संशयः॥५६॥

Powders of fried barley corn reduced to a paste with the addition of goat's milk and clarified butter, and applied to the soles of the feet, tend to ally the burning sensation of those localities.

मध्वान्यसैन्धवं सिक्थं गुडगैरिकगुग्गुलैः॥
ससर्जरसस्फुटितः क्लोमशुद्धिश्च लेपनात्॥५७॥
कटुतैलेन लिप्तो वै विधूमग्नौ प्रतापितः॥
मृत्तिकाखादितः पादः समः स्याद्वषभध्वजः॥५८॥

Plasters composed of honey clarified butter, rock salt, treacle, Gairikam, Guggulu and Sarja rasa prove beneficial in cases of cracked soles of women and children O thou bull-riding deity, clayeaten soles of feet should be lubricated with mustard oil and heated over a smokeless fire.

सर्जरसाः सिक्थं च जीरकं च हरीतिकी॥
उत्साधितघृताभ्यङ्गो ह्याग्निदग्धव्यापनुत्॥५९॥

A medicinal Ghṛtam, cooked with the admixture of Sarjarasa, Siktham, Jirakam and Harītaki, and applied to scalds or burns alleviates the incidental pain.

तिलतैलं चाग्निदग्धं यवभस्मसमन्वितम्॥
अग्निदग्धव्रणं नश्येद्बहुशः कृतलेपतः॥६०॥
नवनीत माहिषं च दग्धपिष्टतिलानि च॥
सभल्लाकं व्रणं नश्येद्बहुलं नस्यलेपनात्॥६१॥
कर्पूरगव्यसर्पिर्भ्यां प्रहारः पूरितो हरः॥
शस्त्रोद्भवः सबद्धश्च शुक्लवर्णेन शङ्करः॥
पाकं च वेदना चैव संस्पृशेद्वषभध्वजः॥६२॥

Sesamum-oil saturated with the ashes of burnt barely corn proves remedial to belbs, blisters caused by a burn or scald. Plasters of Tilam, and Bhallātam pasted with milk and mixed with buffalo butter, prove beneficial in ulcer cases; applied over the chest, or employed as errhines they alleviate angina pectoris and cardiac colic. O Śaṅkara, bruises caused by blows of one's enemies are remedied by bandaging the spots with strips of clean linen saturated with cow-butter and powdered camphor.

आम्र (तस्य) मूलरसेनैव शस्त्रघातः प्रपूरितः॥
ढौकते शस्त्रघाताभ्यां निर्व्रणो घृतपूरितः॥६३॥

Sword cuts and arrow wounds, filled with the expressed juice of Āmra-roots, are adhesioned and united by the first instance without producing any pain, pus, or inflammation. Similarly, sprays of clarified butter poured into freshly made swordcuts or wounds bring about their adhesion and asepsision.

शरपुङ्ख लज्जालुका पाठा चैषां तु मूलकम्॥
जलपिष्टं तस्य लेपाच्छस्त्रघातः प्रशाम्यति॥६४॥

Cuts and wounds are healed by applying plasters of Śarapunkhā, Lajjāluka, Pāthā, Casa (the Bengal edition reads Vāsā) and Mūlakam pasted with water.

मूलं च काकजङ्घयास्त्रिरोत्रणैव शोषितः॥
पाकपमूर्तिं वेदनां च हन्ति वै रोहितो व्रणे॥६५॥

The expressed juice of Kākajaṅghā, poured four three nights in succession in a granulating ulcer, brings about it asepsision and alleviates the inflammation, and prevents the production of Pus in its cavity.

सजलं तिलतैलं च अपामार्गस्य मूलकम्॥
तत्सेकदा नानश्येच्च प्रहारोद्भववेदना॥६६॥
अभयां सैन्धवं शुण्ठीमेतत्पिष्टवोदकेन तु॥
भक्षयित्वा ह्यजीर्णस्य नाशो भवति शङ्करः॥६७॥

Rubbing of the body with water and the expressed juice of Apāmārga instantly alleviates the bruised pain caused by thrashing. O Śaṅkara, a compound of Abhayā, Śuṇṭhī, and rock salt pasted with water and internally administered cures all forms of indigestion.

कटिबद्धं निम्बमूलमक्षिशूलहरं भवेत्॥
शणमूलं सताम्बूलं दग्धमिन्द्रियकस्य (ल्प) हत्॥६८॥
अन्नस्विन्नहरिद्रा च श्वेतसर्षपमूलकम्॥
बीजानि मातुलुङ्गस्य एषामुद्धर्त्तनं समम्॥
सप्तरात्रप्रयोगेण शुभदेहकरं भवेत्॥६९॥

Nimba roots tied round the waist relieves an aching pain in the eyes; dry Haridrā, white Sarṣapa, Mūlakam and Mātuluṅga seeds, pounded together, should be used in cleansing the skin of all its impurities, a week's use of

this compound imparts a brighter hue to the colour of the skin.

श्वेतापराजितापत्रं निम्बपत्ररसने तु॥
नस्यदानाड्डाकिनीनां मातृणां ब्रह्मरक्षसाम्॥
मोक्षः स्यान्मधुसारेण नस्याच्च वृषभध्वज॥७०॥

Errhines composed of the expressed juice, white Aparājītā leaves and Nimba leaves should be employed for the purpose of delivering patients from the influences Dākinīs, Mātṛikas and other malignant spirit O thou bull-ensigned deity, errhines of Madhuka pīthā are possessed of the same efficacy.

मूलं श्वेतजन्यत्याश्च पुष्यक्षे तु समाहृतम्॥
श्वेतापराजितार्कस्य चित्रकस्य च मूलकम्॥
कृत्वा तु वटिकां नारी तिलकेन वशी भवेत्॥७१॥

Cull the roots of white Jayantī, or white Aparājītā, Arka, Chitrakam or Mūlakam under the influence of the asterism Puṣyā, reduce them to a paste with the addition of water and divide the mass into pills, A pills thus prepared and applied as a Tilaka mark on the forehead of a man has the magical virtue of enthralling the hearts of young maidens.

पिप्पलीलोहचूर्णं तु शुण्ठीशमलकानि च॥
समानि रुद्र जानीयात्सैन्धवं मधुशर्करा ॥७२॥
उदुम्बरप्रमाणेन सप्ताहं भक्षणात्समम्॥
पुमांश्च बलवान्स स्याज्जीवेद्वर्षशतद्वयम्॥
ॐ ठ ठ ठ इति सर्ववश्यप्रयोगेषु

प्रयुक्तः सर्वकामकृत॥७३॥

Learn, O Rudra, that powders of “ killed iron, Pippalī Śuṇṭhi, Śmalakam, rocksalt, sugar and honey, taken in equal parts, pasted together, and made into pills, to the seize of an Audmabara, should be taken for seven days in succession by a man, desiring a healthful life of a hundred years.

The Mantra, Om, Tha, Tha, Tha, should be employed in connection with all acts of charming.

संगृह्य विद्वान्काकस्य निलयं प्रदहेच्च तत्॥
चिताग्नौ भस्म तच्छरोर्दत्तं शिरसि शङ्करा॥७४॥

Collect the nest of a cow from a tree, burn

that nest in the fire of a blazing funeral pile. The ashes of this burnt crow's nest cast on the head of a person makes him distracted and compels him to abandon his hearth and home. O Śaṅkara, hear me enumerate such other measures of black magic.

तमुच्चाटयते रुद्र शृणु तद्योगमुत्तमम्॥
निःक्षिप्तं च पुरीषं वै वनमूषिकचर्मणि॥७५॥
कटितनुनिबद्धं वै कुर्यान्मलनिरोधनम्॥
कृष्णाकाकस्य रक्तेन यस्य नाम प्रलिप्य च॥७६॥

Let a man cast the excreta of his enemy on the skin of a wild rat and tie that skin round his waist, thereby he will be able to cause a suppression of his stool. A man or woman whose name is written on a mango-leaf with the blood of a raven and is cast amidst heaps of filthy substances is sure to be devoured by crows.

च्युतदले मध्यमध्ये ततो निःक्षिप्यते हर !॥
स खाद्यते काकवृन्दैर्नारी पुरुष एव च ॥७७॥
शर्करामध्वजाक्षीरं तिलगोक्षुरकं समम्॥
स शत्रु नाशयेद्भद्र ! उच्चाटितमिदं हर ! ॥७८॥

O Hara, a compound consisting of goat's milk, Tilam, Gokṣuram sugar and honey taken in equal parts and internally administered, proves curative in cases of loss of manhood and virile impotency:

उलूककृष्णाकाकस्य बिल्वस्याथ समिच्छतम्॥
रुधिरं समायुक्तं ययोर्नाम्ना तु हूयते॥
तयोर्मध्ये महविरं भवेन्नास्त्यत्र संशयः॥७९॥

A hundred Bilva twigs soaked with the blood of a raven and an owl and cast in the fire by uttering the names of two different persons are sure to create a bitter animosity between them.

भावितं ऋक्षदुग्धेन मत्स्यस्य रोहितस्य च॥
मांसं तत्साधितं तैलं तदभ्यङ्गाच्च रोगनुत्॥
चन्दनोदकन स्यात्तु रोमोत्थानं भवेत्पुनः॥८०॥

A medicinal oil cooked with the addition of the flesh of a Jhaṣā and Rohita, treated with the milk of a she-bear in the manner of a Bhāvanā, may be prescribed for anointing the body of the patient in any kind of disease. Solutions of

Candanam, employed as errhines, facilitate the re-appearance of hairs.

हस्ते लाङ्गलिकाकन्दं गृहीतं तेन लेपितम्॥

शरीरं येनस पुमान्बुद्धेर्दप्यपोहति॥८१॥

He, who holds a Lāṅgalikā bulb in his hand, or smears his body with a paste of that plant, is sure to break the arrogance of the strongbodied ones even in his old age.

मयूरधारेणसौव जीवं संहरते शिव॥

ज्वलतां तु भुजङ्गानां बिलस्थानामपीश्वर॥८२॥

O Thou blissful one, peacock's blood is fatal even to snakes residing in their holes. Burn down to ashes the dead body of an Ajagar (Boa constrictor) in the fire of a cremation ground.

देहश्चिताग्नौ दग्धश्च सर्पस्यसाजगरस्य हि॥

तद्भस्म संमुखे क्षिप्तं शत्रुणां भङ्गकृद्भवेत्॥८३॥

By casting these ashes before one's enemies one is sure to confound them, almost instantaneously.

मन्त्रेणानेन तत्क्षिप्तं महाभङ्गकरं रिपोः॥

ॐ ठ ठ ठ चाहीहिचाहीहि स्वाहा॥

ॐ उदरं पाहिहि पाहिहिस्वाहा॥८४॥

The *Mantra*, which should be recited on the occasion, runs as Om, Ṭha, Ṭha, Ṭha, Cāhī, Cahīhi, Svāhā, Om, Udaram, Pāhi Pāhi Svāhā.

सुदर्शनाया मलं तु पुष्यक्षे तु समाहृतम्॥

निःक्षिप्तं गृहमध्ये तु भुजंगा वर्जयन्ति तत्॥८५॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नेत्राञ्जनादिनिरूपणं
नाम सप्तसप्तत्युत्तरशततमोऽध्यायः॥ १७७॥

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हरिरुवाच

ब्रह्मदण्डीवचाकुष्ठं प्रियंगर्नागकेशरम्॥

दद्यात्ताम्बूलसंयुक्तं स्त्रीणां मन्त्रेण तद्वशम्॥

ॐ नारायण्यै स्वाहा॥१॥

Hari said :—Let a woman administer a compound of Brahmadandī, Vacā, Kuṣṭham, and Nāgakesaram, with a prepared betel leaf to a man she loves by repeating the *Mantra*, Om Nārāyaṇī Svāhā.

ताम्बूलं यस्य दीयेत स वशी स्यात्सुमन्त्रतः॥

ॐ हरिः हरिः स्वाहा॥२॥

Sudarśanā roots culled under the influence of the asterism Puṣyā and kept in a chamber drive the serpents from its inside and bar their reoccupation of the same site.

अर्कमूलेन रविणा अर्काग्निज्वलिता शिव॥

युक्ता सिद्धार्थतैलेन वर्त्तिमार्गाहिनाशिनी॥८६॥

Torches made of linen soaked with the expressed juice of Arka plants and lighted to illumine a road way serve to drive away all snakes from that road side.

मार्जारपल्लं विष्ठा हरितालं च भावितम्॥

छागमूत्रेण तल्लितो मूषिको मूषिकान्हरेत्॥८७॥

Smear the body of a rat with Haritalam soaked in the serum of a cat's excreta and pasted with goat's urine. The sight of such a rat is sure to scare away all its kindreds from that house.

मुक्तो हि मन्दिरे रुद्र नात्र कार्या विचारणा॥

विफलार्जुनपुष्पाणि भल्लातकशिरीषकम्॥८८॥

लाक्षा सर्जरसश्चैव विडंगश्चैव गुग्गुलुः॥

एतैर्धूपो मक्षिकाणां मशकाणां विनाशनः॥८९॥

For the extinction of mosquitos in a chamber, fumigate it with the vapours of a compound consisting of Triphalā, Arjuna, Bhallātakam, Śirīṣham, Viḍaṅga, shellac, resin, and bdellium pounded together and cast in a smokeless fire.

The man to whom such a betel is given becomes the slave of its beautiful giver. After giving it (betel) let the woman recite the *Mantra*, Om, Hari, Hari, Svāhā.

गोदन्तं हरितालञ्च संयुक्तं काकजिह्वा ॥

चूर्णीकृत्य यस्य शिरे दीयेत स वशी भवेत्॥

श्वेतसर्षपनिर्माल्यं यद्गृहे तद्विनाशकृतः॥३॥

The man on whose head is cast powders of dried crow's tongue and Godanta Haritālam is sure to be under the influence of their giver. This influence is neutralised by keeping a

garland of white mustard seeds hung in the chamber of such a hypnotised man.

वैभीतकं शाखोटकं मूलं पत्रेण संयुतम्॥

स्थाप्यते यदगृहद्वारे तत्र वै कलहो भवेत्॥४॥

By placing Sākoṭaka and Vaibhataka branches with their leaves unstripped off at the door of one's house you can create dissensions, O Rudra, among its inmates.

खञ्जरीटस्य मांसं तु मधुना सह पेयेत्॥

ऋतुकाले योनिलेपात्पुरुषो दासतामियात्॥५॥

Powders of dried Khañjariṭa's (a kind of bird) flesh pasted with honey should be applied as a plaster to her own re-productive organ during the menstrual period by a woman, desiring to enslave her love.

अगुरु गुग्गुलं चैव नीलोत्पलसमन्वितम्॥

गुडेन धूपयित्वा तु राजद्वारेप्रियो भवेत्॥६॥

By fumigating one's body with the vapours of a compound consisting of Aguru, Guggulu, Nilotpalam and treacle one can become a favourite in a royal court.

श्वेताप राजितामूलं पिष्टं रोचनया युतम्॥

यं पश्येत्तिलकेनैव वशी कर्ष्यान्पालये॥७॥

With a Tilak mark, on his forehead composed of white Aparājita roots pasted with Gorocanā a man is sure to domineer the mind of the person he sees in a royal court.

काकजंघा वचा कुष्ठं निम्बपत्रं सुकुंकुमम्॥

आत्मरक्तसमां युक्तं वशी भवति मानवः॥८॥

A totem on the forehead composed, of Kākajaṅghā, Vacā, Kuṣṇham, Nimba leaves and Kumkum pasted together with one's own blood gives one a gift of fascination.

आरण्यस्य बिडालस्य गृहीत्वा रुधिरं शुभम्॥

करञ्जतैले तद्भक्ष्यं रुद्राग्नौ कज्जलं ततः॥

पातयेत्पद्मपत्रेण हृदयः स्यात्तदञ्जनात्॥९॥

Take a few drops of the blood of a wild cat, mix it with Karañja Tailam in the method of a Bhābanā. Prepare a collyrium therewith on a lotus leaf over the fire of a burning funeral pile (Rudrāgni). By applying this collyrium to the eyes one can remain invisible to others.

ॐ नमः खड्गवज्रपाणये महायक्षसेनापतये स्वाहा॥

ॐ रुद्रं ह्रीं ह्रीं वरशक्ता त्वरिताविद्या ॥

ॐ मातरः स्तम्भय स्वाहा॥

सहस्रं परिजप्यात्तु विद्येयं चौरवारिणी ॥

महासुगन्धिकामूलं शुक्रं स्तम्भेत्कटौ स्थितम्॥१०॥

The Mantra to be recited in connection with this charm reads as follows : Om obeisance to the Commander in Chief of the Yakṣas who wields a sword and a thunder bolt in his hands. Om Rudram, Hrām, Hrīm, the science of Tvaritā, the repository of all spiritual and occult power. Am, may the Mātrīs stupefy you all. Mahā- root tied round the waist arrests the emission of semen.

ॐ नमः सर्वसत्त्वेभ्यो नमः

सिद्धिं कुरु कुरु स्वाहा॥

सप्ताभिमन्त्रितं कृत्वा करवीरस्य पुष्पकम्॥

स्त्रीणामग्रे भ्रामयच्च क्षणाद्वै सा वशे भवेत्॥११॥

Karavīra flowers seven times enchanted with the recitation of the Mantra, Om Namaḥ SarvaSattavebhyo Namaḥ, Siddhim Kuru Kuru Svāhā. These flowers whirled round before a woman are sure to hypnotise her.

ब्रह्मदण्डीं वचां पत्रं मधुना सह पेयेत्॥

अंगलेपाच्च वनिता नान्यं भर्तारमिच्छति॥१२॥

A compound of Brahmadaṇḍī, Vacā and Patram pasted together with honey, and applied, as a plaster to one's reproductive organ during an act of coitus will enthral the affections of the woman to such an extent that she will desire no other husband.

ब्रह्मदण्डीशिखा वक्त्रे क्षिप्ता शुक्रस्य स्तम्भनम्॥

मूलं जयन्त्या वक्रस्थितं व्यवहारे जयप्रदम्॥१३॥

Clumps of Brahmadaṇḍī kept in the mouth arrests the emission of semen. Jayantī root kept in the mouth imparts victory to a man in respect of an act of sexual congress.

भृंगराजस्य मूलं तु पिष्टं शुक्रेण संयुतम्॥

अक्षिणी चांजयित्वा तु वशी कर्ष्यान्नरं किल॥१४॥

Bhṛṅgarāja roots pasted with semen and applied along the eye-lids in the manner of a collyrium exercises a fascinating influence.

अपराजिताशिखान्तु नीलोत्पलसमन्विताम्॥

ताम्बूलेन प्र(दाना) दद्याच्च वशीकरणमुत्तमम्॥१५॥

Aparājītā clumps given with Nilotpalam to a man, through the medium of a prepared betel leaf serve to exercise of good fascinating (hypnotising) effect.

अंगुष्ठे च पदे गुल्फे जानौ च जघने तथा॥

नाभौ वक्षसि कुक्षौ च कक्षे कण्ठे कपोलके॥१६॥

ओष्ठे नेत्रे ललाटे च मूर्ध्नि चन्द्रकलाः स्थिताः॥

स्त्रीणां पक्षे सिते कृष्णे ऊर्ध्वाधः संस्थिता नृणाम्॥

वामांगे दक्षिणांगे च क्रमाद्द्रुद्र द्रवादिकृत्॥१७॥

Toes, legs, calves of legs, knee-joints, thighs, umbilicus, breasts, sides of the abdomen (groins), arm-pits, neck, cheeks-lips, eyes, forehead, and head are the regions where the Candrakalā (erotic centres) are located in the organism. They are located in the right side of a male body and in the left side of a female one. By exciting these centres by tickling, etc., one can rouse up erotic propulsions. The different centres from the head downward should be respectively excited on the different days of a light fortnight, whereas the centres from the toes upward should be respectively excited on the different days in a black one.

चतुःषष्टि कलाः प्रोक्ताः कामशास्त्रे वशीकराः॥

आलिङ्गनाद्या नारीणां कुमारीणां वशीकराः॥१८॥

Sixty-four measures of fascination have been enumerated in the Kāma Śāstra (Erotic Science). Virgins of maidens may be fascinated by an embrace.

रोचनागन्धपुष्पाणि निम्बपुष्पं प्रियंगवः॥

कुंकमं चन्दनञ्चैव तिलकेन जगद्वशेत्॥१९॥

A totem composed of Rocanā, Gandhapuṣpā, Nimba leaves, Priyaṅgu, Kumkum and Candana pasted together with water and put on the forehead is potent enough to fascinate the whole world.

ओं ह्रीं गौरि देवि सौभाग्यं पुत्रवशादि देहि मे॥

ओं ह्रीं लक्ष्मि! देवि सौभाग्यं सर्वं त्रैलोक्यमोहनम्॥२०॥

The Mantra to be recited in connection with this chaim runs as, Om Hrīm, O Thou, Goddess Gouri, grant me good fortune and secure me the obedience of sons, Om, Ham, O thou

goddess, Lakṣmī, grant me all good fortune and the power to fascinate the three worlds.

सगन्धस्य हरिद्रायाः कुंकुमानां च लेपतः॥

वशयेद्द्रुद्र धूपश्च तथापुष्पसुगन्धयोः॥२१॥

Smearing of the body with a paste of Sugandhā, Haridā, and Kumkum, O Rudra, as well as its fumigation with the vapours of burning Sugandhi flowers gives one the power of fascinating other people.

दुरालभा वचा कुष्ठं झुकुमञ्च शतावरी॥

तिलतैलन संयुक्तं योनिलेपाद्वशी नरः॥२२॥

By applying a plaster of Durālabhā, Vacā, Kuṣṭham, Kumkum, Śatāvārī, pasted together with sesamem-oil, to her vaginal canal a woman is sure to enthrall the affection of her lover.

निम्बकाष्ठस्य धूपेन धूपयित्वा भगं वधूः॥

सुभगा स्यात्साति रुद्र पतिर्दोषो भविष्यति॥२३॥

By fumigating her private part with the vapours of burning Nimba wood, a woman is enabled to become a favourite with her husband, and to captivate his affection for good.

माहिषं नवनीतञ्च कष्टञ्च मधुयष्टिका ॥

सौभाग्यं भगलेपास्त्यात् पातिर्दासो भवेत्तथा॥२४॥

मधुयष्टिश्च गोक्षीरं तथा च कण्टकारिका॥

Similarly, a plaster composed of Yaṣṭi-madhu and Kuṣṭham pasted together with buffalo-butter and applied to the same organ brings good luck to a girl.

एतानि समभागानि पिबेदुष्णेन वारिणा॥

चतुर्भागावशेषेण गर्भसम्भवमुत्तमम्॥२५॥

Taka Yaṣṭhimadhu, Gokṣuram, and Kaṇṭakārikā in equal parts and boil them with water. This decoction boiled down to its quarter part should be taken by a woman desiring conception inasmuch as it is one of the most potent remedies that accelerate pregnancy in a woman.

मातुलुंगस्य बीजानि क्षीरेण सह भावयेत्॥

तत्पीत्वा लभते गर्भं नात्र कार्या विचारणा॥२६॥

Soak Matuluṅga seeds in milk, by drinking this milk a woman is sure to conceive.

मातुलुंगस्य बीजानि मूलान्येरण्डकस्य च॥

घृतेनसह संयोज्य पाययेत्पुत्रकाक्षिणी॥२७॥

A woman desiring the birth of male child should take Eraṇḍa-roots and Matuluṅga seeds in combination with clarified butter.

अश्वगन्धा घृतं दुग्धं क्वथितं सुवकारकम्॥
पलाशस्य त बीजानि क्षौद्रेण सह पेषयेत्॥
रजस्वला तु पीत्वा स्यात्पुष्पगर्भविवर्जिता॥ २८॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमशांख्ये आचारकाण्डेऽष्टसप्तत्यध्यायाः ॥ १७८ ॥

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हरिरुवाच

हरितालं यवक्षारं पत्राङ्गं रक्तचन्दनम्॥
जातिहिङ्गुलकं लाक्षां पक्त्वा दन्तान्प्रलेपेत्॥ १॥
हरीतकीकषायेण मृष्ट्वा दन्तान्प्रलेपयेत्॥
दन्ताः स्युर्लोहिताः पुंसः श्वेता रुद्र न संशयः॥ २॥

Hari said :—Take Haritālam, Yavakṣāra, Patraṅga, Rakta-Candanam, Jati-flowers, Hiṅgulakam, and Lākṣā; pound them together and reduce the compound to the consistency of paste with the addition of boiled oil. First rinse the teeth, O Rudra, with a decoction of Haritaki, and after that, apply this plaster to the teeth whereby they would be tinged red.

मूलकं स्विद्य मन्दाग्नौ रसं तस्य प्रपूरयेत्॥
कर्णयोः पूरणान्तेन कर्णस्त्रावो विनश्यति॥ ३॥

Scorch a Mūlakam in a slow fire, and squeeze out its juice. This juice poured into their cavities tends to arrest the discharge from the ears.

अर्कपत्रं गृहीत्वा तु मन्दाग्नौ तापयेच्छनैः॥
निष्पीड्य पूरयेत्कर्णौ कर्णशूलं विनश्यति॥ ४॥

Take Arka leaves, and warm them over a gentle fire. The juice squeezed out of these Arka leaves, being poured into the ears, cures earache.

प्रियंगुमधुका चैव धातक्युत्पलपंक्तिभिः॥
मञ्जिष्ठा लोध्रलाक्षाभिः कपित्थस्वरसेन च॥
पचे तैल तथा स्त्रीणां नश्येत्कलेदः प्रपूरणात्॥ ५॥

A medicinal oil cooked in combination with Priyaṅgu, Yaṣṭimadhu, Dhataki, Utpalam-leaves, Mañjiṣṭha, Lohram, Lākṣā and the

Milk cooked in combination with a decoction of Aśvagandhā (acts as an agent) that leads to the conception of a male-child. A woman, desiring to get rid of menstruation and pregnancy, should take Palāśa-seeds pasted with honey, during the period of her monthly flow.

expressed juice of Kapittha, and employed as vaginal enemetas, arrests leucorrhic discharges.

शुष्कमूलशुण्ठनां क्षारो हिङ्गुमहौषधम्॥
शतपुष्पा वचा कुष्ठदारु शिप्र रसाञ्जनम्॥ ६॥
सौवर्चलं यवक्षारं तथा सर्जकसैन्धवम्॥
तथा ग्रन्थिर्विडं मुस्तं मधुयुक्तं चतुर्गुणम्॥ ७॥
मातुलुङ्गरसस्त्वत्कदल्याश्च रसो हि तैः॥
पक्वतैलं हरेदाशु स्त्रावादींश्च न संशयः॥ ८॥
कर्णयोः कृमिनाशः स्यात्कटुतैलस्य पूरणात्॥

A compound of the ashes of dry Millakam and Śuṇṭhī, Hiṅgu, Mahauśadham, Śatapuṣpa, Vaca, Kuṣṭham, Dāru, Śigru, Rasāyaṇam, Sauvarcalam, Yavakṣāra, Sarjakam, Saindhavam, Granthi, Viḍam, Mustatakam, with four times as much honey, as well as a medicinal oil cooked in combination with the expressed juice of Matuluṅga and Kadali, undoubtedly arrests all kinds of discharge. Pourings of mustard oil into the ears tend to destroy the local parasites.

हरिद्रा निम्बपत्राणि पिप्पलयो मरिचानि च॥ १॥
विडङ्गभद्रं मुस्तञ्च सप्तमं विश्वभेषजम्॥
गोमूत्रेण च पिष्ट्वैव कृत्वा च वटिकां हरि॥
अर्जीणहृद्भवेच्चैकं द्वयं विषूचिकापहम्॥ १०॥

O Hara, take Haridrā Nimba-leaves, Pippali, Viśvabheṣajam, Maricam, Viḍaṅga, Bhadram and Musta, pound them together, reduce them to the consistency of a paste with the addition of cow's urine, and divide the mass into pills. One pill of this compound is potent enough to cure indigestion, two of these pills cure cholera.

पटोलं मधुना हन्ति गोमूत्रेण तथांबुदम्॥

एषा च शङ्करी वर्तिः सर्वनेत्रामया पहा॥११॥

Taken with honey these pills destroy

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकण्डे एकोनाशीत्यधिकशततमोऽध्यायः॥ १७९॥

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वचा मांसी च बिल्वञ्च तगरं पद्मकेसरम्॥

नागपुष्पं प्रियंगुञ्च समभागानि चूर्णयेत्॥

अनेन धूपितो मर्त्यः कामवद्विचरेन्महीम्॥ १॥

Hari said :—Take Vaca, Mānsī, Bilvam, Tagaram, Padmakesaram, Nigapusṣam and Priyaṅgu, in equal parts, pound them together, and make this compound int sticks with the addition of water.

कर्पूरं देवदारुञ्च मधुना सह योजयेत्॥

लिंगलेपाच्च तेनैव वशीकुर्यात्त्रिष्वयं किल॥ २॥

मैथुनं पुरुषो गच्छेद्गृहीयात्त्वकमिन्द्रियम्॥

वामहस्तेन वामञ्च हस्तं लिपेत्तु यत्त्रिष्वयः॥

आलिप्ता स्त्री वशं याति नान्यं पुरुषमिच्छति॥ ३॥

A man, who fumigates his body with a burning fumigating stick of this kind, is sure to roam, about in this world as Eros incarnate. A plaster composed of Devadāru-powders and camphor pasted with honey and applied to the male re-productive organ is sure to fascinate a woman during an act of sexual congress.

ओं रक्तचामुण्डे अमुकं मे वशमानय

आनय ओं ह्रीं ह्रीं हः फट्॥

इमं जप्त्वायुतं मन्त्रं तिलकेन च शङ्कर॥

गोरोचनासंयुतेन स्वरक्तेन वशी भवेत्॥ ४॥

"Om, Rakta Caṇḍike, bring such and such a person under my control." O Śaṅkara, by putting a totem composed of Gorocanā, (ox-gall) pasted with one's own blood on one's forehead and by ten thousand times reciting the foregoing Mantra, one is sure to fascinate the whole world.

सैन्धवं कृष्णलवणं सौवीरं मत्स्यपित्तकम्॥

मधु सर्पिःसितायुक्तं स्त्रीणां तद्गलेपनात्॥ ५॥

A plaster composed of Saindhava, Kṛṣṇa Lavaṇam, galls of fishes, and sugar paster

Paṭola-roga; taken with cow's urine they prove beneficial in tumours. External applications of these pills, which are called Śāṅkarī Vartis, prove curative in all forms of ocular affections.

together with honey and clarified butter may he applied by a woman to her own private parts before sharing the bed of a man.

यः पुमान्मैथुनं गच्छेन्नान्यां नारीं गमिष्यति॥

शङ्खपुष्पीं वचा मांसी सोमराजी च फल्गुकम्॥ ६॥

माहिषं नवनीतञ्च त्वकीकृत्य भिषग्वरः॥

समूलानि स पत्राणि क्षीरेणाज्येन पेषयेत्॥ ७॥

The man, who will known her thus, will never visit any other woman is his life. A plaster composed of Śaṅkhapuṣpī, Vaca, Mānsī, Somarāji, and Phalgukam pasted together with buffalo butter imparts a firmness to vaginal muscles and removes the flabbiness of the organ. Padmas, culled with their stems, should be pasted with milk and clarified butter and divided into pills.

गुटिकां शोधितां कृत्वा नारी योन्या प्रवेशयेत्॥

दशावारं प्रसूतापि पुनः कन्या भविष्यति॥ ८॥

A dry pill, thus prepared and inserted into the maternal passage of a mother of ten children, will again make her as a virgin.

सर्षपाश्च वचा चैव मदनस्य फलानि च॥

मार्जारविष्टा धतूरा स्त्रीकेशेन समन्वितः॥ ९॥

चातुर्थिकहरो धूपो डाकिनीज्वरनाशकः॥

अर्जुनस्य च पुष्पाणि भल्लातकविडङ्गके॥ १०॥

A fumigation with the vapours of a compound consisting of Sarṣapa, Vaca, Madana-phalam, cat's excreta. Dhusrām and a woman's hair proves antidotal to fever due to the malignant influence of Dākinīs. Vapours of a compound consisting of Arjuna flowers, Bhallataka, Viṭaṭiga,

बाला चैव सर्जरसं सौवीरसर्षपास्तथा॥

सर्पयूकामक्षिकाणां धूमो मशकनाशनः॥ ११॥

Vala Sarjarasa, and Sarṣapa, pasted together with Sauvīram and burnt in a room, destroys snakes, mosquitos, flees, and lice.

भूतलायाश्च चूर्णेन स्तम्भः स्याद्योनिपूरणात्॥
तेन लेपनतो योनौ भगस्तम्भस्तु जायते॥१२॥
Plasters of powdered Earth-warms applied

to or introduced into, the reproductive organ of a woman, produce a paralysis of the vaginal walls.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे अशीत्यधिकशततमोऽध्यायः॥ १८०॥

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ताम्बूलञ्च घृतं क्षौद्रं लवणं ताम्रभाजने॥
तथा पयःसमायुक्तं चक्षुःशूलहरं परम्॥१॥
हरीतकी वचा कुष्ठं व्योषं हिङ्गु मनःशिला॥
कास श्वासे च हिक्कायां लिङ्गात्क्षौद्रं घृतप्लुतम्॥२॥

Hari said :—The expressed juice of betel leaf, clarified butter, honey, salt and milk rubbed in a copper vessel relieve aching pain in the eyes. Vibhītaka seeds, Haritālam, and Manah-śilā pasted together with goat's milk remove all kinds of ocular affections. A collyrium made of Mālātī flowers applied to the eyes instantaneously cures the form of eyedisease known as Puṣpanāṣa. A lambative consisting of Haritākī, Vacā, Kuṣṭham, Hingu and Manah-śilā pasted together with a clarified butter and taken through the medium of honey proves efficacious in cough, hiccough and asthma.

पिप्पलीत्रिफलचूर्णं मधुना लेहयेन्नरः॥
नश्यते पीनसः कासः श्वासश्च बलवत्तरः॥३॥

A pulverised compound of Pippali and Triphalā taken with honey relieves cough, catarrh and acute bronchitis and asthma.

समूलचित्रकं भस्म पिप्पलीचूर्णकं लिहेत्॥
श्वासं कासञ्च हिक्काञ्च मधुमिश्रं वृषध्वजः॥४॥

O thou bull-ensigned deity, Pippali powders, and the ashes of Citrakam burnt with its roots, taken with honey, proves curative in asthma, cough, and hiccough.

नीलोत्पलं शर्करा च मधुकं पद्मकं समम्॥
तण्डुलोदकसंमिश्रं प्रशमेद्रक्तविक्रियाः॥५॥

The expressed juice of Nilopalam taken with sugar, or Madhukam and Padma taken in equal parts and administered through the vehicle of rice-washings, arrests haemorrhage (lit. affection of blood).

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकाशीत्यधिकशततमोऽध्यायः॥ १८१॥

शुण्ठी च शर्करा चैव तथा क्षौद्रेण संयुता॥

कोकिलस्वर एव स्यादगुटिका भुक्तिमात्रतः॥६॥

Sunṭhi powders taken with sugar and honey instantaneously make one's voice sweet and clear.

हरितालं शङ्खचूर्णं कदलीदलभस्मना॥

एतद्व्येण चोद्वर्त्य लोमशातनमुत्तमम्॥७॥

A compound of Haritālam, and conch-shell powders, and the ashes of the plantain bark pasted together with acts as a good hair-dilapidator.

लवणं हरितालञ्च तुम्बिन्याश्च फलानि च॥

लाक्षारससमायुक्तं लोमशातनमुत्तमम्॥८॥

Rock-salt, Haritālam, and powdered Tumbi-fruit pasted together with the solution of Lākṣā forms a good hair-dilapidator.

सुधा च हरितालञ्च शङ्खभस्म मनःशिला ॥

सैन्धवेन सहैकत्र छागमूत्रेण पेषयेत्॥९॥

Take Sudhā, Haritālam, ashes of conch-shells, Manah-śilā and rock-salt, pound them together and reduce them to the consistency of a paste with the addition of goat's urine.

तत्क्षणोद्वर्त्तनादेव लोमशातनमुत्तमम्॥

शङ्खमामलकं पत्रं धातक्याः कुसुमानि च ॥१०॥

The paste thus prepared acts as an instantaneous hair-dilapidator. Paste powders of conch-shells. Āmalakam Patram and Dhātaki flowers together with milk.

पिष्टा तत्पयसा सार्द्धं सप्ताहं धारयेन्मुखे॥

स्निग्धाः श्वेताश्च दन्ताश्च भवन्ति विमलप्रभाः॥११॥

A weel's keeping of this compound in the mouth imparts a pearly lustre and whiteness to one's teeth.

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शरदग्रीष्मवसन्तेषु प्रायशो दधि गृहीतम्॥
हेमन्ते शिशिरे चैव वर्षासु दधि शस्यते॥१॥

Hari said :—The use of milk curd is forbidden in autumn, summer, and spring (computed according to the Ayurvedic calendar), whereas its use is recommended in fore-winter (Hemanta), winter and the rainy season.

भुक्ते तु शर्करा पीता नवनीतेन बुद्धिकृत्॥
गुडस्य तु पुराणस्य पलमेकन्तु भक्षयेत्॥
स्त्रीसहस्रञ्च संगच्छेत्पुमान्बलयुतो हर ! ॥२॥

Butter and sugar, taken after a meal, tend to improve the intellect. O Hara, by taking a Palam of common treacle, each day, for a year, a man is enabled to visit a thousand women and to acquire an enormous bodily strength.

कुष्ठं संचूर्णितं कृत्वा घृतमाक्षिकसंयुतम्॥
भक्षयेत्स्वप्नवेलायां बलीपलितनाशनम्॥३॥

By taking kuslham powders, each night, at bed time, in combination with Ghṛtam and honey, a person is enabled to withstand the ravages of time such as grey hair and a shrivelled, wrinkled skin of the body.

अतसीमाषगोधूमचूर्णं कृत्वा पिप्पली॥
घृतेन लेपयेदात्रमेभिः सार्द्धं विचक्षणः॥
कन्दर्पसदृशो मर्त्यो नित्यं भवति शङ्करः ! ॥४॥

The intelligent man, who rubs his body with a cosmetic compound composed of Atasi, Māṣa and Godhitma pounded together and mixed with clarified butter, walks about charmingly, O Śaṅkara, like an incarnation of Cupid.

यवास्तिलाश्वगन्धा च मुशली सरला गुडम्॥
एभिश्च रचितां जग्ध्वा तरुणो तरुणो बलवान्भवेत्॥५॥

Pills composed of Yava, Tilam, Aśvagandhā, Musali, Sarala and Guḍam act as splendid rejuvenating and constructive remedies.

हिङ्गु सौवर्चलं शुण्ठी पीत्वा तु क्वथितोदकैः॥
परिणामाख्यशूलञ्च अजीर्णञ्चैव नश्यति॥६॥

A decoction composed of Hiṅgu, Sauvar-

calam and Śuṇṭhī boiled together with water cures indigestion and the type of Gastralgia known as Pariṇāma Śūlam.

धातकीं सोमराजीञ्च क्षीरेण सह पेषयेत्॥
दुर्बलश्च भवेत्स्थूलो नात्र कार्या विचारणा॥७॥

Make a paste by adding milk to powdered Dhātaki; by taking this medicine an emaciated person is sure to gain flesh and to be stout again.

शर्करामधुसंयुक्तं नवनीतं बली लिहेत्॥
क्षीराशी च क्षयी पुष्टिं मेधाञ्चैवातुलां व्रजेत्॥८॥

A strong person should lick a lambative composed of butter, sugar and honey; and person suffering from any kind of wasting disease should take a goodly quantity of milk whereby his health and intellect would be improved.

कुलीरचूर्णं सक्षीरं पीतञ्च क्षयरोगनुत्॥
भल्लातकं विडङ्गञ्च यवक्षारञ्च सैन्धवम्॥९॥
मनःशिला शङ्खचूर्णं तैलपक्वं तथैव च॥
लोमानि शातयत्येव नात्र कार्या विचारणा॥१०॥
मालूरस्य रसं गृह्यं जलौकां तत्र पेषयेत्॥
हस्तौ संलेपयेत्तेन त्वग्निस्तम्भनमुत्तमम्॥११॥

Powders of crab-shells taken with milk prove curative in Pthisis or consumption. A medicinal oil cooked in combination with Bhallatakam, Viḍaṅga, Yavakṣāra, Saindhava, Manah-śilā, and powdered conch-shells acts as an infallible hair-dilapidator. Paste leeches with the expressed juice of Malūra; by applying this paste to the palms of one's hands one is enabled to hold fire in his hands.

शाल्मलीरसमादाय खरमूत्रे निधाय तम्॥
अग्न्यादौ विक्षिपेत्तेन ह्यग्निस्तम्भनमुत्तमम्॥१२॥

Take the expressed juice of Śālamali mixed with the urine of an ass; this compound; cast in the fire acts as a potent fire-extinguisher.

वायस्या उदरं गृह्य मण्डूकवसया सह॥
गुटिकां कारयेत्तेन ततोऽग्नौ संक्षिपेत्सुधीः॥
एवमतत्प्रयोगेण ह्यग्निस्तम्भनमुत्तमम्॥१३॥

Take the belly of a female crow, reduce it to

powder, and then into a paste with the addition of frog's blood. Beat this mass into pills.

मुण्डीत्वक्च वचा मुस्तं मरिचं तगरं तथा॥

चर्वित्वा च त्विमं वद्यो जिह्वायां ज्वलनं लिहेत्॥१४॥

By chewing a compound consisting of Muṇḍitakam, Vaca, Mustam Maricam or Tagaram, a person is able to lick the flame of a fire with his tongue.

गोरोचनां भृंगराजं चूर्णीकृत्य घृतं समम्॥

दिव्याम्भसः स्तम्भनं स्यान्मन्त्रेणानेन वै तथा॥

ओं अग्निस्तम्भनं कुरु कुरु ॥१५॥

By casting these pills in the fire, while repeating the Mantra, Om, Agnistambhanam, Kuru Kuru (paralyse this fire), the intelligent one is sure to neutralise (*lit.* benumb) its heat.

ओं नमो भगवते जलं स्तम्भय

सं सं सं केकः केकः चरचरा॥

जलस्तम्भनमन्त्रोऽयं जलं स्तम्भयते शिव ! ॥१६॥

Rain may be arrested by reciting the mystic formula, which runs as, Om Namō Bhagavate Jalam Stambhaya, Stambhaya, Sam, Sam, Sam, Keka, Keka, Cara Cara.

गृध्रास्थिञ्च गवास्थिञ्च तथा निर्माल्यमेव च॥

अरेयो निखनेदद्वारे पञ्चत्वमुपयाति सः॥१७॥

By burying a cow-bone, vulture's bone and Nirmālyam underneath the threshold of one's enemy, one is enabled to bring about his death.

पञ्चरक्तानि पुष्पाणि पृथग्जात्या समालभेत्॥

कुङ्कुमेन समायुक्तमात्सरक्तसमन्वितम्॥१८॥

पुष्पेण तु समं पिष्ट्वा रोचनायाः पलैकतः॥

स्त्रिया पुंसा कृतो रुद्र ! तिलकोऽयं वशीकरः॥१९॥

A Tilak-mark composed of five red flowers of different species; Kumkum, and one Palam of Rocana pasted together with his or her own blood, and put on his or her forehead by a man or woman, exercises a fascinating influence.

ब्रह्मदण्डी तु पुष्पेण भक्ष्ये पाने वशीकरः॥

यष्टि मधु पलैकेन पक्वमुष्णोदकं पिबेत्॥२०॥

विष्टम्भिकाञ्च हृच्छूलं हरत्येव महेश्वर ! ॥

ओं हं जः ॥

मन्त्रोऽयं हरते रुद्र ! सर्ववृश्चिकजं विषम्॥२१॥

Brahmadandī administered through his food or drink to a person under the auspices of the asterism Puṣya brings him under the control of the giver. A Palam of Yastimadhu taken with warm water, relieves, O thou the supreme deity, constipation of the bowels, as well as an aching pain in the chest. Recitations of the Mantra, which runs as Om, Hrum, Jah, destroy all kinds of scorpion poison.

पिप्पली नवनीतञ्च शृंगवेरं च सैन्धवम्॥

मरिचं दधि कुष्ठञ्च नस्ये पाने विषं हरेत्॥२२॥

Pippall, Śṛṅgavera, rock salt, and Mar-team mixed with butter and milk curd and employed as a potion on an errhine act as a potent anti-toxic remedy.

त्रिफलार्द्रकुष्ठं च चन्दनं घृतसंयुतम्॥

एतत्पाना लेपाच्च विषनाशो भवेच्छिव ! ॥२३॥

Decoctions of Triphalā, Adrakam, Kuṣṭham and Candana taken with clarified butter, or these drugs applied as plasters with the addition of the same substance tend to neutralise the effects of poison.

पारावतस्य चाक्षीणि हरितालं मनःशिला॥

एतद्योगद्विषं हन्ति वैनतेय इवोरगान्॥२४॥

A compound of Haritālam, Manaḥ-silā and pigeons's eyes destroys the effects of a poison as Garuḍa destroys the serpents.

सैन्धवं त्र्यूषणं चैव दधिमध्वाज्यसंयुतम्॥

वृश्चिकस्य विषं हन्ति लेपोऽयं वृषभध्वज ! ॥२५॥

O thou bull-ensigned deity, a plaster composed of Saindhava and Tryūṣaṇam pasted with milk-curd and applied to the seat of the bite with the addition of honey and clarified butter, proves curative in a case of scorpion-bite.

ब्रह्मदण्डीतिलान्क्वाथ्य चूर्णं त्रिकटुकं पिबेत्॥

नाशयेद्गुल्मं ! गुल्मानि निरुद्धं रक्तमेव च ॥२६॥

Trikaṭu-powders taken through the vehicle of a decoction of Tilam and Brahma dan4i prove remedial to Gulmas and tend to set flow the blood incarcerated or accumulated in any part or organ of the body.

पीत्वा क्षीरं क्षौद्रयुतं नाशयेदसृजःस्रुतिम् ॥
 आटरूषकमूलेन भगं नाभिं च लेपयेत् ॥
 सुखं प्रसूयते नारी नात्र कार्या विचारणा ॥ २७ ॥

Milk taken with honey tends to arrest haemorrhage. Apply a plaster of paster Alan7sakam roots to the pelvis; umbilicus and exterior re-productive organ of a woman for

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाडे द्वाशीशत्यधिकशततमोऽध्यायः ॥ १८२ ॥

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मरिचं शृंगवेरं च कुटजत्वचमेव च ॥
 पानाच्च ग्रहणी नश्येच्छाङ्गाङ्गितशेखर ! ॥ १ ॥

Hari said :—O thou moon-crested deity, a decoction of Maricam, Śṛṅgaveram, Kuṭaja, and Tvacam, internally administered, cures lenteric diarrhoea (Grahīṇī).

पिप्पली पिप्पलीमूं मरिचं तगरं वचा ॥
 देवदारुसं पाठां क्षीरेण सह पेययेत् ॥ २ ॥
 अनेनैव प्रयोगेण ह्यतिसारो विनश्यति ॥
 मरीचतिलपुष्पाभ्यां मञ्जनं कामलापहम् ॥ ३ ॥

A compound consisting of Pippali, Pippali mūlam, Maricam. Tagaram, Vacā, and Pāthā, pasted together with milk and the expressed juice of Devadāru, proves curative in cases of dysentery. An Añjanam composed of Maricam and sesame flowers pasted together and applied to the eyes cures chlorosis.

हरीतकी समगुडा मधुना सह योजिता ॥
 विरेचनकरी रुद्र! भवतीति न संशयः ॥ ४ ॥

O Rudra, treacle and Haritaki, taken inequal parts and given in combination with honey, act as a good purgative remedy.

त्रिफला चित्रकं चित्रं तथा कटुकरोहिणी ॥
 ऊरुस्तम्भहरं ह्येतदुत्तमन्तु विरेचनम् ॥ ५ ॥

A compound of Triphalā, Citrakam, Citram, and Kaṭu-Rohiṇī boiled together with water and internally administered forms a good purgative, and relieves the form of Rheumatism known as Urustambha.

the purpose of effecting a speedy and painless parturition.

शर्करां मधुसंयुक्तां पीत्वा तण्डुलवारिणा ॥

रक्तातिसारशमनं भवतीति वृषध्वज ! ॥ २८ ॥

O thou, bull-riding celestial, washings of rice, taken with honey and sugar, prove curative in blood-dysentery.

हरीतकी शृंगवेरं देवदारु चन्दनम् ॥
 क्वाथयेच्छागुदग्धेन अपामार्गस्य मूलकम् ॥
 ऊरुस्तम्भं जयन्त्या वा सप्तरात्रेण नाशयेत् ॥ ६ ॥

A decoction of Haritaki, Śṛṅgaveram, Devadāru, Candana, and Apāmārga-root boiled together with goat's milk, and taken for a week, undoubtedly alleviates a rheumatic aching pain in the thighs, and proves curative in Urustambha as well.

अनन्ता शृंगवेरस्य सूक्ष्मचूर्णानि कारयेत् ॥
 गुग्गुलं गुडतुल्यं च गुटिकामुपयुज्य च ॥
 वायुः स्नायुगतं चैव अग्निमान्द्यं च नाशयेत् ॥ ७ ॥

Reduce to fine powder Ananta and Śṛṅgavram, and add to it equal parts of treacle and bdellium. Beat it up into a mass and divide the mass into pills. These pills alleviate, stiffness and aching of the ligaments, and improve the digestive capacity.

शङ्खपुष्पीन्तु पुष्पेण समुद्धृत्य सपत्रिकाम् ॥
 समूलां छागदुग्धेन अपस्माहरं पिबेत् ॥ ८ ॥

Cull a Śaṅkhauspī creeper with its leaves, roots and flowers. Reduce it to a paste with the addition of goat's milk; by taking it one is relieved of hysteric fits.

अश्वगन्धाभये चैव उदकेन समं पिबेत् ॥
 रक्तपित्तं विनश्येत्तु नात्र कार्या विचारणा ॥ ९ ॥

Take equal parts of Abhayā and Aśva-gandhā through the medium of water, and rest assured of a redical cure of haemorrhage (Raktapittam).

हरीतकीकुष्ठचूर्णं कृत्वा आस्यं च पूरयेत् ॥
 शीतं पीत्वाथ पानीयं सर्वच्छर्दिनिवारणम् ॥ १० ॥

Take a mouthful of a pulverised compound of Haritakī and Kuṣṭham, and gulp it down with water for the cure of vomiting.

गङ्गीपद्मकारिष्ठधान्याकं रक्तचन्दनम्॥

पित्त श्लेष्मज्वरच्छर्दिदाहतृष्णाज्ज्वरमग्निनृत्॥

ओं हुं नम इति ॥११॥

A decoction of Guḍūcī Padmaka, Aristham, Dhānyakam and Rakta Candanam proves curative in the Pittaja type of fever, attended with thirst, vomiting and a burning sensation in the body.

श्रोत्रे बद्धा शंखपुष्पीं ज्वरं मन्त्रेण वै हरेत्॥

ओं जम्भिनी स्तम्भिनी मोहय सर्वव्याधीन्मे वज्रेण

ठः ठः सर्वव्याधीन्मे वज्रेण फट् इति॥१२॥

पुष्पमष्टशतं जप्त्वा हस्ते दत्त्वा नखं स्पृशेत्॥

चातुर्थिको ज्वरो रुद्र अन्ये चैव ज्वरास्तथा॥१३॥

Saṅkha-puṣpī, maystically dynamised with the recitation of the Mantra, Om, Hum, Namaḥ, and tied round the ear of a fever-patient, acts as a sure febrifuge remedy. O Rudra, put into the hands of a fever-patient eight hundred flowers, each consecrated with the maystic formula, Om Jambhinī, Stambhinī (destroying and paralysing goddess), Mohaya (make spell bound) Sarva Vyādhin (all diseases) Me (or mine), Vajrena Ṭhaḥ Ṭhaḥ Sarva Vyādhin Vajrena (dissipate with the thunder, like mystic potency of "Ṭha" Mantra the morbi-fic energies of all diseases), Phat (obeisance), and touch the tips of his finger-nails. All forms of fever and specially quotidian ague may be destroyed by practising this fever-charm.

जम्बूफलं हरिद्रा च सर्पस्यैव तु कंचुकम्॥

सर्वज्वराणां धूपोऽयं हरश्चातुर्थिकस्य च॥१४॥

Fumigation of the body of the patient with the vapours of a burning febrifuge-stick composed of Jamboline fruits, Haridra and the cast off skin of a snake, pasted together and

dried, proves curative, O Rudra, in all forms of fever, and in quotidian ague in special.

करवीरं भृङ्गपत्रं लवणं कुष्ठकर्कटे॥

चतुर्गुणेन मूत्रेण पचेत्तैलं हरेच्च तत्॥

पामां विचर्चिका कुष्ठमभ्यङ्गाद्धि व्रणानि वै॥१५॥

A medicinal oil cooked in combination with Karavira, Bhṛṅga-leaves, rock salt, Kuṣṭham, Karkaṭam, and cow's urine, four times, as much as its (oil's) actual weight, proves remedial to ulcers and Pāmā, Vicarcikā and other kindred diseases of the skin.

पिप्पलीमधुपानाच्च तथा मधुरभोजनात्॥

प्लीहा विनश्यते रुद्र तथा सूरणसेवनात्॥१६॥

O Rudra, Pippalis taken with honey, or the use of Sūraṇa and other sweet articles of diet would prove beneficial in cases of splenic enlargement.

पिप्पलीञ्च हरिद्राञ्च गोमूत्रेण समन्विताम्॥

प्रक्षिपेच्च गुदद्वारे अर्शांसि विनिवारयेत्॥१७॥

A compound of Pippali and Haridrā pasted together with cow's urine and inserted into the rectum leads to the falling off of rectal haemorrhoids (piles).

अजादुग्धमार्द्रकञ्च पीतं प्लीहादिनाशनम्॥

सैन्धवञ्च विडङ्गानि सोमराजी तु सर्वपाः॥१८॥

रजनी द्वे विषञ्चैव गोमूत्रेणैव पेययेत्॥

कुष्ठनाशश्च तल्लेपान्निम्बपत्रादिना तथा ॥१९॥

Goat's milk admixed with the expressed juice of Arḍrakam should be prescribed for the cure of splenic enlargement. Plasters of Nimba leaves pasted with cow's urine, or of those composed of Saindhavam, Viḍaṅga, Somayāji Sarṣapa, Viṣaṃ and the two kinds of Rajanī Haridrā and Dāru-Haridrā) pasted together with cow's urine, and applied to the skin, prove highly beneficial in all forms of cutaneous affections.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे त्र्यशीत्यधिकशततमोऽध्यायः॥१८३॥

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रजनीकदलीक्षारलेपः सिध्यविनाशनः॥

कुष्ठस्य भागमेकन्तु पथ्याभागद्वयं तथा॥

उष्णोदकेन संपीय कटिशूलवि नाशनम्॥१॥

Hari said :—Plasters of Rajanī and the ashes of plantain bark pasted together with water, or one part of Kuṣṭham and two parts of Pathyā taken with hot water relieve an aching pain about the waist and sacrum.

अभया नवनीतञ्च शर्करापिप्पलीयुतम्।

पानादोहरं स्याच्च नात्र कार्या विचारणा॥२॥

Abhayā taken with water, or Pippall taken with sugar, cures rectal haemorrhoids.

आटरूषकपत्रेण घृतं मृदग्नि पचेत्॥

चूर्णं कृत्वा तु लेपोऽयं अर्शरोगहरः परः॥३॥

Cook a Ghṛitam with powders, and the expressed juice, of Ātarūṣakam leaves. Plasters of this Ghṛtam are highly beneficial in cases of rectal haemorrhoids.

गुग्गुलुत्रिफलायुक्तं पीत्वा नश्येद्भगन्दरम्॥

अजाजी शृङ्गवेरञ्च दद्या मण्डं विपाचयेत्॥४॥

Potions of Triphalā-decoctions taken with Guggulu will bring about the cure in a case of fistula in ano. The cream (surface layer) of milk curd cooked in combination with Ajāji and śṛṅgaveram and taken with salt removes strangury.

लवणेन तु संयुक्तं मूत्रकृच्छविनाशनम्॥

यवक्षारं शर्करा च मूत्रकृच्छविनाशकम्॥५॥

Solutions of sugar and Yava-Kṣāram (impure carbonate of potash) prove remedial in strangury and suppression of urine.

क्षिताग्निः खंजरीटस्य विष्टा फेनो ह्यस्य च॥

सौभाञ्जनं वासनेत्रं नर एतैस्तु धूपितः॥

अदृश्यस्त्रिदशैः सर्वैः किं पुनर्मानवैः शिव॥६॥

Make a collyrium with the excreta of a Khañjana, Sobhāñjanan, and the foam of a horse's mouth over the fire of a cremation ground. By applying this collyrium to his eyes, a person remains invisible to the celestials, not to speak of purblind human beings.

तिलतैलं यवान्दध्वा मर्षी कृत्वा तु लेपयेत्॥

तेनैव सह तैलेन अग्निदग्धः सुखी भवेत्॥७॥

Plasters of burnt barley corn pasted with sesam oil relieve the burning sensation in cases of scald or burn. Plasters of Lajjālu and Śarapūṅkha pasted together with clarified butter relieve the heat in cases of scald or burn.

लज्जालोः शरपुंखाया लेपः साज्योऽग्निनाशनः॥

ॐ नमो भगवते ठ ठ छिन्धि छिन्धि ज्वलनं

प्रज्वलितं नाशय नाशय हुं फट्॥८॥

करे बद्धं तु निर्गुण्डश मूलं ज्वरहरं द्रुतम्॥

These plasters should be applied by reciting the mystic formula running as, Om Namo Bhāgavate, Ṭha, Ṭha, Chidhni Chindhi Jvalanam Prajvalitam Nāśaya Kenya, Hrūm Fuṭ, Nirguṇḍī tied round the wrist destroy fever.

मूलञ्च श्वेतगुञ्जायाः कृत्वा तत्सप्तखण्डकम्॥९॥

हस्ते बध्वा ना शयेच्च अर्शास्येव न संशयः॥

A root of white Guñjā divided into seven pieces and tied round the arms of a patient undoubtedly cures rectal haemorrhoids.

विष्णुक्रान्ताजमूत्रेण चौरव्याघ्रादिरक्षणम्॥१०॥

ब्रह्मण्ड्यास्तु मूलानि सर्वकर्माणि कारयेत्॥

त्रिफलायास्तु चूर्णं हि साज्यं कुष्ठविनाशनम्॥११॥

Smearing of the body with a plaster composed of Viṣṇukrāntā pasted with goat's urine gives an immunity from the attacks of thieves and tigers. All magical acts may be practised with the help of a Brahmādaṇḍī—a root. Triphalā taken with clarified butter relieve all forms of cutaneous affections.

आज्यं पुनर्नवाबिल्वैः पिप्पलीभिश्च साधितम्॥

हरेद्विक्कां श्वासकासौ पीतं स्त्रीणाञ्च गर्भकृत्॥१२॥

Powders of Punarnavā, Bilva and Pippall pounded together and taken with clarified butter remove cough, hiccough and asthma; administered to women they facilitate conception.

भक्षयेद्धानरीबीजं पयसाज्येन पाचितम्॥

घृतशर्करया युक्तं शुक्रः स्यादक्षपस्ततः॥१३॥

The foregoing drugs, cooked in combination with milk or clarified butter and taken with the same adjuncts, acquire a splendid spermatopoetic property.

विडंगं मधुकं पाठां मांसीं सार्जरसं तथा॥

हरिद्रां त्रिफलाच्चैवमपामार्गं मनःशिलाम्॥१४॥

Take Viḍaṅga, Madhukam, Pate, Mānsī, Sarjarasam, Haridrā, Triphalā, Apāmārga, Manahśilā.

उदुम्बरं धातकीञ्च तिलतैलेन पषेयेत्॥

योनिं लिङ्गं च प्रक्षेत स्त्रीपुंसोः स्यत्प्रियं मिथः॥१५॥

Audumbara, and Dhātakī. Pound them together and reduce this pulverised compound to the consistency of a paste with the addition of sesame oil. By plastering their own reproductive organs with this paste, a man and a woman became extremely enamoured of each other.

नमस्ते ईश वरदाय आकर्षिणि

विकर्षिणि मुग्धे स्वाहा इति॥

योनिर्लिङ्गस्य तैलेन शंकर म्लक्षणात्ततः॥१६॥

The lubrication of the organs should be followed by the recitation of mystic formula running as, Namaste Īśa Vardāya Ākarṣiṇī, Vikarṣiṇī Mugdha svāhā (obeisance to the god who is the grantor of boons, obeisance to the goddess who attracts draws and fascinates every creature).

पुनर्नवामृता दूर्वा कनकञ्जेन्द्रवारुणी॥

बीजे नैषां जातिकाया रसेन रसमर्दनम्॥१७॥

मूषाया मध्यगं कृत्वा रसं मारणमीरितम्॥

मध्वाज्यसहितं दुग्धं वलीपलितनाशनम्॥१८॥

Such enamoured pairs shall rub the palms of their hands with a compound of the seeds of Punarnavā, Amṛtā, Dūrvā, Kanakam, and Indravāruṇī, pasted together with the expressed juice of Jātika. The killing of Rasa (mercury) consists in rubbing the mineral with the seeds of the foregoing drugs pasted together with the expressed juice of Jāti as described in the preceding line, and then in boiling it in closed crucible.

Milk taken in combination with honey and

clarified butter arrests the advent of premature old age.

मध्वाज्यं गुडताम्रञ्च कारवेल्लरसस्तथा॥

दहनाच्च भवेद्रौप्यं सुवर्णकरणं शृणु॥१९॥

Copper, burnt in combination with honey, clarified butter, treacle and the expressed juice of Kāravella, is soon converted into silver. Now hear me describe the method of converting a base metal into gold.

पीतं धत्तूरपुष्पञ्च सीपकञ्च पलं मतम्॥

लांगलिकायाः शाखा च स्वर्णञ्च दहनाद्भवेत्॥२०॥

A Palam weight of lead burnt in combination with a Palam weight of yellow Dhatora flower and twigs of Lāṅgalikā is easily converted into pure gold.

धत्तूरबीजतैलेन दीपप्रज्वलनाद्धर॥

समाधावुपविष्टन्तु गगनस्थो न पश्यति॥२१॥

By burning Dhastūra oil in a lamp while seated in Samādhi Yoga, a Yogin can remain invisible even to the sky-scaling divinities.

वृषस्य मृन्मस्यैव युक्तो भेको निगृह्यते॥

शंकरावयवैयुक्तो धूपं घात्वा च गर्जति॥

विस्मयं कुरुते चैव वृषवन्नात्र संशयः॥२२॥

A clay figure of a bull, moulded in the attitude of killing a frog, O Śaṅkara, will commence to bellow as a living one, on being fumigated with the vapours of the aforesaid Dhustūra oil.

रात्रौ च सार्षप तैलं कीट खद्यो तनामकम्॥

ताभ्यां दीपं प्रज्वलितो वाग्मिज्वालाकलपवत्॥२३॥

Mustard oil burned in a lamp tends to destroy fire-flies. Fire-flies and mustard oil burnt together in a lamp will produce a glaring light like a conflagration.

चूर्णं छुच्छुन्दरीदेह दग्ध्वा रुद्र प्रलेपयेत्॥

तप्यते तक्षणाद्गन्धो यदि सम्यक्प्रलेपयेत्॥

चन्दनेन भवेन्मोक्षः पानाल्लेपात्सुखी भवेत्॥२४॥

Burn down the powders of the corpse of a dead rat; plaster any part of the body with this burnt powder, and it will be found to be burnt in its turn, which may be alleviated with plasters or potions of pasted sandal wood.

कुञ्जरस्य मदाक्तस्य स्वयं नेत्रे शिवांजयेत्॥

युद्धे विजयते सोऽपि महाशूरश्च जायते॥ २५॥

O Śiva, by personally applying a collyrium to the eyes of an infuriated elephant, a man is sure to win a victory in battle and turn out a valorous hero.

दन्तं ढुण्डुभसर्पस्य मुखे संगृह्य वै क्षिपेत्॥

तिष्ठते च जलान्तस्तु निर्विकल्पं स्थले यथा॥ २६॥

By retaining the skin of a Ḍuṇḍubha snake in his mouth, a person can stay under water as comfortably as on land.

कुम्भीरनेत्रदंष्ट्राश्च अस्थीनि रुधिरं तथा॥

वसातैसमायुक्तमेकत्र तनियोजयेत्॥

आत्मानं म्लक्षयेत्तेन जले तिष्ठेद्दिनत्रयम्॥ २७॥

By smearing his body with a compound of the teeth, bones and eyes of a crocodile pasted with the blood and fat of that animal, a person may comfortably stay under water.

कुम्भीकरस्य नेत्राणि हृदयं कच्छपस्य च॥

मूषिकस्य वसास्थीनि शिशुमारवसा तथा॥

एतान्येकत्र संलेषाज्जले तिष्ठेद्यथा गृहे॥ २७॥

By smearing his body with a compound consisting of the eyes of a crocodile, the heart of a tortoise and the bones of a rat pasted together with rat's lard and that of a tortoise, a man can stay under water as easily as in a chamber of his own house.

लोहचूर्णं तक्रपीतं पाण्डुरोगहरं भवेत्॥

तण्डुलीयकगोक्षूरसूलं पीतं पयोनितम्॥ २९॥

कमलादिहरं पीतं मुखरोगहरं तथा॥

Powders of iron taken with whey prove curative in jaundice. Roots to Taṇḍulīyakam and Gokṣuram, pasted together and administered through the medium of milk, cure chlorosis and affections of the mouth.

जातीमूलं तक्रपीतं कोलमूलं त्वजीर्णनुत्॥ ३०॥

सतक्रं कुशमलं वा मर्कटी मूलमेव वा॥

कांजिकेन च वाकुच्या मूलं वै दन्तारोगनुत्॥ ३१॥

Jāti roots or Kola roots, taken with whey, relieve indigestion. Kuśa roots or Vākuci roots taken with Kāñjikam relieve diseases of the teeth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैद्यशास्त्रे चतुरशीत्यधिकशततमोऽध्यायः॥ १८४॥

तथेन्द्रवारुणीमूलं वारिपीतं विषादिहृत्॥

सुरभिकामूलपा नाद्रा तत्रशो भवेच्छिव॥ ३२॥

Roots of Indra-Vāruṇī taken with water exercise an antitoxic virtue; the roots of Surabhikā prove remedial to diseases of the nervous system.

शरोरोगहरं लेपादगुंजाचूर्णं सकांजिकम्॥

बला चातिबला यष्टी शर्करा मधुसंयुतां॥ ३३॥

Plasters of Guñjā-powders pasted with Kāñjikam and applied to the scalp prove remedial to diseases of the head (cephalalgia). By a taking a compound (decoction) of Valā, Ativalā, and Yaṣ ṭi, sweetened with the addition of Sugar and honey, even a sterile woman is sure to conceive.

वन्ध्यागर्भकरी पीता नात्र कार्या विचारणा॥

श्वेतापराजितामूलं पिप्पलीशुण्ठिकायुतम्॥ ३४॥

A plaster composed of white Aparājītā roots, Pippalī and Śuṇṭhī, pasted together with water and applied to the scalp, proves curative in Cephalalgia (head-ache).

परिपिष्टं शिरोलेपच्छिरःशुलविनाशनम्॥

निर्गुण्डिका शिखां पीत्वा गण्डमालां विनाशयेत्॥ ३५॥

O thou blissful one, Guñjā-roots pasted with Kāñjikam and applied to the scalp, relieve headache, Aratnikā roots boiled with water impart a pleasant colour to the palate. Decoctions of clustered sprouts of Nirguṇḍikā prove curative in scrofula:

केतकीपत्रजं क्षारं गुडेन सह भक्षयेत्॥

तक्रेण शरपुंखा वा पीत्वा प्लीहां विनाशयेत्॥ ३६॥

Ashes of burnt Ketaki leaves taken with treacle, or Śarapuṅkhas taken with whey, cure splenic enlargement.

मातुलंगस्य निर्यासं गुडाज्येन समन्वितम्॥

वातपित्तजशूलानि हन्ति वै पानयोगतः॥

शुण्ठी सौवर्चलं हिं गु पीतं हृदयरोगनुत्॥ ३७॥

Exudations of Mātuluga taken with treacle and clarified butter relieve the type of colic (Gastralgia) due to the actions of the deranged Vāyu, and Pittam. Decoctions of Śuṇṭhī taken with Sauvarcala and Hingu prove antidotal to diseases of the heart.

अध्यायः १८५ / Chapter 185

हरिरुवाच

ओं गणपतये इति अयं

गणपतेर्नम्रोधनविद्याप्रदायकः॥ १॥

Hari said :—Om, Ayaṁ Gaṇapataye Svāhā
(obesiance to the lord of the Gaṇas)

इममष्टसहस्रञ्च जप्त्वा बद्ध्वा शिखां ततः॥

व्यवहारे जयः स्याच्च शतं जापानृणां प्रियः॥ २॥

By eight thousand times repeating this
Mantram; and by tying up the tuft of hair on
one's crown in a knot subsequent to that, one is
sure to come victorious out of a royal court of
justice and to be a favourite with kings.

तिलानां तु घृताक्तानां कृष्णानां रुद्र होमयेत्॥

अष्टोत्तरसहस्रन्तु राजा वश्यस्त्रिभिर्दिनैः॥ ३॥

O Rudra, a thousand and eight libations of
clarified butter containing black sesame should
be cast in the fire with the recitation of this
opulencegiving (Gaṇapati) Mantra for acquiring
a mastery over the minds of kings and ladies.

अष्टम्याञ्च चतुर्दश्यामुपोष्याभ्यर्च्य विष्णुराट्॥

तिलक्षतानां जुहुयादष्टोत्तरसहस्रकम्॥

अपाजितः स्याद्युद्धे च सर्वे तञ्च सिषेविरा॥ ४४॥

Having fasted, and worshipped the lord of
impediments under the auspices of the eighth
or the fourteenth day of a lunar month, one
should cast a thousand and eight oblations of
sesame and white mustard seeds in fire,
whereby one would be invincible in battle, and
all the inmates of the world would be brought
under one's control.

जप्त्वा चाष्टसहस्रन्तु ततश्चाष्टशतेन हि॥

शिखां बद्ध्वा राजकुले व्यवहारे जयो भवेत्॥ ५॥

Having tied up the tuft of hair on his crown
into a knot after eight thousand and eight
hundred times repeating the Mantram sacred
to this divinity, a man would return victorious
from a royal court or tribunal.

ह्रींकारं सविर्गञ्च प्रातःकाले नरस्तु यः॥

स्त्रीणां ललाटे विन्यस्य वशतां नयति ध्रुवम्॥ ६॥

The man, who repeats the Hrīṅkāra Mantra

appended with a Visarga, each morning, by
psychically projecting and locating it in the
forehead of a woman, is sure to bring her under
his control.

सुसमाहिताचित्तेन विन्यस्य प्रमदालये॥

सोत्कामा कामिनीं कुर्यान्नात्र कार्या विचारणा॥ ७॥

By psychically projecting and locating the
same Mantram in the reproductive organ of a
woman, one can make her made with amorous
propulsions.

जुहुयसादयुतंयस्तु शुचिः प्रयतमानसः॥

दृष्टिमात्रे सदा तस्य वश्यमायान्ति योषितः॥ ८॥

He, who in a pure and tranquil mind casts
ten thousand libations of clarified butter in fire
by repeating this Mantram, is sure to bring a
woman under his control at the first sight.

मनः शिलापत्रकञ्च सगोरोचनकुंकुमम्॥

कृत एभिश्च तिलके वश्यमायान्ति योषितः॥ ९॥

A Tilaka mark composed of realgar, saffron,
ox-gall and Patrakam pasted together and put
on his forehead by a man enables him to
fascinate the members of the softer sex.

भृंगराट् सहदेवा च वचा श्वेतापराजिता॥

तेनैव तिलकं कृत्वा त्रैलोक्यं वशतां नयेत्॥ १०॥

A Tilaka mark composed of white Aparājita,
Bhṛṅgarāja, Vacā and Sahadevā, pasted
together and put on his forehead by a man
enables him to charm the three worlds.

गोरोचना मीनपित्ताभ्याञ्च कृतवर्त्तिकः॥

यः पुमांस्तिलकं कुर्याद्द्वामहस्तकनिष्ठया॥

स करोति वशे सर्वं त्रैलोक्यं नात्र संशयः॥ ११॥

A Tilaka mark composed of fishes gall and
ox gall pasted together and put on his forehead
by a man with the tip of his left small finger,
enables him to fascinate the three worlds.

गोरोचना महादेव ! धातुशोणितभाविता॥

एतैर्वैतिलकं कृत्वा सा नरं यं निरीक्षते॥

तत्क्षणात्तं वशे कुर्यान्नात्र कार्या विचारणा॥ १२॥

A Tilaka mark composed of ox-gall treated
with her catamenial blood in the manner of a

Bhāvanā and impressed on her forehead by a woman enables her to fascinate a man at the first sight. .

नागेश्वरञ्च शैलेयं त्वक्पत्रञ्च हरीतकी॥

चन्दनं कुष्ठसूक्ष्मैलारक्तशालिसमन्विता॥१३॥

O thou supreme deity, a fumigation of the body with the vapours of a (burning) fumigating compound composed of Nāgeśvaram, Śaileyam, Tvak, Patram, Haritaki, Candanam, Kuṣṭham, red Śāli and small Elā pounded together gives a man the power of fascination.

एतैर्धूपो वशकरः स्मरबाणैः स्मरार्हिनः॥

रतिकाले महादेव पार्वतीप्रिय शंकर॥१४॥

निजशुक्रं गृहीत्वा तु वामहस्तेन यः पुमान्॥

कामिनीचरणं वामं लिपेत्स स्यात्त्रिषयाः प्रियः॥१५॥

O thou supreme deity, O thou beloved of Pārvati, let a man, during an act of sexual congress, take his own seed, and smear the left leg of the woman therewith with his left hand, whereby he is sure to bring her under his control.

सैन्धवञ्च महादेव पारावतमलं मधु॥

भिल्लिप्ते तु लिंगे वै कामिनीवशकृद्भवेत्॥१६॥

O thou supreme deity, the application of a plaster composed of pigeon's dung and rock-salt pasted together with honey by a man, before an act of coitus, to his own reproductive organ, enables him to bring the woman under his control.

पुष्पाणि पञ्चरक्तानि गृहीत्वा यानि कानि च॥

तत्तुल्यञ्च प्रियंगुञ्च पेषयेदेकयोगतः॥

अनेन लिप्तलिङ्गस्य कामिनीवशतामियात्॥१७॥

Take five red flowers of different species, and Priyaṅgu, equal in weight with these flowers and paste them together. The plastering of his reproductive organ with this paste, before an act of sexual union, given a man the power of fascinating the woman.

हयगन्धा च मञ्जिष्ठा मालतीकुसुमानि च॥

श्वेतसर्षपं एतैश्च लिप्तलिङ्गः स्त्रियाः प्रियः॥१८॥

A plaster composed of Aśvagandhā. Mañjiṣṭhā, Mālātī-flowers and white Sarṣapa pasted together and applied as the preceding one makes its applier endeared of women.

मूलन्तु काकजन्धाया दुग्धपीतन्तु शोषनुत्॥

अश्वगन्धानागबलागुडमाषनिषेविणः॥

रूपं भवेद्यथा तद्वन्नवयौवनाचारिणाम्॥१९॥

Kākajaṅghā roots taken with milk prove curative in pulmonary consumption. By regularly taking a compound of Aśvagandhā. Māṣa pulse and treacle, an old man may be young over again.

लौहचूर्णसमायुक्तं त्रिफलाचूर्णमेव वा॥

मधुना सेवितं रुद्र परिणामख्यशूलनुत्॥२०॥

O Rudra, powders of Triphalā and iron, taken with honey, relieve the type of Gastralgia known as Parināma Sūla.

क्वथितोदकपानन्तु शम्बूकक्षारकं तथा॥

मृग शृङ्गं ह्यग्निदग्धं गव्यान्धेन समन्वितम्॥

पीत हृतृष्टशूलानां भवेन्नाशकरं शिव॥२१॥

Use of boiled water containing alkalis made of burnt Śambūka (a species of mollusc) shells, or of the ashes of a burnt stag-horn through the vehicle of clarified butter, proves efficacious, O Śiva, in cases of aching (neuralgic) pain at the chest and back.

हिङ्गु सौवर्चलं शुण्ठी वृषध्वज महौषधम्॥२२॥

एभिस्तु क्वथितं वारि पीतं वै सर्वशूलनुत्॥२३॥

O thou bull-ensigned deity, water boiled with Hiṅgu, Sauvarcalam Śuṇṭhī, and Mahauṣadham relieves and forms of cloic.

अपामार्गस्य वै मूलं सामुद्रलवणान्वितम्॥

आस्वादितमजीर्णस्य शूलस्य स्याद्विमर्दनम्॥२४॥

वटरोहङ्करो रुद्र तण्डुलोदकघर्षितः॥

पीतः सतक्रोऽतीसारं क्षयं नयति शङ्कर॥२५॥

अङ्कोटमूलं कर्षार्थं पिष्टं तण्डुलवारिणा ॥

सर्वातीसारग्रहणीं पीतं हरति भूतप॥२६॥

Apāmārga roots taken with sea-brine cures all forms of indigestion and colic. O Rudra, O thou blissful one, sprouts of a Vaṭa tree rubbed with the washings of rice should be administered for the purpose of curing any form of dysentery. A half Karṣa measure of Aṅkata roots taken with the washings of rice relieves all forms of dysentery.

मरीचशुण्ठिकुटजत्वक्चूणञ्च गुडान्वितम्॥
क्रमान्तद्विगुणं पीतं ग्रहणीव्याधिनाशनम्॥२६॥

A compound consisting of Maricam, Śuṇṭhi, twice as much as Maricam, and Kuṭaja twice as much as Śuṇṭhi, taken with treacle, tends to alleviate all forms of dysentery.

श्वेतापराजितामूलं हरिद्राससिक्थतण्डुलाः॥
अपामार्गत्रिकटुकमेषाञ्च वटिका शिव॥

विषूचिकामहाव्याधिं हरत्येव न संशयः॥२७॥

O Śiva, pills composed of Haridra, Taṇḍulam Apāmārga, Trikaṭu, and the roots of white Aparājita pasted together with Siktham, undoubtedly alleviate all forms of cholera.

त्रिफलागुरु भूतेश शिलाजतु हरीतकी॥
एकैकमेषां चूर्णन्तु मधुना च विमिश्रितम्॥
पीतं सर्वञ्च मेहन्तु क्षयं नयति शङ्कर॥२८॥
अर्कक्षीरप्रस्थमेकं तिलतैलं तथैव च॥
मनः शिलामरीचानां सिन्दूरस्य पलं पलम्॥२९॥
चूर्णं कृत्वा ताम्रपात्रं त्वातपैः शोषयेत्ततः॥
पीतं स्नुहीगतं दुग्धं सैन्धवं शूलनुद्भवेत्॥३०॥

A compound consisting of Trikaṭu, Triphalā, Śilājatu, and Haritakī pounded together and taken with honey, proves curative, O Śaṅkara, in all forms of urinary complaints (Meha). 'fake one Palam of Manah-śilā, one Palam of Maricam, and one Palam of Sindūram; pound them together and keep them soaked in a Prastha measure of sesame oil and the milky exudations of Arka plants in a copper vessel. Dry this compound in shade; this compound, as well as rocksalt taken with the milky exudations of a Snuhī plant, would be found to be highly efficacious in relieving all forms of colic (and neuralgic pain as well).

त्रिकटुत्रिफलानक्तं तिलतैलं तथैव च॥
मनःशिला निम्बपत्रं जातीपुष्पमजापयः॥३१॥
तन्मूत्रं शङ्खनाभिश्च चन्दनं घर्षयेत्ततः॥
एभिश्च वार्त्तिकां कृत्वा त्वक्षिणी चाञ्जयेत्ततः॥३२॥

Take Trikaṭu, Triphalā, Alaktam, sesame oil, Realgar, Nimba leaves, Jāti flowers, goat's milk, śaṅkha-nābhi, Candana, and goat's urine, mix them together and make the mass into a stick. An application of this stick, pasted with water, to the eyes in the manner of a collyrium, cures loss of vision, cataract, and kindred ocular affections.

नश्यते पटलं काचं पुष्पञ्च तिमिरादिकम्॥
विभीतकस्य वै चूर्णं समधु श्वासनाशनम्॥३३॥
पिप्पलीत्रिफलचूर्णं मधुसैन्धवसंयुतम्॥
सर्वरोगज्वरश्वासशोषपीनसहृद्भवेत् ॥३४॥

Powders of Vibhīfaka seeds taken with honey relieve all forms of asthma; a compound of Triphalā, Pippalī and rock-salt pounded together and taken with honey proves beneficial in all forms of fever, cough, catarrh, asthma (brounchites) and Pthisis.

देवदारोश्च वै चूर्णं अजामत्रेण भावयेत्॥
एकविंशतिवारंवैत्वक्षिणी तेन चाञ्जयेत्॥
रात्र्यन्धता पटलता नश्येन्निलोमता तथा॥३५॥

Soak Devadāru powders with goat's urine, and dry them in shade, to this twenty-one times in succession; the application of this medicine to the eyes in the manner of a collyrium proves, curative in night-blindness, loss of vision, and falling off of the eye-lashes.

पिप्पलीकेतकं रुद्र हरिद्रामलकं वचा॥
सर्वाक्षिरोगा नश्येयुः सक्षीरादञ्जनात्ततः॥३६॥

O Rudra, a compound consisting of Pippalī, Ketakam, Haridra. Āmlakam and Vacā pounded together and applied to the eyes with the addition of milk proves beneficial in all forms of ocular affections.

काकजंघाशिगुमूले मुखेन विधृते शिव॥
चर्वित्वा दन्तकीटानां विनाशो हि भवेद्भर॥३७॥

O Śiva, roots of Śigru and Kākajañghā kept in the mough or chewed together tend to relieve all diseases of the teeth.

॥ इति श्रीगारुडे महापुराणे पूर्वखंडे प्रथमाशांख्ये आचारकाण्डे मन्त्रतन्त्रवैद्यप्रबो पञ्चाशीत्यधिशततमोऽध्यायः॥ १८५॥

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हरिरुवाच

पीतः सारो गुडूच्याश्च मधुना च प्रमेहनुत्॥
 पीतं गोहालि कामूलं तिलदध्याज्यसंयुतम्॥१॥
 निरुद्धमूत्रं क्वथितं निवर्त्तयति शङ्कर॥
 तथा हिक्का हरेत्पीतं सौवर्चयुतञ्च वै॥२॥

Hari said :—The expressed juice, or sulphate of, Guḍūci, taken with honey, cures all forms of Meha (urethral or urinary complaints). A decoction of Gohālikā roots and sesame, taken through the vehicle of milkcurd and clarified butter, tends to set flow the suppressed urine. The same decoction taken with Sauvarcalā salt

गोरक्षकर्कटीमूलं पिष्टं शीतोदकेन च॥
 पीतं दिनत्रयेणैव नाशयेद्गुदं शर्कराम्॥३॥

Roots of Gorakṣa and Karkatī pasted with Vāsyā water and taken for three days in succession relieves caries of the teeth and Danta-Śarkarā.

पिष्ट्वा वै मालतीमूलं ग्रीष्मकाले समाहितम्॥
 साधितं छागदुधेन पीतं शर्करायान्वितम्॥
 हरेन्मूत्रनिरोधञ्च हरेद्गुदं पाण्डुशर्कराम्॥४॥

Mālātī roots (called in summer) and pasted, with goat's milk should be administered for inducing urination, as well as for the cure of Chlorosis and urinary concretions.

द्विजयष्ट्याश्च वै मूलं पिष्टं तण्डुलवारिणा॥
 गण्डमालां हरेल्लेपादसाध्यं गलगण्डकम्॥५॥

Plasters of Brahmadanḍī pasted with ricewashings should be applied to scrotal tumours, scrofulous glands, and goitres.

रसाञ्जनं हरीतक्याश्चूर्णं तेनैव गुण्ठनात्॥
 नाशयेत्पुरुषो व्याधीन्नात्र कार्या विचारणा॥६॥

This plaster mixed with the powders of Haritakī and Rasāñjanam should be applied to the genitals in cases of loss of manhood, or of virile impotency.

करवीरमूललेपाद्वै लेपात्पूगफलस्य च॥
 पुंव्याधिर्नश्यते रुद्र योगमन्यं रुद्र योगमन्यं वदाम्यहम्॥७॥
 O Rudra, a plaster composed of Pūga

Phalam and Karavīra roots pasted together with ether would remove virile impotency.

दन्तीमूलं हरिद्रा च चित्रकं तस्य लेपनात्॥
 भगन्दरविनाशः स्यादन्यं योगं वदाम्यहम्॥
 जलौकाजग्धरक्तञ्च भगन्दरमुपपाते॥८॥
 त्रिफलाजलघृष्टञ्च मार्जारास्थि विलेपितम्॥
 ततो न प्रस्रवेद्भक्तं नात्र कार्या विचारणा॥९॥

A plaster composed of Danti roots, Haridrā, and Citrakam pasted together should be employed for the cure of fistula in ano. In treating a case of fistula in ano, first apply leeches to the affected part, then wash it with a solution of Triphalā, and then apply a plaster of pasted cat's bone to it, whereby the discharge of blood from the locality would be undoubtedly arrested.

हरिद्रोऽनेकवारञ्च स्नुहीक्षीरेण भाविता ॥
 वटिकाऽशोविनाशाय तल्लेपाद्दुषभध्वज॥
 घोषाफलं सैन्धवञ्च पिष्ट्वा चाशोहरं परम्॥१०॥

O thou bull-ensigned diety, soak Haridrā with the milky exudations of Snuhī plants and dry them in shade, do this many times in succession. Applications of plasters of such Haridrās pasted with water to the polypi prove curative in cases of rectal haemorrhoids. A plaster composed of Haridrā and Ghost-phalam pasted together proves highly efficacious in removing rectal haemorrhoids.

गव्याज्यं साधितं पीतं पलाक्षारवारिणा॥
 त्रिगुणेन त्रिकटुकं अर्शासि क्षपयेच्छिव॥११॥

O thou blissful one, Trikalukam taken with thrice as much ashes or Alkali treated with clarified butter and dissolved in water speedily leads to the falling off of rectal polypi.

बिल्वस्य च फलं दग्धं रक्तार्शःप्रविनाशनाम्॥
 जग्ध्वा कृष्णातिलानेव नवनीतयुतानपि॥१२॥

Pulps of burnt Bilva fruits prove highly efficacious in cases of bleeding piles. Black sesame taken with butter proves efficacious in the same disease.

शुण्ठीचूर्णं यवक्षारयुक्तं तुल्यगुडान्वितम्॥
 अग्निवृद्धिं करोत्येव प्रत्यूषे वृषभध्वज॥१३॥

O thou bull-ensigned deity, a lambative composed of Yavakṣāra, Śuṇṭhī powders and treacle, taken in equal parts and pasted together, and licked, each morning, improves the digestive capacity.

शुण्ठ्या च क्वथितं चारि पीतं चार्नि करोति वै॥

हरीतकीं सैन्धवञ्च चित्रकं रुद्र पिप्पली॥१४॥

O Rudra, decoctions of Śuṇṭhī, or of

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे षडशीत्यधिकशततमोऽध्यायः॥ १८६॥

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हरिरुवाच

हस्तिकर्णपलाशस्य पत्राणि? चूर्णयेद्भर॥

सर्वरोगविनिर्मुक्तं चूर्णं पलशतां शिव॥१॥

सक्षीरं भक्षितं कुर्यात्सप्ताहेन वृषध्वज॥

नरं श्रुतिधरं रुद्र मृगेन्द्रगतिविक्रमम्॥२॥

O Thou dissipator of woes, take Hastikarṇa roots, and reduce them to powder. O Thou blissful one, a hundred Palam weight of powdered Hastikarṇa roots, taken with milk in the course of a week, will make its user a prodigy of memory and enable him to cope with a lion in prowess and swiftness of motion.

पद्मरागप्रतीकाशं युक्तं दशशतायुषा॥

षोडशाब्दाकृतिं रुद्र सततं दुग्धभोजनात्॥३॥

Taken with milk, for sixteen days in succession, these powders will impart a rubylike glow to the complexion of their user and enable him to live for a thousand-years.

मधुसर्पिस्समायुक्तं दुग्धमायुष्करं भवेत्॥

तज्जगधं मधुना सान्द्रं दशवर्षं सहस्रिणम्॥४॥

Taken with honey and clarified butter, they tend to increase the duration of life; taken only in combination with honey, these powers make their users extremely endearing to woman and enable them to live up for another ten thousand years.

कुर्यान्नरं श्रुतिधरं प्रमदाजनवल्लभम्॥

दध्ना नित्यं भक्षितन्तु वज्रदेहकरं भवेत्॥५॥

केशराजिसमायुक्तं नरं वर्षसहस्रिणम्॥

Taken with milk curd they impart a

Citrakam, Pippali and Haritaki, taken with rocksalt, proves as a good digestant and stomachic remedy.

चूर्णमुष्णोदकेनैषां पीतं चातिक्षुधाकरम्॥

साज्यं सूरकमांसं वै पीतं चातिक्षुधाकरम्॥१५॥

Powders of the foregoing drugs taken with water, as well as bacon cooked with clarified butter tends to give an acute appetite.

thunder-like hardness to the muscles; taken with the expressed juice of Keśarāji, they enable their users to live for a thousand years.

तच्च कांजिकसंयुक्ते नरं कुर्याच्च भक्षितम्॥६॥

शतवर्षं दिव्यदेहं वलपिलतवार्जितम्॥

By using these powders through the medium of Kāñjikam, a man is enabled to live for a century without anywise suffering from the ravages of time.

जगधं त्रिफलया क्षौद्रं चक्षुष्मन्तं करोति वा॥७॥

अन्धः पश्येत्तु चूर्णस्य साज्यस्यैव तु भक्षणात्॥

Taken with Triphalā, they tend to improve the eye-sight; by taking them through the vehicle of clarified butter even blind persons may regain their sight.

महिषीक्षीरसंयुक्तस्लेपः कृष्णकेशकृत्॥८॥

खल्वाटस्य च वै केशा भवन्ति वृषभध्वज॥

तैयुक्तेन चूर्णेन वलीपलितनाशनम्॥९॥

A plaster of these powders pasted with buffalo milk and applied to the head, imparts a sable colour to the hair. O thou bull-ensigned deity, applications of these powders with oil to the head remove baldness and help a luxurious growth of hair.

तदुद्धर्तनमात्रेण सर्वरागः प्रमुच्यते॥

सच्छागक्षीरचूर्णेन दृष्टिः स्यान्मासतोऽञ्जनात्॥१०॥

Rubbing of the body with these powders pasted with oil removes wrinkles of the skin and premature greyness of the hair, and grants a sort of immunity from disease. These powders pasted with goat's milk and applied to the eyes,

in the manner of a collyrium, for a month, improve the eye-sight.

पलाशस्य च बीजानि श्रावणे वितुषाणि च॥

गृहीत्वा नवनतिने तेषां चूर्णं च भक्षयेत्॥११॥

कर्षाद्धमेकं सेवेत नत्वा नित्यं हरिं प्रभुम्॥

पुराणसाष्टिधान्यस्य पथ्यमम्बु पिबन्हरा॥

जीवेद्द्वर्षसहस्राणि वलीपलितवर्जितः ॥१२॥

Gather Palāśa seeds in the month of Śrāvana. Reduce these seeds of powder, with their capsules off, and take this powder for six months, living on a rice and milk regimen, and abjuring the use of water. By taking this powder in the way as prescribed, a man is enabled to live for a thousand years, free from disease and decay.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे आयुष्करयोगो सप्ताशीत्यधिकशततमोऽध्यायः॥ १८७॥

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हरिरुवाच

निर्व्रणः स्यात्पूयंहीनो प्रहारो घृतपूरितः॥

अपामार्गस्य वै मूलं हस्ताभ्याञ्च विमर्दितम्॥

तद्रसेन प्रहारस्य रक्तस्त्रावो न पूरणात्॥१॥

Hari said :—A cut, or a lacerated wound, filled with melted butter, will-heal up at the first instance without producing any pus or inflammation. The juice of Apāmāga, squeezed out with finger and poured into the cavity of a cut or wound will at once arrest the bleeding.

रुद्र लाङ्गलिकामूलं चेक्षुदर्भस्तथैव च॥

तेन व्रणमुखं लिप्तं शल्यं निःसरति व्रणात्॥

चिरकालप्रवष्टोऽपितेन मार्गेण शङ्करा॥२॥

O Rudra, a plaster of Hījāla roots and Lāṅgalikā roots pasted together and applied to the mouth of a wound will spontaneously expel any foreign substance, through the passage of its penetration, that might have been lodged therein, no matter how long it might have remained thus imbedded.

बालमूलं मेषशृङ्गीमूलं वा वारिघर्षितम्॥

तेन लिप्तं जातं व्रणं नाड्याः प्रशाम्यति॥३॥

Applications of plasters composed of Vāna

भृङ्गराजस्य वै मूलं पुष्यर्क्षे तु समाहृतम्॥

विधाय तस्य चूर्णं वै ससौवीरञ्च भक्षयेत्॥१३॥

Cull Bhṛṅga-rāja roots under the auspices of the asterism Puṣyā. Take a Vioapadam weight of this root with barley-wine for thirty days in succession.

मासमात्रप्रयोगेण वलीपलितवर्जितः॥

शतानि पञ्च जीवेच्च नरो नागबलो भवेत्॥

भवेच्छ्रुतिधरो रुद्र पुष्यर्क्षे चैव भक्षणात्॥१४॥

Thereby a man will be able to live for five hundred years in the possession of an elephantlike strength of the body and free from disease and premature decay, and a prodigy of memory.

roots and Meṣaśṛṅgī roots pasted together with water will bring about the healing of sinuses.

जग्धं माहिषदध्ना च युक्तं कोद्रवभक्तकम्॥

हिङ्गुमूलस्य वै चूर्णं दत्तं नाडीव्रणापहम्॥४॥

A sinus may be healed by dusting it with powders of Kaṅku-roots; the patient shall be enjoined to live on curdled buffalo milk and cooked Kodrava grain during the period of treatment.

ब्रह्मयष्टिफलं पिष्टं वारिणा तेन लेपितम्॥

तेन घृष्टं रक्तदोषः प्रणश्यति न संशयः॥५॥

Plasters of Brahmadandī seeds pasted with water prove remedial to skin diseases due to the vitiated condition of the blood.

यवभस्म विडङ्गञ्च गन्धपाषाणमेव च॥

शुण्ठिरेषाञ्चैव चूर्णं भावितं रुधिरेणवै॥६॥

कृकलासस्य तल्लिप्तं विद्रधिं नाशयेच्छिव॥

Take ashes of burnt barley corn, Viḍaṅga, Gandhapāśāṇam and Śuṇṭhī; pound them together, and soak this pulverised compound with lizard's (Kṛkalāsa) blood and dry it in the sun in the manner of a Bhāvanā saturation. Apply this plaster, O diva, to abscesses and carbuncles and wonder at the result.

सौभाञ्जनस्य बीजानि त्वतसीमसिना सह॥७॥
गौरसर्षपयुक्तानि सर्वाण्येतानि शङ्कर॥
पिष्टान्यनम्लतक्रेण ग्रन्थिकं नाशयेद्भि वै॥८॥

Take Śobāñjanam roots, burnt linseed, and white mustard seeds; pound them together, O Śaṅkara, and reduce the compound to the consistency of a paste with the addition of whey, which is not acid in its flavour. Plasters of this pasted compound prove curative in Granthikam.

श्वेतापराजितामूलं पिष्टं तण्डुलवारिणा॥
तेन नस्यप्रदानात्स्याद्भूतवृन्दस्य विद्रवः॥९॥

For the exorcism of a malignant spirit, an errhine composed, of white Aparājita roots pasted with rice-washings should be given to the possessed person.

अगस्त्यपुष्पनस्यं वै समरीचं तु शूलहत॥
भुजञ्जवर्मवै हिङ्गु निम्बपत्रं तथा यवाः॥
गौरसर्षप एभिः स्याल्लेपो भूतहरः शिव॥१०॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे व्रणचिं माष्टाशीत्यधिकशततमोऽध्यायः॥ १८८॥

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श्वेतापराजितापुष्परसेनाक्ष्णोश्च पूरणे॥
पटलं नाशमायाति नात्र कार्या विचारणा॥१॥

Hari said :—The expressed juice of the white Aparājita flowers dropped into the eyes tend to destroy the eye disease known as Paṭolara-ga.

मूलं गोक्षुरकस्यैव चर्वित्वा नीललो हित॥
दन्तकीटव्यथा नश्येत्सुरासुरविमर्दन ॥२॥

O thou blue end red bodied one, O thou, the destroyer of the demon of darkness, by chewing Gokṣura roots, a man may destroy the parasites lodged in his teeth and may get rid of tooth-ache in consequence.

नारी पुष्पदिने पीत्वा गौक्षीरेणोपवासतः॥
श्वेतार्कस्य तु वै मूलं तस्यास्तदगुल्मशूलनुत्॥३॥

By applying a plaster composed of white Arka roots pasted with cow-milk to her private

Errhines of the expressed juice of Agastya flowers, saturated with the powders of black pepper, relieve colic pain. O diva, plasters of snake-skins, Hiṅgu, Nimba-leaves, Yava, and white Sarṣapa pasted together have the virtue of exercising ghosts.

गोरोचना मरीचानि पिप्पली सैन्धवं मधु॥
अञ्जनं मृतमेभिः स्याद्ग्रहभूतहरं शिव॥११॥

Añjanams composed to Gorocanā, Marīcam, Pippalī and rock salt, pasted together with honey have the virtue of warding off the influences of malignant stars and spirit.

गुग्गुलूलूकपुच्छाभ्यां धूपो ग्रहहरो भवेत्॥
चातुर्थिकज्वरैर्मुक्तो कृष्णवस्त्रावगुण्ठितः॥१२॥

For relieving quotidian ague and warding off the influences of malignant, planets, the patient should be wrapped with a black cloth and fumigated with the vapours of a compound consisting of Guggulu, and owl's feathers pounded together.

parts, while observing a fast, durign er flow, a woman may get rid to th pain of Gulma.

श्वेतार्कपुष्पं विधिना गृहीतं पूर्वमन्त्रितम्॥
ऋतुशुद्धा च ललना कटौ बद्ध्वा प्रसूयते॥४॥

O thou bull-ensigned deity by wearing a white Arka flower consecrate with the aforesaid Mantra round her waist during an act of sexual congress, after the suppression of her monthly flow, a woman is sure to conceive a male child.

हस्तबद्धं पलाशस्य अपमार्गस्य वा हरा॥
मूलं सर्वज्वरहरं भूतप्रेतादिनुद्धवेत्॥५॥

O Hara, Palāśa-roots or Apāmārga roots, tied round the wrist of a patient, act as good febrifuge remedies and tend toward off the evil influences of malignant ghosts.

पीतं वृश्चिकमूलञ्च प्रातः पर्युषिताम्बुना॥
सार्द्धं विनाशयेद्वाहज्वरञ्च परमेश्वर॥६॥

O thou supreme divinity, Vṛścika roots pasted with water collected over night and

given to a fever-patient instantaneously allay, the heat, and burning sensation in his body.

शिखायाञ्चैव तद्धृद् भवेदैकादिनुद्धवेत्॥
पीतं पर्युषिताद्भिश्च भवेत्सर्वविषापहत्॥७॥
यस्य लज्जालुकामूलं दीयते च स्वरेतसा॥
साद्धं स वैरं संयाति पुमान्स्त्री वा न संशयः॥८॥
पिष्ट्वा गव्यघृतेनैव पाठामूलं पिबेत्तु यः॥
सर्वं विषं विनश्येच्च नात्र कार्या विचारणा॥९॥

The same roots tied with the tuft of hair on the crown of a patient proves curative in daily intermittent fever; taken with Kāñjikam they prove efficacious in fever and in the type of Kuṭham, due to the vitiated condition of blood. Taken with Vāsyam water they exercise an antitoxic virtue. A bitter animosity is created between him and one, whether male or female, to whom he administers Lajjāluka roots pasted with his own seed. By taking Pāṭhā roots pasted with melted cow-butter one is relieved of all effects of a poison.

मूलं पर्युषि तोदेन शिरीषस्य यथा तथा॥
रक्तचित्रकमूलस्य रसस्य भ्रणान्दर॥
कर्णयोः कामलाव्याधिनाशः स्यान्नात्र संशयः॥१०॥

Śirīṣa roots taken in combination with Vasyam water act as good antitoxic remedies. The expressed juice of the roots of red Chitrakam poured into the ears (of patient) proves curative in Clorosis.

श्वेतकोकिला क्षमूलं छागीक्षीरेण संयुतम्॥
त्रिसप्ताहेन वै पीतं क्षयरोगं क्षयं नयेत्॥११॥
नारिकेलस्य वै पुष्पं छागक्षीरेण संयुतम्॥
पिबेच्च त्रिविधस्तस्य रक्तवातो विनश्यति॥१२॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकोनवत्यधिकशततमोऽध्यायः॥ १८९॥

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हरिरुवाच

अपराजिताया मूलञ्च गोमूत्रेण समन्वितम्॥
पीतञ्चाशु हरत्येव गण्डमालां न संशयः॥१॥

Hari said :—Pasted Aparājītā roots taken with cow's urine cure scrofula.

अथेन्द्रवारुणीमूलं विधिनां पीतमीश्वर॥
जिगिष्यैरण्डकं रुद्र शूकशिख्या समन्वितम्॥
शीतोदकञ्च तन्यस्तं बाहुग्रीवाव्यथां हरेत्॥२॥

The expressed juice of white Kokilākṣa roots taken with goat's milk for three days in succession tends to cure Pthisis. Cocomat flowers taken in combination (pasted) with goat's milk prove remedial to the three types of Vāta Raktam.

कुर्यात्सुदर्शनामूलं माल्येन सुसमाहृतम्॥
कण्ठबद्धं त्र्याहिकादिग्रहभूतविनाशनम्॥१३॥
पुष्पं धवलगुंजाया गृहीतं मूलमेव च॥
मुखे तु निहितं रुद्र हरेन्नानाविषं बहु॥१४॥

A garland of Sudarśana roots tied round the neck proves curative in tertian ague and tends to ward off the influences of malignant Ghosts and planets. Roots of white Guñjā plants culled under the auspices of the asterism Puṣyā, and kept in the mouth, act as a good prophylaxis against a variety of poisons.

हस्ते बद्धं कांडयुक्तं कंठे बद्धं ग्रहादिहत्॥
कृष्णायान्तु चतुर्दश्यां कटिबद्धं समाहृतम्॥
सिंहादिश्वापदाद्धीतिं हरेच्च नीललोहिता॥१५॥

Tied around the wrist or the neck, the same roots tend to ward off the influences of malignant planets. O thod red and blue bodied one, these roots tied round his waist by a man under the auspices of the fourteenth day of the moon's wane grant an immunity from attacks by lions and other wild beasts.

विष्णुक्रान्तामूलमीश कर्णबद्धन्तु धारयेत्॥
पट्टसूत्रेण भूतेश मकरादिभयं न वै॥१६॥

O thou supreme deity, Viṣṇukrāntā roots, tied round the ears by a person act as prophylaxis against attacks by crocodiles.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकोनवत्यधिकशततमोऽध्यायः॥ १८९॥

O Rudra, Indra-vāruṇī roots taken with cold water, as well as errhines of solutions of Eraṇḍa, Jīṅgānī and Śuka Śimbī pasted together tend to alleviate the pain in the neck and the arms.

माहिषं नवनीतञ्च अश्वगन्धा च पिप्पली॥
वचा कुष्ठद्वयं लेपो लिंगस्त्रोतस्तना समन्वितम्॥३॥

An application of a plaster composed of Aśvagandhā or Pippalī, or of Vacā and Kuṣṭam.

pasted together with buffalo butter, alleviates pain in the mammae and the urethral canal.

कुष्ठनागबलाचूर्णं नवनीतसमन्वितम्॥

तल्लेपो युवतीनाञ्च कुर्याद्विजोक्तौ शुभौ॥४॥

A plaster composed of Kuṣṭham and Nāgavalā pasted together with butter and applied to the breast acts as a good breast-developer and imparts a graceful contour to the breasts of youthful maidens.

इन्द्रवारुणिकामूलं यस्य नाम्ना सुदूरतः॥

निक्षिप्यते समुत्पाट्य तस्य प्लीहा निवश्यति॥ ५॥

The patient, by mentioning whose name an Indravarunī root is thrown from a distance, is sure to be relieved of his splenic enlargement.

पुनर्नवायाः शुक्लाया मूलं तण्डुलवारिणा॥

पीतं विदधिनृत्याच्च नात्र कार्या विचारणा॥ ६॥

Roots of white Punarnavā taken pasted with rice washings undoubtedly prove curative in abscess.

कदलीदलक्षारन्तु पानीयेन प्रसाधितम्॥

तस्यादनाद्विनश्यन्ति उदरव्याधयोऽखिलाः॥७॥

Ashes of burnt plaintain barks administered through drinks relieve all forms of Ascites. ill

कदल्या मूलमादाय गुडाच्येना समन्वितम्॥

अग्निना साधितं जग्धमुदरस्थक्रिमीन्हेत्॥८॥

Plantain roots cooked in combination with treacle and clarified butter over a gentle fire act as good vermifuge remedies.

नित्यं निम्बदलानाञ्च चूर्णमामलकस्य च॥

प्रत्यूषे भक्षयेच्चैव तस्य कुष्ठं विनश्यति॥९॥

Daily use of a compound of Nimba leaves and Āmlakam pounded together, in the morning, undoubtedly cures Kuṣṭham (cutaneous affection).

हरीतकीविडंगञ्च हरिद्रा सितसर्षपाः॥

सोमराजस्य मूलानि करञ्जस्य च सैन्धवम्॥

गोमूत्रपिष्टान्येतानि कुष्ठरोगहराणि वै॥१०॥

A plaster composed of Haritaki, Viḍaṅga, Haridrā, white Sarṣapa, Somarāja-seeds (roots according to Benares Edition), Karaja seeds and Saindhavam, pasted together with cow's urine,

proves efficacious in all forms of cutaneous affections.

एकश्च त्रिफलाभागस्तथा भागद्वयं शिवा॥

सोमराजस्य बीजानां जग्धं पथ्येन दद्वनुत्॥११॥

One part of Triphalā and two parts of Somarāja seeds taken in combination with powdered Pathyā cure ring-worms.

अम्लतक्र सगोमूत्रं क्वथितं लवणान्वितम्॥

कांस्यघृष्टं खरं लेपात्कुष्ठदद्वविनाशनम्॥१२॥

A plaster composed of Kharam rubbed in a vessel of Indian bell metal, pasted with cow's urine, cooked in combination with rock-salt and acid whey (Takram), prove curative in all forms of cutaneous affections.

हरिद्रा हरितालश्च दूर्वागोमूत्रसैन्धवम्॥

अयं लेपो हन्ति दद्वं पामानं च गरं तथा॥१३॥

A plaster composed of Haridrā, Haritālam, Dūrvā grass and rock-salt pasted together with cow's urine proves remedial in cases of Pāmā and ring-worm.

सोमराजस्य बीजानि नवनीतयुतानि च॥

मधुनास्वादितानि स्युः शुक्लकुष्ठहराणि वै॥

तक्रात्रपानतो रुद्र नात्र कार्या विचारणा॥१४॥

Somarāja seeds taken in combination with butter and honey prove curative in all forms of leucoderma. O Rudra, the cure is almost certain through the administration of the foregoing compound, but the patient must live on a whey rice regimen during the period of treatment.

श्वेतापरा जितामूलं वर्तितं चास्य वारिणा॥

तल्लेपो रुद्र मासेन शुक्लकुष्ठविनाशनः॥१५॥

Plasters, composed of white Aparajita roots pasted with Sārivā and applied to the affected region, for a month, tend to cure all forms of leucoderma.

माहिषं नवनीतञ्च सिन्दूरं समरीचकम्॥

पामा विलेपनात्रश्येद्गुर्नामा वृषभध्वजः॥१६॥

O thou bull-ensigned deity, applications of plasters composed of Maricam and Sindaram paster together with buffalo-butter would certainly cure Pama and dyspnoea.

विशुष्कगाम्भीरामूलं पक्वं क्षीरेण संयुतम्॥

भक्षितं शुक्लपित्तस्य विनाशकरमीश्वरः॥१७॥

O thou supreme diety, dry Gāmbhārī roots cooked in combination with milk prove antidotal to Śukla-Pittam.

मूलकस्य तु बीजानि ह्यापा मार्गरसेन वै॥
पिष्टानि तेन लेपेन सिध्यकं रुद्र नश्यति॥१८॥

Plasters of Mūlaka seeds pasted with the expressed juice of Apāmārga and applied to the affected part, prove, efficacious in Śilhika.

कदलीक्षारसंयुक्तहरिद्रा सिध्यकापहा॥
रम्भाषामार्गयोः क्षार एरण्डने वि मिश्रितः॥
तदभ्यङ्गान्महादेवः ! सद्यः सिध्य विनश्यति॥१९॥

O thou supreme deity, ashes of burnt plantain bark and Apāmārga twigs pasted together with the expressed juice of Eraṇḍa and applied to the affected patches prove curative in Siddhma.

कूष्माण्डनालक्षारश्च सगोमूत्रश्च तत्त्वतः॥
जलपिष्टा हरिद्रा च सिद्धा मन्दानलेनहि॥२०॥

O thou supreme deity, O thou bullensigned one, burn the ashes of a Kuṣmāṇḍa creeper, mixed with the bark of its stem pasted with cow's urine, and Haridrā pasted with water, in a closed crucible luted and plastered with buffalo-dung.

माहिषेण पुरीषेण वेष्टिता वृषभध्वज॥
अस्या उद्धर्त्तनं कुर्यादंगसौष्ठवमीश्वर॥२१॥
तिसर्पपसंयुक्तं हरिद्राद्वयकुष्ठकम्॥
तेनोद्धर्त्तितदेहः स्याद्गन्धः सुरभिः पुमान्॥२२॥

By rubbing his body with this burnt compound, a man is sure to acquire a brilliant complexion. Rubbing of the body with a compound consisting of Haridrā, Dāru-Haridrā, and Kuṣṭham pasted together with water tends to impart a brilliant glow to the complexion and a fragrant smell to the skin.

मनोहरश्चानुदिनं दूर्वाणां काकजंघाया॥
अर्जुनस्य तु पुष्पाणि जम्बूपत्रयुतानि च॥
सलोघ्राणि च तल्लेपो देहदुर्गन्धतां हरेत्॥२३॥

Plastering of the body with Dūrvā, Kākajaṅghā, leaves of Arjuna and Jambū and Lodhram pasted together with water tends of remove the bad odours of the skin.

युक्तं लोध्रभवैनीरैश्चूर्णन्तु कनकस्य च॥
तेनोद्धर्त्तितदेहस्य न स्याद्यदीष्मप्रबाधिका॥२४॥

Solutions of Lodhram saturated with the powers of Kurṅkam form the most cooling and agreeable paste for smearing the body in summer.

दुग्धेनोषसि सेकश्च धर्मदोषश्च नश्यति॥
काकजंघोद्धर्त्तनन्तु ह्यंगरागकरं भवेत्॥२५॥

Washing of the body with milk, in the morning, tends to remove the evils of perspiration; rubbing of the body with pasted Kākajaṅghā acts as an agreeable cosmetic plaster.

मधुयष्टी शर्करा च वासकस्य रसो मधु॥
एतत्पीतं रक्तपित्तकामलापाण्डु रोगनुत्॥२६॥

The expressed juice of Vāsaka and Yaṣṭi-madhu, taken with honey and sugar, proves curative in Jaundice, Chlorosis, Haemoptisis, and Haemorrhage.

रक्तपित्तं हरेत्पीतो वासकस्यरसो मधु॥
प्रातःकाले तोयपानात्पीनसं दारुणं हरेत्॥२७॥

Even a most acute attack of catarrh may be cut short by taking cold water in the morning.

बीभीतकस्य वै चूर्णं पिप्पल्याः सैन्धवस्य च॥
पीतं सकांजिकं हन्ति स्वरभेदं महेश्वर॥२८॥

O thou, supreme deity, a pulverised compound of Pippalī, rock salt and Vibhītakam pounded together and taken with Kāñjikam removes hoarseness.

चूर्णमामलकं सेव्यं पीतं गव्यपयोऽन्वितम्॥
मनःशिला बलामूलं कोलपण च गुग्गुलः॥२९॥
जातिपत्रं कोलपत्रं तथा चैव मनःशिला॥
एभिश्चैव कृता वर्त्तिर्बदय्यग्नौ महेश्वर ॥
धूपपानं कासहरं नात्र कार्या विचारणा॥३०॥

Amalakam-powder administered through the vehicle of clarified butter, or a compound consisting of Manaḥ-śilā, Valā roots, Kola-leaves and Guggulu pasted together, or inhalation of the vapours of a fumigation stick, composed of Jātipatram, Kola leaves and Manaḥ-śilā pasted together and burnt in a fire

of Kola-wood charcoal would undoubtedly relieve cough.

त्रिफलापिलीचूर्णं भक्षितं मधुना युतम्॥

भोजनादौ हि समधु पिपासाज्व (त्व) रितं हरेत्॥ ३१॥

Triphalā and Pippali powders taken with honey, before the midday meal, relieve thirst and fever.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नवयधिकशततमोऽध्यायः॥ १९०॥

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हरिरुवाच

पुनर्नवाया मूलञ्च श्वेतं पुष्ये समाहृतम्॥

वारि पीतं पार्श्वे भवनेषु न पन्नगाः॥ १॥

Hari said :—Serpents leave the house of him, who takes Punarnavā roots pasted with water under the auspices of the asterism Puṣyā.

ताक्ष्यमूर्त्तिं वहेद्यो वै भल्लूकदन्तनिर्मिताम्॥

स पन्नगैर्न दृश्येत यावज्जीवं वृषध्वज॥ २॥

O thou bull ensigned deity, he, who carries an image of Garuḍa, made of bear's teeth, on his person, remains invisible to snakes all through his life.

पिबेच्छल्मलिमूलं यः पुष्यक्षे रुद्र वारिणा॥

तस्मिन्पास्तदाशना नागाः स्युर्नात्र संशयः॥ ३॥

O Rudra, snakes avoid the presence of one, who takes Śālmali roots pasted with water under the auspices of the asterism Puṣyā.

पुष्ये लज्जालुकामूले हस्तबद्धे तु पन्नगान्॥

गृहीयाल्लेपतोवापिनात्र कार्या विचारणा॥ ४॥

By tying Lajjālukā roots his hands, or by smearing them with pasted Lajjālukā, a man is enabled to catch hold of snakes without anywise imperiling his life.

पुष्ये श्वेतार्कमूलन्तु पीतं शीतेन वारिणा॥

नश्येत्तु दंशकविषं करवीरादिजं विषम्॥ ५॥

Roots of white Arka plants, taken pasted with water, under the auspices of the asterism Puṣyā, prove antidotal to Dank" (a large kind of mosquito) poison; Karavīra roots similarly taken are found to exercise a similar antotoxic virtue.

बिल्वमूलञ्च समधुगुडूचीक्वथितं जलम्॥

पीतं हरेच्च त्रिविधं छर्दिं नैवात्र संशयः॥

पीता दूर्वा छर्दिनुत्स्यात्पिष्टा तण्डुलवारिणा॥ ३२॥

The expressed juice of Bilva roots or a decoction of Guḍūcī taken with honey arrests the three types of vomiting. Dūrvā pasted with ricewashings proves antidotal to vomiting.

महाकालस्य वै मूलं पिष्टं तत्कांजिकेन वा॥

वोद्ग्राणां दुडुभा नां च तल्लेपो हरते विषम्॥ ६॥

Plasters of Mahākāla roots pasted with Kāñjikam tend to neutralise the poison of Dundubha or Bodra (Boa) snakes.

तण्डुलीयकमूलं च पिष्टं तण्डुलवारिणा ॥

घृतेन सह पीतन्तु हरेत्सर्वविषाणि च॥ ७॥

Taṇḍuliyaka-roots taken pasted with rice= washings through the medium of clarified butter (honey according to others) prove antidotal to all kinds of poison.

नीलीलज्जालुकामूलं पिष्टं तण्डुलवारिणा॥

पीतं तदंशकविषं नश्येदेकेन वोभयोः॥ ८॥

Either Nīlī roots, or Lajjālukā roots taken pasted with rice-washings prove remedial to Danśaka-poison.

कूष्माण्डकस्य स्वरसः सगुडः सहशर्करः॥

पीतः सदुग्धो हन्याच्च दंशकस्य विषं च वै॥ ९॥

The expressed juice of a Kuṣmāṇḍa creeper taken with the admixture of treacle, sugar and milk tends to neutralise the poison of a Danśaka.

तथा कोद्रवमूलस्य मोहस्य हर एव च॥

यष्टीमधुसमायुक्ता तथा पीता च शर्करा॥ १०॥

सदुग्धा च त्रिरात्रेण मूषकानां विषं हरेत्॥

युलुकत्रयपानाच्च वारिणः शीतलस्य वा॥ ११॥

ताम्बूलदग्धमुखस्य लालास्रावो विनश्यति॥

घृतं सशर्करं घृत्वा मद्यपानमदो न वा॥ १२॥

Yaṣṭimadhu taken with its own weight of sugar through the medium of milk proves antidotal to mole-poison. Gargles of cold water

attest salivation due to the irritation of the mucous membrane of the mouth through chewing beetal leaves. Clarified butter taken with suger relieves the intoxication of wine.

कृष्णांकोलस्य मूलेन पीतं सुक्वथितं जलम्॥

ततो नश्येदगरविषं त्रिरात्रेण महेश्वर॥१३॥

O thou supreme deity, potions of black Aṅkaṭa roots boiled with water, or errhines of decoctions of black Aṅkaṭa roots prove remedial, within three days, to any slow poison retained in the system.

उष्णं गव्यघृतं चैव सैन्धवेन समन्वितम्॥

नाशयेत्तन्महादेव वेदनां वृश्चिकोद्भवाम्॥१४॥

Warm clarified butter, taken with the admixture of rock salt, relieves, O thou supreme deity, the pain of a scorpion-bite.

कुसुमं कंकुमञ्चैव हरितालं मनःशिला॥

करंजं पिषितं चैव ह्यर्कमूलं च शंकरा॥१५॥

O thou bissful one, a compound consisting of Kusumbham, Kumkum, Haritālam, Maṇaḥ-Karañjam, and Arka roots pasted together, and internally administered, proves antidotal to all kinds of poison.

विषं नृणां विनश्येत्तु एतेषां भक्षणाच्छिव॥

दीपतैलप्रदानाच्च दंशैराकिटजैः शिव॥

खर्जूरकविषं नश्येत्तदा वै नात्र संशयः॥१६॥

Drugs of oils found in burning oil-lamps, as well as the expressed juice of Kharjoraka undoubtedly neutralise the poison, O Śiva, in cases of centipede (scolopendra) bites. O Rudra, a fumigation of the seat of the bite with the vapours of burning bdellium is sure to neutralise the poison in a case of centipede-bite.

दंशस्थानं वृश्चिकस्य शुण्ठी तगरसंयुता॥

नश्येन्मधुमक्षिकाया एतेषां लेपतो विषम्॥१७॥

शतपुष्पा सैन्धवञ्च साज्यं वा तेन लेपयेत्॥

Fumigations with the vapours of burning Ankota leaves would prove beneficial in cases of bites by rats. Plasters composed of Nāgeś-

varam, Maricam, Śuṇṭhi, and Tagarpādukā pasted together with water would prove antidotal to beestings, or the seat of the sting should be otherwise plastered with Śatapuspā and rocksalt pasted together with clarified butter.

शिरीषस्य तु बीजं वै सिद्ध क्षीरेण घर्षितम्॥१८॥

तल्लेपेन महादेव नश्येत्कुक्कुरजं विषम्॥

ज्वलिताग्निर्वारिसेकोतथा दर्दुरजं विषम्॥१९॥

Plasters composed of Śirīṣa seeds cooked with milk would certainly destroy the poison, O thou supreme deity, in cases of Durdura (poisonous rats) bites.

धत्तूरकरसोन्मिश्रं क्षीराद्यगुडपानतः॥

शूनां विषं विनश्येत्तु शशांकाकितशेखरा॥२०॥

O thou moon-crested one, the „expressed juice of Dhustūram administered with the admixture of milk and treacle proves curative in cases of bites by rabid dogs (Hydophobia).

वटनिम्बशमीनाञ्च बल्कलैः क्वथितं जलम्॥

तत्सेकान्मुखदन्तानां नश्ये द्वै विषवेदना॥२१॥

Gargles of a decoction of Vata, Nimba and gams barks relieve the pain in the mouth due to the effects of a poison.

लेपनाद्देवदारोश्च गैरिकस्य च लेपनात्॥

नागेश्वरी हरिद्र द्वे तथा मञ्जिष्ठका हर॥

एभिल्लेपाद्विनश्येत्तु लूताविषमुमापते ॥२२॥

Plasters of Devadāru and Gairikam pasted together with water, or of Nāgeśvaram, Haridra, Dāru-Haridrā and Mañjiṣṭha pasted together with water prove remedial to spider-poisons.

करञ्जस्य तु बीजानि वरुणच्छदमेव च॥

तिलाश्च सर्षपा हन्युर्विषं वै नात्र संशयः॥२३॥

घृतं कुमारीपत्रं वै दत्तं सलवणं हर॥

तुरंगमशरीराणां कण्डून्श्येद्दशाहतः॥२४॥

Plasters composed of Karañja seeds, Varuṇa bark, Tilab and Sarṣapa pasted together would undoubtedly destroy all kinds of poison

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे

एकनवत्यधिकशततमोऽध्यायः॥ १९१॥

अध्यायः १९२ / Chapter 192

हरिरुवाच

चित्रकस्याष्टभागाश्च शूरणस्य च षोडश॥
 शुण्ठ्या भागाश्च चत्वारो मरिचानां द्वयं तथा॥१॥
 त्रितयं पिप्पलीमूलं विडङ्गानां चतुष्टयम्॥
 अष्टौ मुशलिकाभागास्त्रिफलायातुष्टयम्॥
 द्विगुणेन गुडेनैषां मोदकानिह कारयेत्॥२॥

Hari said :—Take eight parts of Citrakam, sixteen parts of Śūraṇa, four parts of Śuṇṭhi, two parts of Marīcam, three parts of Pippalimūlam, four of Viḍaṅga, eight parts of Muśalikā, four parts of Triphalā, and treacle, double the combined weight of these drugs, and prepare a confiction (Modaka) in the usual way.

तद्भक्षणमजीर्णं हि पाण्डुरोगञ्च कामलम्॥
 अतीसारांश्च मन्दाग्निं प्लीहाञ्चैव निवारयेत्॥३॥

This Modaka covers within the range of its therapeutic application such diseases as indigestion, Jaundice, Chlorosis, dysentery, splenic enlargement, and loss of appetite,

बिल्वान्निमन्थः श्योनाकपाटलापारिभद्रकम्॥
 प्रसारण्यश्वगन्धा च बृहती कण्टकारिका॥४॥
 बला चातिबला रास्ना श्वदंष्ट्रा च पुनर्नवा॥
 एरंडः शारिवा पर्णी गुडूची कपिकच्छुका॥५॥
 एषां दशपलान्भागांस्त्रयोदशैस्तलिलेऽमले॥
 तेन पादावशेषेण तैलपात्रे विपाचयेत्॥६॥

Take Bilvam, Agnimantha, Śyonāka, Pātālā, Pāribhadrakam, Prasārini, Aśvagandhā, the two kinds of Vṛhatī, Kaṇṭikarī, Valā, Ativalā, Rāsnā, Śvadanśtrā Punarnavā, Eranda, Parni, Guḍūcī, and Kapikacchukā, weighing ten tolas in weight, and make a decoction therewith in the usual way..

आजं वा यदि गव्यं क्षीरं दत्त्वा चतुर्गुणम्॥
 शतवरीं सैन्धवञ्च तैलतुल्यं प्रदापयेत्॥७॥

Take it down from the oven with its quarter part, lift, and cook the same in a Pātram full of oil (four seers), add to it cow milk or goat's milk, four times as much as the former, add to it Śatāvarī and Saindhavam to the weight of oil.

द्रव्याणिनि पेष्वाणि तानि वक्ष्यामि तच्छृणु॥
 शतपुष्पा देवदारुबला पर्णी वचागुरु॥८॥
 कुष्ठं मांसी सैन्धवञ्च पलमेकं पुनर्नवा॥
 पाने नस्ये तथा भ्यङ्गे तैलमेतत्प्रदापयेत्॥९॥

Now hear me enumerate the names of drugs, which are to be added to it in the form of pasted Kalka viz. Śaṭapuṣpā Devadāru, Valā, Pṛṣṇiparnī, Vacā, Aguru, Kuṣṭham, Mānsī, Saindhavam, and Punarnavā, each weighing a Palam weight. Cook the oil in the usual officinal way. This oil should be employed as errhines or poisons for relieving pleurodynia Pārṣva Śūlam) and cardiac colic.

हृच्छूलं पार्श्वशूलञ्च नाशयेत्॥
 अपस्मारं वातरक्तं वपुष्मांश्च पुमान्भवेत्॥१०॥

It includes within the range of its curative efficacy Scrofula, Hysteria, Vātaraktam, and loss of manhood. By using this oil, even a she-mule is sure to conceive, O Hara, what wonder that a woman would be blessed with progeny through its use.

गर्भमश्वरी विन्द्यात्किं पुनर्मानुषी हर॥
 अश्वानां वातभग्नानां कुञ्जराणां नृणां तथा॥
 तैलमेतत्प्रयोक्तव्यं सर्ववातविकारिणाम्॥११॥

It may be like wise employed with advantage in cases of lameness, arched back, and kindred nervous maladies of horses and elephants.

हिङ्गुतुम्बुरुशुण्ठीभिः सिद्धं तैलन्तु सार्धपम्॥
 एतद्धि पूरणं श्रेष्ठं कर्णशूलापहं परम्॥१२॥

Mustard oil cooked in combination with Hiṅgu, Tumburu and Śuṇṭhi may be used as ear-drops in relieving otalgia.

शुष्कमूलसुण्ठीनां क्षारो हिङ्गुलनागरम्॥
 तक्रं चतुर्गुणं दद्यात्तैलमेतद्विपाचयेत्॥१३॥
 बाधिर्यं कर्णशूलञ्च पूयस्त्राबश्च कर्णयोः॥
 क्रिमयश्च विनश्यान्ते तैलस्यास्य प्रपूरणात्॥१४॥

Ashes of dry Mūlakam and Śuṇṭhi, Hiṅgula and Nāgaram and Śukṇṭam combination with oil, four times as much, should be employed in curing deafness, otalgia and germination of

varmins in the ears, as well as for the purpose of arresting fetid discharges from the ears.

शुष्कमूलकशुण्ठीना क्षारो हिङ्गुल नागरम्॥

शतपुष्पा वचा कुष्ठं दारुशिग्रुसाञ्जनम्॥१५॥

सौवर्चलं यवक्षारं सामुद्रं सैन्धवं तथा॥

ग्रन्थिकं विडमुस्तं च मधु शुक्तं चतुर्गुणम्॥१६॥

A medicinal oil cooked with the admixture of ashes of dry Mūlakam and Śuṇṭhī, Hiṅgulam, Nāgaram, Śatapuspā, Vaca, Kuṣṭham, Dāru, Śigru, Rasāñjanam, Sauvarcalam, Yavakṣāra Sāmudram and Saindhava salt, Granthikam, Viḍa, Mustam, Madhu, and Śuktam, four times as much.

मातुलुङ्गरसश्चैव कदलीरस एव च॥

तैलमेभिर्विपक्त्वान्नं कर्णशूलापहं परम्॥१७॥

बाधिर्यं कर्णनादश्च पूयस्त्रावश्च दारुणम्॥

पूरणादस्य तैलस्य क्रिमयः कर्णयोर्हर॥१८॥

And the expressed juice of Mātuluṅga and Kadali, should be employed, O Hara, for the purpose of removing diseases of the ears, such as deafness, noise in the ears, otalgia, fetid discharges from the ears.

सद्यो विनाशमायान्ति शशाङ्कतशेखर॥

क्षारतैलमिदं श्रेष्ठं मुखदन्तमलापहम्॥१९॥

The effect of this oil is almost instantaneous, and O thou moon-crested deity, this is the foremost of all Kṣāratailas (alkaline oils) in respect of its efficacy, and instantly cleanses the teeth and the mouth of all impurities.

चन्दनं कुङ्कुमं मांसी कर्पूरं जातिपत्रिका॥

जातीकङ्कालपूगानां लवङ्गस्य फलानि च ॥२०॥

अगुरुणि च कस्तूरी कुष्ठं तगरपादिका॥

गोरोचना प्रियङ्गुश्च बला चैव तथा नखी॥२१॥

Cook an oil in combination with Candana, Kumkuma, Mānsī, Karpūra, Jātipatrikā, Jātiphalam, Kakkolaphalam, Lavafigaphalam, Aguru, Uśira, Turya, Kuṣṭam, Tagarapāduka, Gorocana, Priyaṅgu, Valā, Nakhī.

सरलं सप्तपर्णं च लाक्षा चामलकी तथा॥

तथा तु पद्मकं चैव ह्येतैस्तैलं प्रसाधयेत्॥२२॥

प्रस्वेदमलदुर्गन्धकं दू कुष्ठहरं परम्॥

गच्छति स्त्रीशतं रुद्र बन्ध्यापि लभते सुतम्॥२३॥

Saralam, Śaptaparṇa, Lākṣā, Amaloki, and Padmakam. This oil is highly efficacious in removing bed odour of perspiration from the body and proves curative in itches and other skin diseases. By using this oil, a man becomes a favourite with the fair sex, and is enabled to visit a hundred woman, each day. It is possessed of a great spermatopoietic virtue; by using this oil even a sterile woman is blessed with the pleasure of motherhood.

यवानी चित्रकं धान्यं त्र्यूषणं जीरकं तथा॥

सौवर्चलं विडगंच पिप्पलीमूल राजिकम्॥२४॥

Take a Prastha measure of melted cow-butter, cook it, in the usual way, with the admixture of eight Prasthas of water, Yamani, Citrakam, Dhānyam, Tryusanam, Jīrakam, Sauvarcalam, Pippalimūlam, Viḍaṅga, and Rajikam.

एभिः पचेदघृतप्रस्थं जलप्रस्थाष्टसंयुतम्॥

तथाऽशौगुल्मश्वयथुं हन्ति वह्निं करोति वै॥२५॥

मरिचं त्रिवृतं कुष्ठं हरितालं मनःशिला॥

देवदारु हरिद्रे द्वे कुष्ठं मांसी च चन्दनम्॥२६॥

विशाला करवीरश्च अर्कक्षीरं शकृदसः॥

एषाञ्च कार्षिको भागो विषस्यार्द्धपलं भवेत्॥२७॥

प्रस्थं एकदुकतैलस्य गोमूत्रेऽष्टगुणे पचेत्॥

मृत्पात्रे लोहपात्रे वा शनैर्मृद्वग्निना पचेत्॥२८॥

This medicinal Ghṛtam acts as a good appetiser and may be employed with advantage in Piles, Anasarca and intestinal glands. Take a Prastha measure of mustard oil and cook it in the usual officinal way in an earthen or iron vessel, over a slow fire, with the admixture of eight Prasthas of cow's urine, Maricam, Trivrt, Kuṣṭam, Haritālam, Manaḥ-sīlā, Devadāru, the two kinds of Haridrā Kuṣṭham, Mānsī, Chandana, Viśālā Karabiram, milky juice of Arka plants and cowdungserum, each weighing a Karṣa, and half a Palam of Vṛṣam.

पामा विचर्चिका चैव ददुर्विस्फोटकानि च॥

अभ्यगेन प्रणाशयन्ति कोमलत्वञ्च जायते॥२९॥

प्रभूतान्यपि शिवत्राणि तैलेनानेन मर्दयेत्॥

चिरोत्थितमपिशिवत्रं विनष्टं तत्क्षणाद्भवेत्॥३०॥

पटोलपत्रं कटुका मञ्जिठा शारिवा निशा॥

जातीशमीनिम्बपत्रं मधुकं क्वथितं घृतम्॥३१॥

Used as an external application, this oil cures Pāmā, Vicarcikā, ring worms, malignant sores, and even leucoderma of mature growth or of long origin. Cook a medicinal Ghṛtam in combination.

एभिल्लेषात्सुररुजो व्रणा विस्त्राविणः शिव॥

शंखपुष्पी वचा सोमो ब्राह्मी ब्रह्मसुवर्चलाः॥३२॥

अभया च गुडूची च आटरूषकवाकुची॥

एतैरक्षसमैर्भगैर्घृतप्रस्थं विपाचयेत् ॥३३॥

कण्टकार्या रसप्रस्थं क्षीरप्रस्थसमन्वितम्॥

एतद्ब्राह्मीघृतं नाम स्मृतिमेधाकरं परम्॥३४॥

With a decoction of Paṭola leaves, Kraṭaka, Mañjīṣṭha, Śārīvā, Jīṣā, Rid, Śamī, Nimba leaves, and Madhukam. External applications of this Ghṛtam alleviate pain and arrest secretions of ulcers.

अग्निमन्थो वचा वासा पिप्पली मधु सैन्धवम्॥

सप्तारत्रप्रयोगेण किन्नैररिव गीयते॥३५॥

By taking a compound of Agnimantha, Vaca, Vāsā, and Pippalī with honey and rock-salt, for seven days, a person is enabled to sing as sweetly as a Kinnara.

अपामार्गः गुडूची च वचा कुष्ठं शतावरी ॥

शंखपुष्पाभया साज्यं विडङ्गं भक्षितं समम्॥

त्रिभिर्दिनैर्नरं कुर्यद्ग्रन्थाष्टशत धारिणम्॥३६॥

By taking, for three days in succession, a compound of Apamarga, Guḍūcī, Kustham, Śatāvārī, Vaca, Śaṅkha-puṣpī, Abhayā, and Viḍaṅga taken in equal parts and pounded together with the admixture of melted cow-butter, one is enabled to learn eight hundred books by heart.

अद्धिर्वा पयसाज्येन मासमेकन्तु सेविता॥

वचा कर््यान्नरं प्राज्ञं श्रुतिधारणसंयुतम्॥३७॥

चन्द्रसूर्यग्रहे पीतं पलमेकं पयोऽन्वितम्॥

वचायास्तत्क्षणं कुर्यान्महाप्राज्ञायुतं नरम्॥३८॥

Taken with water or clarified butter, Vacā enables a person to learn a thing at the first hearing. One Palam weight of Vaca taken with milk under the auspices of a solar or lunar

eclipse, tends to make its user a profoundly intelligent person.

भूनिबनिम्बत्रिफलापटैश्च शृतं जलम्॥

पटोलीमुस्तकाभ्याञ्च वासकेन च नाशयेत्॥३९॥

विस्फोटकानि रक्तञ्च नात्र कार्या विचारणा॥

कतकस्य फलं शंखं सैन्धवं त्र्यूषणं वचा॥४०॥

फेनी रसाञ्जनं क्षौद्रं विडङ्गानि मनःशिला॥

एषां वर्तिर्हन्ति काचं तिमिरं पटलं तथा॥४१॥

Water boiled with Bhūnimba, Nimba, Triphalā, Parpata, Patola, Mustakam, and Vāsaka immediately destroys Visphotas (carbuncles). Sticks (Vartīs) made of Ketaku fruits, Śaṅkha, Saindhava, Tryuṣaṇam, Vacā, Phenā, Rasāñjanam, Viḍaṅga and Manah-silā pasted together with honey prove curative in cough, loss of vision and the type of eyedisease known as Patola.

प्रस्थद्वयं माषकस्य क्वाथश्च द्रोणमम्भसाम्॥

चतुर्भागावशेषेण तैलप्रस्थं विपाचयेत्॥४२॥

Cook two Prastha measures of a decoction of Māṣa pulse with a Drona Measure of water, and take it down with its quarter part left.

काञ्चिकस्याढकं दत्त्वा पिष्टान्येतानि दापयेत्॥

पुनर्नवां गोक्षुरकं सैन्धवं त्र्यूषणं वचा॥४३॥

लवणं सुरदारुश्च मञ्जिष्ठा कण्टकारिका॥

नस्यात्पानाद्धरत्येव कर्णशूलं सुदारुणम्॥४४॥

Cook a Prastha Measure of oil with the admixture of this decoction in the usual way, add to it an Adakam measure of Kāñjikam and a compound of Punarnavā, Gokṣura, Saindhavam, Tryuṣaṇam, Vaca, salt, Devadāru, Mañjīṣṭha, and Kaṇṭakārikā. Internally administered, or employed as errhiness, this oil cures the most acute type of earache; used as an unguent, it removes deafness and proves beneficial in hosts of other bodily distempers.

बाधिर्यं सर्वरोगांश्च ह्यभ्यंगाच्च महेश्वर॥

पलद्वयं सैन्धवञ्च शुण्ठी चित्रकपंचकम्॥४५॥

सौवीरपंचप्रस्थं च तैलप्रस्थं पचेत्ततः॥

असुगदस्वरप्नीहासर्ववातविकारनुत् ॥४६॥

Take two Main weights of rock-salt, five Palas of each of Śuṇṭhi and Citrakam, five Prasthas of Sauviram, and one Prastha of oil. Cook it in the usual officinal way. This oil

proves curative in cases of splenic enlargement, leucorrhoea, and all diseases of the nervous system.

उदुम्बरं वटं प्लक्षं जम्बूद्वयमथार्जुनम्॥
पिप्पली च कदम्बञ्च पलाशं लोघतिन्द्रकम्॥४७॥
मधूकमाग्नसर्जञ्च बदरं पद्मकेशरम्॥
शिरीबीजङ्गतकमतेत्ववाथेन साधितम्॥
तैलं हन्ति व्रणाल्लोपाच्चिरकालभवाननि॥४८॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे द्विनवत्यधिक शततमोऽध्यायः॥ १९२॥

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पलाण्डुजीरके कुष्ठमश्वगन्धाजमोदकम्॥
वचा त्रिकटुकञ्चैव लवणं चूर्णमुत्तमम्॥१॥
ब्राह्मीरसैर्भावितञ्च सर्पिर्मधुसमन्वितम्॥
सप्ताहं भक्षितं कुर्यान्निर्मलाञ्च मार्तं पराम्॥२॥

Hari said : —A compound consisting of two kinds of Rajanī, Path, Kuṣṭham, Aśvagandhā Ajamodakam, Vacā, Trikaṭu and common salt pounded together and treated with the expressed juice of Brāhmī in the manner of a Bhāvanā saturation, and taken for a week, tends to highly improve the intellect.

सिद्धार्थकं वचा हिङ्गु करञ्जं देवदारु च॥
मञ्जिष्ठा त्रिफला विश्वं शिरीषो रजनीद्वयम्॥३॥
प्रियङ्गुनिम्बत्रिकटु गोमूत्रेणैव घर्षितम्॥
नस्यमालेपनञ्चैव तथा चोद्धर्तनं हितम्॥४॥
अपस्मारविषोन्मादशोषालक्ष्मीज्वरापहम्॥
भूतेभ्यश्च भयं हन्ति राजद्वारेषुश्च योजनात्॥५॥

Errhines, plasters, or pastes of Siddhārthak, Vacā, Hingu, Karañjam, Devadāru, Mañjīsthā, Triphalā, Viśvam, Śīrīṣa, the two kinds of Raja, Priyaṅgu, Nimba and Trikaṭu pounded together and mixed with cow's urine prove curative in hysteria, poisoning, insanity, discolouring of the skin, and diseases due to the influences of malignant ghosts.

निम्बं कुष्ठं हरिद्रे द्वे शिग्रु सर्षपजं तथा॥
देवदारु पटोलञ्च धान्यं तक्रेण घर्षितम्॥६॥

Take Nimba, Kuṣṭham, the two kinds of Haridrā, Śigru, Sarṣapa, Devadāru, Paṭolam

A medicinal oil cooked in combination with a decoction of Audumbara, Vaṭa, Plakṣa, the two kinds Jumbū, Arjuna, Pippali, Kadamva, Palāśa, Lodhram, Tiṇḍuka, Madhukam, Āmram, Sarja, Vadaram, Padmakeśaram, Śīrīṣa seeds and Kaṭaka brings on graunlation even in old or long-standing sores, and facilitates their speedy healing.

and Dhānyam; pound them together and rub this pulverised compound with whey (Takram).

देहं तैलाक्त गात्रं वै नयेदुद्धर्तनेन च॥
पामाः कुष्ठानि नश्येयुः कण्डू हन्ति च निश्चितम्॥७॥

Rubbing of the body with this paste, or with this paste, mixed with oil, destroys Pāmā, itches and allied diseases of the skin.

सामुद्रं सैन्धवं क्षारो राजिका लवणं विडम्॥
कटुलोहरजश्चैवं त्रिवृत्सूरणकं समम्॥
दधिगोमूत्रपयसा मन्दपावकपाचितम्॥८॥

Take Sāmudram salt, Saindhava salt, Kṣāra, Rājika, common salt, Viḍ salt, Kate, iron rust, Trivṛt and Śuraṇakam in equal parts, Cook them over a gentle fire, with the addition of milkcurd, cow's urine and water.

बलाग्निवर्धकं चूर्णं पिबेदुष्णेन वारिणा॥
जीर्णेऽजीर्णे तु भुञ्जीत मांस्यादिघृतमुत्तमम्॥९॥

This pulverised compound, which is called Agnivala Cūrṇam, instantaneously relieves all form of colic, whether intestinal, renal, or splenic, or brought about through the enlargement of intestinal glands (gulma).

नाभिशूलं मूत्रशूलं गुल्मप्लीहभवञ्च यत्॥
सर्वशूलहरं चूर्णं जठरानलदीपनम्॥
परिणामसमुत्थस्य शूलस्य च हितं परम्॥१०॥

It should be taken through the vehical of warm water, and the patient should be advised to take Māṣa pulse with melted butter after the digestion of his ingested food. This is almost a specific for all forms of coilc, inclusive of the one known as Pariṇāma Śūla.

अभयामलकं द्राक्षा पिप्पली कण्टकारिका॥

शृङ्गी पुनर्नवा शुण्ठी जग्धा कासं निहन्ति वै॥११॥

A compound of Abhayā, Amalakam. Drākṣā, Pippalī Kaṇṭakārikā, Śṛṅgī, Punarnavā, and Śuṇṭhī boiled together with water, or pounded together, may be given with advantage in all forms of Cough.

अभयामलकं द्राक्षा पाठा चैव विभीतकम्॥

शर्कराया समं चैव जग्धं ज्वरहरं भवेत्॥१२॥

Abhayā Amalakam, Drākṣā, Pāthā, Vibhītakam, and sugar, taken in equal parts and internally administered, act as a good febrifuge remedy.

त्रिफला बदरं द्राक्षा पिप्पली च विरेककृत्॥

हरीतकी सोष्णानीरलवणञ्च विरेककृत्॥१३॥

Triphalā, Vadarm Drākṣā and Pippalī combinedly exercise a purgative virtue, Abhayā taken with salt and warm water acts as a good purgative.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे त्रिनवत्यधिकशततमोऽध्यायः॥ १९३॥

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सर्वव्याधिहरं वक्ष्ये वैष्णवं कवचं शुभम्॥

येन रक्षा कृता शम्भोदैत्यान्क्षयतः पुरा॥१॥

Hari said :—O thou self-begotten one, now hear me discourse on the prophylactic formula known as Vaiṣṇava Kavacam, which grants a certain immunity from attacks of maladies.

प्रणम्य देवमीशानमजं नित्यमनामयम्॥

देवं सर्वेश्वरं विष्णुं सर्वव्यापिनमव्ययम्॥२॥

Having made obeisance unto the birthless, changeless, undecaying and all-powerful reality, having bowed down unto the all-pervading Viṣṇu, the god of gods, the overlord of the celestials, I shall describe the prophylaxis presently referred to.

बध्नाम्यहं प्रतिसरं नमस्कृत्य जनार्दनम्॥

अमोघाप्रतिमं सर्वं सर्वदुःखनिवारणम्॥३॥

I make obeisance to. the eternal spirit of

कूर्ममत्स्याश्वमहिषगोशृगालाश्च वानराः॥

विडालबर्हिंकाकाश्च वराहोलूककुक्कुटाः॥१४॥

हंस एषाश्च विष्णुमूत्रं मांसं वा रोम शोणितम्॥

धूपं दद्याज्ज्वरातैभ्य उन्मत्तेभ्यश्च शान्तये॥१५॥

एतान्यौषधजातानि कथितानि उमापते॥

निघ्नन्ति तांश्च रोगांश्च वृक्षमिन्द्राशनिर्यथा॥१६॥

औषधं भगवान्विष्णुः संस्मृतो रोगनुद्धवेत्॥

ध्यातोऽर्चितः स्तुतो वापि नात्र कार्या विचारणा॥१७॥

Flesh, blood, excrementitious matter (stool and urine) of female tortoises, fishes, mares, cow buffalos, cows, female monkeys, she-ackals, female cats, female crows, female owls, and she bears should be given for relieving fits of fever and insanity. Fumigations with the vapours of burning hairs or feathers) of any of these animals likewise prove beneficial in the foregoing maladies. The god Viṣṇu, meditated upon by a person at the time of taking a medicine, undoubtedly relieves him of the trouble.

irresistible prowess to the dissipator of all woes and misfortunes.

विष्णुर्मामग्रतः पातु कृष्णो रक्षतु पृष्ठतः॥

हरिर्मे रक्षतु शिरो हृदयञ्च जनार्दनः॥४॥

May Viṣṇu protect me in the front, and Kṛṣṇa, at the back. Hari saves head and heart by Janārdana.

मनो मम हृषीकेशो जिह्वां रक्षतु केशवः॥

पातु नेत्रे वासुदेवः श्रोत्रे सङ्कर्षणो विभुः॥५॥

May Hṛṣīkeśa protect my intellect; and Keśava, my tongue. May Vasudeva protect my eyes, and may Saṅkarṣaṇa guard my ears.

प्रद्युम्नः पातु मे घ्राणमनिरुद्धस्तु चर्म च॥

वनमाली गलस्यान्तं श्रीवत्सो रक्षतामघः॥६॥

May Pradyumna protect my nose; and Aniruddha, my skin. May Vanamālī protect the inside of my throat; and Śrīvatsa, the downward portion of my body.

पाश्वरं रक्षतु मे चक्रं वामं दैत्यनिवारणम्॥
दक्षिणन्तु गदा देवी सर्वासुरनिवारिणी॥७॥

May the discus-wielding divinity guard my sides. I consign my left side to the protection of the destroyer of demons and my right side to that of the divine club weapon, that has brought about the annihilation of the Asuras.

उदरं मुसलपातु पृष्ठं मे पातु लाङ्गलम्॥
ऊर्ध्वं रक्षतु मे शार्ङ्गं जङ्घे रक्षतु नन्दकः॥८॥

May the divine Musala weapon protect my belly, may the divine plough guard my back. May the divine bow protect the upper part of my body, may Nandaka protect my knee joints.

पाष्णीं रक्षतु शङ्खश्च पद्मं मे चरणवुभौ॥
सर्वकार्यार्थसिद्ध्यर्थं पातु मां गरुडः सदा॥९॥

May the divine conch-shell protect my insteps, may the divine lotus flower protect my feet. May the divine Garuḍa protect me in all concerns of my life.

वराहो रक्षतु जले विषमेषु च वामनः॥
अटव्यां नरसिंहश्च सर्वतः पातु केशवः॥१०॥

May the boar manifestation of Viṣṇu protect me in waters, may the dwarf manifestation of the supreme god protect me on undulating and impassable grounds. May Nṛsiṃha guard my person in wilderness; may Keśava shield me everywhere.

हिरण्यगर्भो भगवान्हिरण्यं मे प्रयच्छतु॥
सांख्याचार्यस्तु कपिलो घातुसाम्यं करोतु मे॥११॥

May Hiranya-garbha give me gold, may the divine Kapila, the author of the Sāṅkhya system of philosophy, help me to maintain a normal equilibrium among the different vital principles of my organism.

श्वेतद्वीपनिवासी च श्वेतद्वीपां नयत्वजः॥
सर्वान्सूदयतां शत्रून्मधुकैटभमर्दनः॥१२॥

May the birthless one that preside over the white isle (Śvetadvīpa) lead me to that land; may the destroyer of the demons Madhu and Kaiṭabha destroy my enemies.

सदाकर्षतु विष्णुश्च किल्बिषं मम विग्रहात्॥
हंसो मत्स्यस्तथा कूर्मः पातु मां सर्वतोदिशम्॥१३॥

May the all-pervading Viṣṇu always expel sins from my body; may the swan, fish and tortoise manifestations of Viṣṇu protect me in all the quarters of the heaven.

त्रिविक्रमस्तु मे देवः सर्वपापानि कृन्ततु॥
तथा नारायणो देवो बुद्धिं पालयतां मम॥१४॥

May he, whose prowess brooks no obstruction in the three regions, dissipate all my inequities.

शेषो मे निर्मलं ज्ञानं करोत्वज्ञाननाशयम्॥
वडवामुखो नाशयतां कल्मषंयत्कृतं मया॥१५॥
पद्भ्यां ददातु परमं सुखं मूर्ध्नि मम प्रभुः॥
दत्तात्रेयः प्रकुरुतां सपुत्रपशुबान्धवम्॥१६॥

May Nārāyaṇa protect my intellect, may Mesa grant me that pure knowledge which dispels all ignorance, may the god whose mouth is the submarine, volcanic fire, cleanse my spirit of all sin I have committed in the past with my hands, feet, and mouth. May Dattātreya grant me increase of friends, progeny and domestic animals.

सर्वानरीनाशयतु रामः परशुना मम॥
रक्षोघ्नस्तु दाशरथिः पातु नित्यं महाभुजः॥१७॥

May Rāma destroy with his battle-axe all my adversaries. May the mighty armed Rama, the destroyer of Rākṣasas, always guard my body.

शत्रून्हलेन मे हन्याद्रामो यादवनन्दनः॥
प्रलम्बकेशिचाणूरपूतनाकंसनाशनः ॥
कृष्णस्य यो बालभावः स मे कामान्प्रयच्छतु॥१८॥

May Rama, the delight of the race of Yādavas, kill my enemies with his invincible ploughshare. May juvenility of Kṛṣṇa, the destroyer of Pralamba, Keśin, Cāṇūra, Pūtanā and Kansa, grant me all my heart desires.

अन्धकारतमोघोरं पुरुषं कृष्णपिङ्गलम्॥
पश्यामि भयसन्त्रस्तः पाशहस्तमिवान्तकम्॥१९॥
ततोऽहं पुण्डरीकाक्षमच्युतं शरणं गतः॥
धन्योऽहं निर्भयो नित्यं यस्य मे भगवान्हरिः॥२०॥

Dismayed with fear, utterly terror-stricken, I see a noose-holding male figure of a blackish, yellow colour, more sable than the primordial darkness and more dreadful to look at than the

god of death, hence do I consign myself to the protection of the lotuseyes one that suffers no decay. O my soul, I need not fear since the woe-dissipating lord is mint. I am now indeed an adorable Self.

ध्यात्वा नारायणं देवं सर्वोपद्रवनाशनम्॥

वैष्णवं कवचं बद्ध्वा विचरामि महीतले॥ २१॥

Having meditated upon the divine self of Nārāyaṇa, who guards against all evils and calamities that best human life, I roam about in this world, bearing this Vaiṣṇava prophylaxis on my person.

अप्रधृष्यसोऽस्मि भूतानां सर्वदेवमयो ह्यम्॥

स्मरणाद्देवदेवस्य विष्णो रमिततेजसः॥ २२॥

Since my mind perpetually dwells upon the almighty self of Viṣṇu, malignant spirits dar not assail me. I am a veritable moving pantheon, full of energies of all the divinities.

सिद्धिर्भवतु मे नित्यं यथामन्त्रमुदाहृतम्॥

यो मां पश्यति चक्षुर्भ्यां यज्ञः पश्यामि चक्षुषा॥

सर्वेषां पापदुष्टानां विष्णुर्बध्नातु चक्षुषी॥ २३॥

May success attend me in this life since I have duly recited this (Vaiṣṇavam) Mantram. May Viṣṇu strike the eye-sight of those sin-perversed beings. that might chance to behold me with their wicked eyes, or whom I might happen to behold.

वासुदेवस्य यच्चक्रं तस्य चक्रस्य ये त्वराः॥

ते हि च्छिन्दन्तु पापान्मे मम हिंसन्तु हिंसकान्॥ २४॥

May the discus of Vāsudeva, as well as the halo (lit. spokes) that shines round that weapon, sever my sins and strike those that wish me evil.

राक्षसेषु पिशाचेषु कान्तरेष्वटवीषु च॥

विवादे राजमार्गेषु द्यूतेषु कलहेषु च॥ २५॥

नदीसन्तारणेघोरे संप्राप्तं प्राणसंशये॥

अग्निचौरनिपातेषु सर्वग्रहनिवारणे॥ २६॥

Happening to fall among monsters, and Piśācas, while crossing a lonely waste or a weird wilderness, in quarrels, in contests, while travelling on the kind's high way, in moments of crisis and on apprehension of imminent peril of life, while swimming across a river or to ward off the influences of malignant planets and

diseasespirits, at times when attacks by thieves and acts of incendiarism are apprehended

विद्युत्सर्पविषोद्वेगे रोगे वै विघ्नसङ्कटे॥

जप्यमेतज्जपेन्नित्यं शरीरे भयमागते॥ २७॥

अयं भगवतो मन्त्रो मन्त्राणां परमो महान्॥

विख्यातं कवचं गुह्यं सर्पपाषप्रणाशनम्॥

स्वमायाकृतिनिर्माणं कल्पान्तगहनं महत्॥ २८॥

In thunder, in lightning, on the happening of reasonable causes of terror one should recite this Bhāgavatam Mantrama, most sacred of all other Mantras. This renowned Bhāgavatam Kavacam, which extinguishes all sin, is the most secret of all secret mantras. I make obeisance to the lotusnaveled one, the seed of the universe, the self without end or origin that lies inaccessible within the cycles (Kalpas) of evolution, the emanations of his own Maya.

अनाद्यन्त ! जगद्विज ! पद्मनाभ ! नमोऽस्तु ते॥

ओं कालाय स्वाहा॥ ओं कालपुरुषाय स्वाहा॥

ओं कृष्णाय स्वाहा ॥ ओं कृष्णरूपाय स्वाहा॥

ओं चण्डाय स्वाहा॥ ॐ चण्डरूपाय स्वाहा॥

ॐ प्रचण्डाय स्वाहा॥ ॐ प्रचण्डरूपाय स्वाहा॥

ॐ सर्वाय स्वाहा॥ ॐ सर्वरूपाय स्वाहा॥

ॐ नमो भुवनेशाय त्रिलोकधात्रे इह

विटि सिविटि सिविटि स्वाहा॥

ॐ नमः अयोखेतये ये ये संज्ञापय दैत्यदानवयक्ष-

राक्षसभूतपिशाचकूष्माण्डान्तापस्मारकच्छर्दन-

दुर्द्धराणामेकाहिकद्वयाहिकत्रयाहिकचातुर्थिक-

मौहूर्तिकदिनज्वररात्रिज्वरसन्ध्याज्वरसर्वज्वरादिनां

लूताक्रीटकण्टकपूतनाभुजझस्थावरजङ्गमविषादी

नामिदं शरीरं मम पथ्यं त्वं कुरु स्फुट स्फुट स्फुट

प्रकोट लफट विकटदंष्ट्र पूर्वतो रक्षतु ॐ है है है

है दिनकरसहस्रकालसमाहतो जय पश्चिमतो रक्ष

ॐ निवि निवि प्रदीप्तज्वलनज्वालाकार महाकपिल

उत्तरतो रक्ष ॐ विलि विलि मिलि मिलि गरुडि

गरुडि गौरीगान्धारी विषमोविषमविषमां मोहयतु

स्वाहा दक्षिणतो रक्ष मां पश्य सर्वभूतभयोपद्रवेभ्यो

रक्ष रक्ष जय जय विजय तेन हीयते

रिपुत्रासाहंकृतवाद्यतो भयनुदयभयतोऽभयं दिशतु-

च्युतु॥ तद्दूरमखिलं विशन्तु युगपरिवर्त्तसहस्र-

संख्येयोऽस्तंहंसमिव प्रविशन्ति रश्मयः॥

वासुदेवसङ्कर्षणप्रद्युम्नाश्चानिरुद्धकः ॥
सर्वञ्चरान्ममघ्नन्तु विष्णुर्नारायणो हरिः॥२९॥

Om, to Time (obeisance) Svāhā, Om, to the spirit of Time obeisance (Svāhā). Om, to Kṛṣṇa obeisance (Svāhā). Om, to the figure of Kṛṣṇa obeisance. Om, obeisance to Canda, Om

obeisance to Caṇḍarūpa, Om, obeisance to Pracaṇḍa, Om, obeisance to Pracaṇḍarūṣa. Om, obeisance to Sarva. Om, obeisance to Sarva-rūpa. These are the tedts of disease and poison-incantations. May Visnu, may Nārāyaṇā, may Aniruddha, may Saṅkarṣaṇā, may Vasudeva destroy my all kinds of fever.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैष्णवकचकथनं नाम चतुर्नवत्युत्तरशततमोऽध्यायः॥ १९४॥

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हरिरुवाच

सर्वकामप्रदां विद्यां सप्तरात्रेण तां शृणु॥
नमस्तुभ्यं भगवते वासुदेवाय धीमहि॥१॥

Hari said : —Now hear me enumerate the Mantra, which repeated for seven nights in succession by a person enables him to witness the realisation of all his wished-for objects. I make obeisance to the Bhagavān. I meditate upon the self of Vāsudeva.

प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च॥
नमो विज्ञानमात्राय परमानन्दमूर्त्यये॥२॥

I bow down into Aniruddha, Saṅkarṣaṇa and Pradyumna manifestations of Viṣṇu.

आत्मारामाय शान्ताये निवृत्तद्वैतदृष्टये॥
त्वद्रूपाणि च सर्वाणि तस्मात्तुभ्यं नमो नमः॥३॥

Obeisance to the giver of perfect knowledge, obeisance to the embodied self of pure joy.

हृषीकेशाय महते नमस्तेऽनन्तमूर्त्यये॥
यस्मिन्निदं यतश्चैतत्तिष्ठत्यग्रेऽपि जायते॥४॥

Obeisance to the one that delighteth in the soul, obeisance to the embodied quiesism, obeisance to the one who observeth no duality in the universe. This universe is thy image, hence do I make obeisance to thee. Obisance to Hṛṣ ikeśa, the great spirit reflected in the

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पञ्चनवत्यधिकशततमोऽध्यायः॥ १९५॥

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हरिरुवाच

अवाप जप्त्वा चेन्द्रत्वं विष्णुधर्माख्यविद्यया॥
सर्वाञ्छत्रुन्विनिर्जित्य ताञ्च वक्ष्ये महेश्वर॥१॥

universe.

मृन्मयीं बहसि क्षोणीं तस्मै ते ब्रह्मणे नमः॥
यन्न स्पृशन्ति न विदुः मनोबुद्धीन्द्रियासवः॥
अन्तर्बहिस्त्वं चरसि व्योमतुल्यं नमाम्यहम्॥५॥

I make obeisance to Brahma from whom all this has come into being, in whom lies this all and from whom many other eternities will originate. Thou supportest this terrestrial globe, I make obeisance to thee. I make obeisance to Him whom the mind, life and the senseorgans cannot reach and who, like this ethereal expanse, lies extended both in the inside and outside of creatures.

ॐ नमो भगवते महापुरुषाय महाभूपतये
सकलसत्त्वेभाविव्रीडनिकरकमरेणूत्पनिभधर्माख्य-
विद्यया? चरणारविन्दयुगल परमेष्ठिन् नमस्ते॥
अवाप विद्याधरतां चित्रकेतोश्च विद्यया ॥६॥

Om, obeisance to the Lord, the great Puruṣa, the Supreme Lord of the Mahābhūtas (primordial matter) whose lotus feet are Citraketu was lifted to the status of a Vidyādhara surrounded by the polens of virtues of heirarchies of beings of Sattva qualities. I make obeisance to the final goal of all. By dint of this knowledge, Citrakaṭu was lifted to the status of a Vidyādhara.

Hari said :—O thou, supreme deity, I shall now enumerate the Viṣṇu-Dharma-vidyā, by reciting which, Indra was enabled to kill all his

adversaries, and was ultimately installed on the throne of heaven.

पादयोर्जानुरूर्वोरुदरे हृद्यथोरसि॥
मुखे शिरस्यानुपूर्वमोंकारादीनि विन्सयेत्॥२॥

The Mantras such as Om, etc., should be psychically located by the reciter in his brain, face, heart, belly, thighs, knee-joints and legs respectively. He should then meditate upon these Mantras located as directed in the preceding line.

नमो नारायणायेति विपर्यासमथापि च॥
करन्यासं ततः कुर्यादद्वाष्टक्षरविद्यया॥३॥
प्रणवादिकारान्तमंगुल्यं गुच्छपर्वसु॥
न्यसेद्भुज ओंकारं मनुं मूर्ध्नि समस्तकम्॥४॥
ओंकारन्तु भ्रुवोर्मध्ये शिखानेत्रादिमूर्द्धतः॥
ॐ विष्णवे इति इदं मन्त्रन्यासमुदीरयेत्॥५॥
आत्मानं परमं ध्यायेच्छेषं यच्छक्तिभिर्नृतम्॥
मम रक्षां हरिः कुर्यान्मत्स्यमूर्तिर्जलेऽवतु॥६॥

As an alternative, the Mantra running as Namō Nārāyaṇāya should be located, as above directed, in the limbs in the inverse order of enumeration. Then the rite of Kara-nyāsa should be performed with the twelve-lettered Mantra sacred to the deity (Om Namō Bhagavate Vāsudevāya). The votary should recite the Mantra running as Om, obeisance to Viṣṇu, and consider himself as identical with the Sera manifestation of that divinity, attended with the six fold energy. May Hari protect me; may the fish manifestation of Viṣṇu shield my person in water.

त्रिविक्रमस्तथाकाशे स्थले रक्षतु वामनः॥
अटव्यां नरसिंहहस्तु रामो रक्षतु पर्वते॥७॥

May Trivikrama, who excercises absolute power in the three regions, protect me in the skies; may the dwarf manifestation of Viṣṇu preserve me on land. May the mighty Nṛsiṃha protect me in wilderness; may Rāma preserve me on the mountain.

भूमौ रक्षतु वाराहो व्योम्नि नारायणोऽवतु॥
कर्मबन्धाच्च कपिलो दत्तो रोगाच्च रक्षतु॥८॥

May the boar manifestation of Viṣṇu preserve me on the earth-surface Nārāyaṇa preserve me inth air. May Kapila protect the

worldly concerns of my life; may Dattātreyā preserve my yoga.

ह्यग्रीवो देवताभ्यः कुमारो मकरध्वजात्॥
नारदोऽन्यार्चनादेवः कूर्मो वै नैर्ऋतु सदा॥९॥
धन्वन्तरिश्चापध्याच्च नागः क्रोधवशात्किल॥
यज्ञो रोगात्समस्ताच्च व्यासोऽज्ञानाच्च रक्षतु॥१०॥

May Hayagrīva, among the celestials, and Makaradhvaja, among the celestial youths, preserve me May Nārada protect me from worshipping any other god. May the tortoise manifestation of Viṣṇu preserve me in the south west; may Dhanvantari protect me from the evil effects of unwholesome food. May Nāga protect me from failings of anger and passion May Yajña preserve me from the combined energy of diseases, may Vyāsa preserve me from ignorance.

बुद्धः पाषण्डसंघातात्कल्की रक्षतु कल्पाषात्॥
पायान्मध्यन्दिने विष्णुः प्रातर्नारायणोऽवतु॥११॥
मधुहाचापराह्णे च सायं रक्षतु माधवः॥
हृषीकेशः प्रदोषेऽव्यात्यूपेऽव्याज्जनार्दनः॥१२॥

May Buddha preserve me from the concourse of heretics (Pāśnadas), may Kalki preserve me from sin and sinful propensities. May Viṣṇu protect me at non; Nārāyaṇa, in the morning; the destroyer of demon Madhu, at afternoon; and Mādhava, in the evening. May Hṛṣīkeśa protect me at the dawn of day; may Janārdana protect me at night-fall.

श्रीधरोऽव्यादूर्द्धरात्रे पद्मनाभो निशीथके॥
चक्रकौमोदकी बाणा घनन्तु शत्रूंश्च राक्षसान्॥१३॥

May Śrīdhara protect me at mid-night, may the lotus-raveled deity preserve me during the small hours of the night.

शंखः पद्मं च शत्रुभ्यः शार्ङ्गं वै गरुडस्तथा॥
बुद्धीन्द्रियमनःप्राणान्यान्तु पार्श्वविभूषणः॥१४॥

May the discus, club (Kaumadakī) and arrows of Viṣṇu kill my enemies and the Rākṣasa. May the lotus and conch shell of Viṣṇu preserve me from enemies, may the celestial Garuḍa, and the divine bow end ornaments of Viṣṇu preserve my life, mind, and intellect.

शोषः सर्पस्वरूपश्च सदा सर्वत्र पातु माम्॥
विदिक्षु दिक्षु च सदा नारसिंहश्च रक्षतु॥१५॥

May Śeṣa and Sarva-rūpa preserve me

everywhere. May Narasimha preserve me in all

एतद्भारयमाणश्च यं यं पश्यति चक्षुषा॥
स वशी स्याद्विपाप्मा च रोगमुक्तो दिवं वज्रेत्॥१६॥

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचारकाण्डे षण्णवत्यधिकशततमोऽध्यायः॥ १९६॥

अध्यायः १९७ / Chapter 197

धन्वन्तरिरुवाच

गारुडं संप्रवक्ष्यामि गरुडेन ह्युदीरितम्॥
कश्यपाय सुमित्रेण विषहृद्येन गारुडः॥१॥

Dhanvantari said :—Now I shall enumerate to you the Gāruḍam, as disclosed by Sumitrā to Kaśyapa. This Gāruḍi Vidyā tends to neutralise the effected of all kinds of poison.

पृथिव्यापस्तथा तेजो वायुराकाशमेव च॥
क्षित्यादिष्वेव वर्गाश्च ह्येते वै मण्डलाधिषाः॥२॥
पञ्चतत्त्वे स्थिता देवाः प्राप्यन्ते विष्णुसेवकैः॥
दीर्घस्वरविभिन्नाश्च नपुंसकविवर्जिताः॥३॥

The five fundamental material principles of earth water, light (heat), air and ether are represented by the different letters of the alphabet as their symbols, which should be regarded as the presiding deities of the occult diagram to be meditated upon at the time of Dhyānam. The deities reside in these five fundamental material principles..

सषडङ्गः शिवः प्रोक्तो हृच्छिरश्च शिखा क्रमात्॥
कवचनेत्रामस्त्रं स्यान्न्यासः स्वस्थलसंस्थितिः॥४॥
सर्वसिद्धिप्रदस्यान्ते कालवह्निर् धोऽनिलः॥
षष्ठस्व रसमायुक्तमर्द्धेन्दुसंयुतं परम्॥५॥
परापरविभिन्नाश्च शिवस्योर्द्धाध ईरिताः॥
रेफेणाङ्गेषु सर्वत्र न्यासं कुर्याद्यथाविधि॥६॥
हृदि पाणितले देहे कर्णे नेत्रे करोति च॥
जपात्तु सर्वसिद्धिः स्याच्चूर्वक्रमायुताम्॥७॥

The letters Sa, Śa, and Ṭa are symbolical of the energy of Śiva (ether). The rite of Nyāsa should be duly performed, and the Caturvaktra Mantram should be psychically located by the votary inside the palms of his hands, in the soles of his feet, as well as in the cavities of his heart and ears. By meditating in this fashion a votary may achieve all kinds of success.

He, who eyes a person with this Kavacam on his person, is sure be fascinated, and such a person enjoys a kind of immunity from disease.

चतुरश्रां सुविस्तारां पीतवर्णान्तु चिन्तयेत्॥
पृथिवीं चेन्द्रदेवत्यां मध्ये वरुणमण्डलम्॥८॥
मध्ये पद्मं तथायुक्तमर्द्धचन्द्रं सुशीतलम्॥
इन्द्रनीलद्युतिं सौम्यमथवाग्नेयमण्डलम्॥९॥

First imagine a yellow coloured quadrangle as symbolical of the Earth, of which Indra is the presiding deity. At the centre of this quadrangle should be contemplated the ring of Varuṇa, at the centre of which is the mystic, translucent lotus upon which the half moon sheds its cool, turquoise-blue beams.

त्रिकोणं स्वस्तिकैर्युक्तं ज्वालामालानलं स्मरेत्॥
भिन्नाञ्जननिभाकारं स्ववृत्तं बिन्दुभूषितम्॥१०॥
क्षीरोर्मिसदृशाकारं शुद्धस्फटिकवर्चसम्॥
प्लावयन्तं जगत्सर्वं व्योमामृतमनुं स्मरेत्॥११॥

Around this should be imagined as transcribed the triangular Maṇḍalam of fire, crossed by a Svāstika mark (cross) and burning with the effulgence of primordial fire. Around this should be imagined the circle of Vāyu, sable coloured like the inside of a cut bar of black antimony, and impressed with the mark of the occult Bindu. Encircling this ring of Vāyu should be imagined the Vyoma-Maṇḍalam, dreadful in its infinite vastness, lying effulgent and motionless like the ocean of milk (Kṣīra), or like a sea of molten crystal.

वासुकिः शंखपालश्च स्थितौ पार्थिवमण्डले॥
कर्कोटः पद्मनाभश्च वारुणे तो व्यसस्थितौ॥१२॥
आग्नेये चापि कुलिकस्तक्षश्चैव महाब्जकौ॥
वायुमण्डलसंस्थौ च पञ्च भूतानि विन्यसेत्॥१३॥

The celestial serpents Vāsuki and Śaṅkha-pāla, should be imagined as residing in the quadrangle of the earth; Karkāṭa and Padma Nābha, in the ring of Varuṇa; Kulika in the Man

dalam of fire; and Takpka and Mahābjaka, in the ring of air.

अंगुष्ठादिकनिष्ठान्तमनुलोमविलोमतः॥

पर्वसन्धि च न्यस्या जया च विजया तथा॥१४॥

आस्यादिस्वपुरस्थाने न्यास्याच्छिवषडंगम्॥

कनिष्ठादौ हृदादौ च शिखायां करयोर्यसेत्॥१५॥

The material principles of earth, water etc., should be imagined by the votary as located in his fingers, starting with the thumb and ending with the small finger, both in the usual and inverse order of enumeration. Likewise, the Jayā and Vijayā Mantras should be located in the bone-joints; the Śiva-Gaṅgā Mantram in the cavity of the mouth; and Hṛd Mantra in the arms and the tuft of hair on the crown of the head, and the Vyāpakam, in the phalanges of forgers.

व्यापकन्तु तत्त्वपूर्वं क्रमादंगुलिपर्वसु॥

भूतानाञ्च पुनर्यासः शिवांगानि तथैव च॥१६॥

प्रणवादिनमश्नान्ते नामैव च समन्वितः॥

सर्वमन्त्रेषु कथितो विधिः स्थापनपूजने॥१७॥

The rite of Bhūtanāyāsa should be performed with the Śivāṅga Mantras preceded by "Om" and followed by "Namaḥ." This rule should be followed in respect of establishing and worshipping all forms of Mantra.

आद्याक्षरं तन्नाम्नश्च मन्त्रोऽयं परिकीर्तितः॥

अष्टानां नागजातीनां मन्त्रः सान्निध्यकारकः॥१८॥

The first letters of the names of these celestial serpents are the Mantras respectively sacred to each of them, which being duly recited by a votary enables him to draw any of them to his side.

ॐ स्वाहा क्रमशश्चैव पञ्चभूतपुरोगतम्॥

एष साक्षाद्भवेत्ताक्षर्यः सर्वकर्मप्रसाधकः॥१९॥

The Mantras composed of the names of the five fundamental physical principles coupled with "Om" and "Namaḥ" should be then recited, whereby the celestial Garuḍa would appear into the votary in all his glory and prowess.

करन्यासं स्वरैः कृत्वा शरीरे तु पुनर्यसेत्॥

ज्वलन्तं चिन्तयेत्प्राणमात्मसंशुद्धिकारकम्॥२०॥

बीजन्तु चिन्तयेत्पञ्चाद्वर्णान्तमृतात्मकम्॥

The votary shall again perform the rite of Karanyāsa with the help of the vowel letters, and the rite of Śārīranāyas thereafter. He shall contemplate his vital energy (Prima) as an unflickering light steadily burning within his heart, and consuming the impurities of his organism, and the Bija Mantra as showering divine ambrosia wherewith his system is being saturated.

एवञ्चाप्यायनं कृत्वा मूर्ध्नि सञ्चिन्त्य चात्मनः॥२१॥

पृथिवीं पादयोर्दद्यात्तप्तकाञ्चनसप्रभाम्॥

अशेषभुवनाकीर्णां लोकपालसमन्विताम्॥२२॥

Thus surcharging his system with the nectarine flow of the Bija Mantra, the votary shall contemplate his self as located in his brain; and the earth teeming with thousands of cities and abodes of men, and guarded by the Lokapālas (protectors of world) and shining with the effulgence of molten gold as located in his lower extremities.

एतां भगवतीं पृथ्वीं स्वदेहे विन्यसेद् बुधः॥

श्यामवर्णमयं ध्यायेत्पृथिवीद्विगुणं भवेत्॥२३॥

ज्वालामालाकुलं दीप्तमाब्रह्मभुवनान्तकम्॥

नाभिग्रीवान्तरे न्यस्य त्रिकोणं मण्डलं रवेः॥२४॥

The principle of water, clear and smooth, he shall contemplate as occupying the region between his heart and navel, shining with a blue light, and occupying a space, twice as much as that of the earth. The Ravi Maṇḍalam, the seat of heat and light, should be imagined as a triangle occupying the thoracic cavity and resting on an imaginary line across the umbilicus as its base, and extending from the sphere of Bhuvanas (worlds) to Brahma.

भिन्नाञ्जननिभाकारं निखिलं व्याप्य संस्थितम्॥

आत्ममूर्तिस्थितं ध्यायेद्वायवं तीक्ष्णमण्डलम्॥२५॥

शिखोपरि स्थितं दिव्यं शुद्धस्फटिकावर्चसम्॥

अग्रमाणमहाव्योमव्यापकं चामृतोपमम्॥२६॥

The Vāyu Maṇḍalam, in which is ensconced the image of Self, as permeating the universal space and coloured (deep blue) like broken, black antimony. Over the crown of his head the votary shall contemplate the Divya Mandalam shining with the effulgence of clear, cut crystal,

and permeating the boundless expanse of ether, and enshrouding, and enlivening all with divine ambrosia.

भूतन्यासं पुरा कृत्वा नागानाञ्च यथाक्रमम्॥
लकारान्ता बिन्दुयुता मन्त्रा भूतक्रमेण तु॥२७॥
शिवबीजं ततो दद्यात्ततो ध्यायेच्च मण्डलम्॥
योयस्य क्रमआख्यातो मण्डलस्य विचक्षणः॥
तस्य तच्चिन्तयेद्वर्णं कर्मकाले विधानवित्॥२८॥

First the rite of Bhotanyasa should be performed, after that, the one in respect of the celestial serpents, by reciting the Bījas commencing with the letters "La" and coupled with the nasal sign of Bindu, to which the Bījas, sacred to Śiva, should be moreover appended. After this, the votary should meditate upon the Maṇḍalam described before. The intelligent one should meditate upon the Maṇḍalas respectively coloured as aforesaid at the time of practising this incantation.

पादपक्षैस्तथा चंचत्कृष्णनागैर्विभूषितम्॥
ताक्ष्यं ध्यायेत्ततो नित्ये विषे स्थावरजंगमे॥२९॥

The feet, pinions, and bills of Garuḍa should be contemplated as ornamented with rings of black snakes. This figure of Tarksa (Garuḍa) should be invariably meditated upon in cases of poisoning with any animal or vegetable poison.

ग्रहभूतपिशाचे च डाकिनीयक्षराक्षसे ॥
नागैर्विवेष्टितं कृत्वा स्वदेहे विन्यसेच्छिवम्॥३०॥

The figures of malignant spirits, planets, Dākinīs, Yakṣas, and Rākṣasas should the votary likewise imagine as located in his limbs, ornamented with black serpents, by an act of Nyāsa.

द्विधा न्यासः समाख्यातो नागानां चैव भूतयोः॥
एवं ध्यात्वा कर्म कुर्यादात्मतत्त्वादिकं क्रमात्॥३१॥

Twofold is the rite of Nyāsa in this incantation; one is in respect of the fundamental material principles and the other is in respect of the serpents. Having thus contemplated the principles of soul etc., in due succession. The votary should commence practising the charm.

त्रितत्त्वं प्रथमं दत्त्वा शिवतत्त्वं ततः परम्॥
यथा देहे तथा देवे अंगुलीनां च पर्वसु॥३२॥

First the three fundamental principles of Tritattvas should be contemplated, and after that the principle of bliss should be meditated upon as located above them.

देहे न्यासं पुरा कृत्वा ह्यनुलोमविलोमतः॥
कन्दं नालं तथा पद्मं धर्मं ज्ञानादिमेव च ॥३३॥
द्वितीयस्वरसम्भिन्नं वर्गातिन तु पूजयेत्॥
शौमिति कर्णिकामध्ये मूर्ध्नि रेफेण संयुतम्॥३४॥

The rite of Deha-nyāsa should be performed by the votary, both in the usual and inverse order, in his limbs as well as in the imaginary figures of the deities meditated upon. The bulb, stem, etc., of the occult lotus, as well as the principles of virtue and wisdom should be worshipped by reciting the Bījas composed of the final letters of the different Vargas appended with the second vowel. The Mantra; "Kṣaum" should be imagined as located in the polens of the occult lotus.

अकचटतपयशा वर्गाः पूर्वादिके न्यसेत्॥
पत्रान्तकेसरान्ते तु द्वौ द्वौ पूर्वादिको तथा॥३५॥

The groups of letters, which are called A, Ka, Ca, Ṭa, Ta, Pa, Ya and Śā Vargas, should be imagined as impressed on the eastern petals of this mystic flower, the vowels should be likewise imagined as impressed on the polens of the lotus, two in each, wherein the gods Śā etc., should be worshipped.

केशरे तु स्वरान्यस्यादीशान्तान्शोडशार्चयेत्॥

वामाद्याः शक्तयः प्रोक्तास्त्रितत्त्वन्तु ततो न्यसेत्॥३६॥

The goddesses Vāmā etc., should be considered as the energies of the Rudras worshipped in these polens, after which the votary shall invoke the three fundamental material principles (Tritattvas).

आवाहयेत्ततो मर्ध्नि शिवमंगं ततः परम्॥

कर्णिकाया न्यसेद्देवं सांगं तत्र पुरःसरम्॥३७॥

The principle of ether he should psychically invoke and locate within his head.

पृथिवी पश्चिमे पत्रे आपश्चोत्तरसंस्थिताः॥

तेजस्तु दक्षिणे पत्रे वायु पूजयेत्॥३८॥

स्वबीजं मूर्तिरूपन्तु प्रागुक्तं परिकल्पयेत्॥

यं वायुमूलं नैर्ऋत्ये रेफस्त्वनलसंस्थितः॥३९॥

वं च त्वीशे सदा पूज्य ॐ हृदिस्थञ्च पूजयेत्॥
तन्मात्रान्भूतमात्रांस्तान्बहिरेव प्रपूजयेत्॥४०॥
शिवाङ्गानि ततः पश्चाद्भ्यात्वा संपूजयेत्ततः॥
आग्नेय्यां हृदयं पज्य शिर ईशानगोचरे॥४१॥

He should worship the principle of earth in the western petal of the lotus; the principle of water, in its northern leaf; the principle of fire (Tejas) in its southern-leaf and the principle of air, in its eastern one.

नैर्ऋत्ये तु शाखा दद्याद्वायव्यां कवचं न्यसेत्॥
अस्त्रन्तु बाह्यतो दद्यान्नेत्रमुत्तरसंस्थितम्॥४२॥
पत्राग्रे कर्णिकाग्रे तु बीजानि परिपूजयेत्॥
अनन्तादिकुलीरान्ता अष्टौ नागाः क्रमास्थिताः॥४३॥
पूर्वादिकक्रमेणैव त्वीशपर्यन्तमेव च ॥
पूजयेच्च सदा मन्त्री विधानेन पृथक् पृथक्॥४४॥
हृदि पद्मे विधानेन शिलादौ दत्तमण्डले ॥
एतत्कार्यं समुद्दिष्टं नित्यनैमित्तिकेऽपि च॥४५॥
आत्मानं चिन्तयेन्नित्यं कामरूपं मनोहरम्॥
प्लावयन्तं जगत्सर्वं सृष्टिसंहारकारकम्॥४६॥
ज्यसनसमसनसश्रिसरुद्दीप्तं आब्रह्मभुवनान्तकम्॥
दशबाहुं चतुर्वक्त्रं पिङ्गाक्षं शूलपाणिनम्॥४७॥
दंष्ट्राकरालमत्युग्रं त्रिनेत्रं शशिशेखरम्॥
भैरवन्तु स्मरेत्सिद्धयै गरुडं सर्वकर्मसु॥४८॥

The Tanmātrās (essential material principles) and Mahābhūtas (gross matter) should be worshipped outside the occult diagram. This procedure should be adapted in all rites of Nitya and Naimittika worship. The votary should contemplate his Self as an expanse of beautifully tinted light, pervading all through the universe-its creator, preserver and destroyer-and living the infinite expanse of ether with its own ambrosial energy. Likewise, he should meditate upon Bhairava in the company of the Siddhas and the celestial Garuḍa in all acts of incantation-the moon crested Bhairava, who is possessed of ten arms and four faces and three eyes, burning with a kind of lurid effulgence, with his diabolical teeth exposed in a dreadful grimace and a weird light emanating from his flame-coloured eyes.

नागानां नाशनार्थाय गरुडं भीमभीषणम्॥
पादौ पाताल संस्थौ च दिशः पक्षास्तु संश्रिताः॥४९॥
सप्त स्वर्गा उदसि च ब्रह्माण्डं कण्ठमाश्रितम्॥
पूर्वादिशानपर्यन्तं शिरस्तस्य विचिन्तयेत्॥५०॥
सदाशिवशिखान्तस्थं शाक्तित्रितयमेव च ॥
परात्परं शिवं साक्षात्तार्क्ष्यं भुवननायकम्॥५१॥

For the destruction of snakes he should contemplate the image of Garuḍa, dreadful to look at, the tips of his mighty pinions touching the ends of the welkin, the regions of Pātāla located in his feet, the seven celestial regions lying ensconced in his bosom, the entire universe nestling round his neck, and all the Rudras, from the first to Īśa, who is the last in the list of that class of deities, as located within his head, Garuḍa, who is but another manifestation of Śiva, is the lord of the universe, the greatest of all the great divinities.

त्रिनेत्रमुग्ररूपञ्च विषनागक्षयङ्करम्॥
ग्रसन भीमवक्त्रं च गरुडं मन्त्रविग्रहम्॥५२॥

His body is made of the energy of the Mantras (mystic formulas); and the votary shall contemplate his in all acts of incantation as effulgent like the fire of universal dissolution and bent on devouring the poisonous snakes. He, whom the votary may contemplate in his mind after performing the rite of Nyāsa as above described, shall come under his control and influence.

कालाग्निमिव दीप्तं च चिन्तयेत्सर्वकर्मसु॥
एवं न्यासविधिं कृत्वा यद्यन्मनसि चिन्तयेत्॥५३॥
तत्तदेव भवेत्साध्यं नरो वै गरुडायते॥
प्रेता भूतास्तथा यक्षा नागा गंधर्वराक्षसाः॥
दर्शनात्तस्य नश्यन्ति ज्वराश्चातुर्थिकादयः॥५४॥

By performing this Nyāsa, a votary becomes himself a Garuḍa, ghosts, demons, monsters, Piśācas and the different kinds of fever such as, quotidian ague, etc., fly the presence of him who prectises this incantation.

धन्वन्तरिरुवाच

एवं स गरुडं प्रोचे गरुडः कश्यपाय च॥
महेश्वरो यथा गौरीं प्रह विद्यां तथा शृणु ॥५५॥

Dhanvantari said this Gāruḍī Vidyā which was first promulgated by Garuḍa himself to the holy Kaśyapa; now hear me discourse on that

which was disclosed by Maheśvara to the goddess Gaurī.

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचारकाण्डे सप्तनवत्यधिकशततमोऽध्यायः ॥ १९७ ॥

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भैरव उवाच

नित्यक्लिन्नाथमो वक्ष्ये त्रिपुरां भुक्तिमुक्तिदाम्॥
ॐ ह्रीं ह्रीं रेखाकरणम्॥
ओं ह्रीं क्लेदिनी भं नमः मदनक्षोभिणा तथा ॥
ऐं यं यं क्रीं वा गुणरेखया ह्रीं मदनांतरे च॥
ऐं ह्रीं ह्रीं च निरञ्जना वागति
मदनांतरेखे खानेत्रावलीति च॥
वेगवति हाप्रेतासनाय च पूजयेत्॥
ओं ह्र क्रीं नै क्रीं नित्यं मदद्रवे क्रीं नमः॥
ऐं ह्रीं त्रिपुरायै नमः॥ओं ह्रीं क्रीं पश्चिमवक्त्रं ओं
ऐं ह्रीं ह्रीं च तथोत्तरम्॥
ऐं ह्रीं दक्षिणमूर्ध्ववक्त्रं तु पश्चिमम्॥
ओं ह्रीं पाशाय क्रीं अंकुशाय ऐं कपालाय
नमः॥ आद्यं भयं ऐं ह्रीं च तथा
शिरः तथा शिखायै कवचे॥
ऐं ह्रीं क्रीं अस्त्राय फट्॥१॥

Bhairava said :—Now I shall expound the Tripurī Vidyā (Science of Tripura) which is known as the Nityaklinnā Mantra, which, properly practised, imparts salvation and creature comforts to its votary. Om, Hrīm, come O thou, goddess, Om obeisance to Kledenī, the same to the exciteess of erotic passions. Am, Hrīm, Hrīm, obeisance to Nārāyaṇa. Similarly, the deities Vegavati, Mahā-pretāsanā, etc, should be worshipped. Om, Hram, Hrīm, Kraim, Naim, Kraim, obeisance to Madadravā; Aim, Hrīm, obeisance to Tripura. Om, Hrīm, Krim, obeisance to Paśimavaktra. Om, Aim, Hrīm, obeisance to Uttaravaktra; Aim, Hrīm, obeisance to Dakṣiṇā Vaktra, to Parvavaktra, and to Urdhvavaktra. Krim, obeisance. to the noose of the deity, obeisance of the mace of the deity, Aim, obeisance to the skull which the god bears in his hand. The rite of Nyasa should be performed by reciting the Mantra Ādyām, Bhayām, Aim, etc.

पूर्वे कामरूपाय असितांगाय भैरवाय नमो ब्रह्माण्यै॥

दक्षिणे चैव कन्दाय वै नमः

रुरुभैवाय माहेश्वर्या वा आवाहयेत्॥ २॥

तथा पश्चिमे चण्डाय वै नमः॥

कौमार्यै चोत्तरे क्रोधाय नमः वैष्णव्यै॥ ३॥

The deities such as Kāmarūpa, Asitāṅga, etc., should be worshipped in the East, the goddess Brahman! and the deity. Viṣṇa-nirma should be worshipped in the South.

The deities such as Ruru-Bhairava, Kumārī, Maheśvarī and Caṇḍī should be worshipped in the west, the deities such as Ulka, Krodha, and Vaiṣṇavī should be worshipped in the north.

अग्निकोणे अघोरायोन्मत्तभैरवायेति वाराहै॥

रक्षःकोणे साराय कपालिने भैरवाय माहेन्द्र्यै॥ ४॥

The Bhairava, Aghora should be invoked and worshipped in south-east corner of the Maṇḍalam; Unmatta Bhairava in its north-west chamber, the goddesses Mahendri Kulāntikā, and Vilina in the south-west chamber

वायुकोणे जालन्धराय भीषणाय भैरवायचामुण्डायै॥

ईशकोणके वटुकाय संहारञ्जण्डिकाञ्च प्रपूजयेत्॥ ५॥

The god Jalandhara with his accompanying energies of Bhīṣanā and Cāmuṇḍā should be worshipped in the north-east chamber of the mystic diagram. In the umbilical region of the imaged goddess should be worshipped the god of death and Caṇḍī as well as the presiding deities of attachment, pleasure and love.

रतिप्रीतिकामदेवान्पञ्चबाणान्यजेदथ ॥

ध्यानार्चनाज्जप्यहोमादेवी सिद्धा च सर्वदा॥ ६॥

The god of love with his five arrows should be likewise worshipped by reciting the Mantra running as Om, Hrīm, Hrīm, Hrām, Śaḥ, obeisance. Hum, obeisance to Gana, Aksas and Kṣetrapālas.

नित्या च त्रिपुरा व्याधिं हन्यसाज्ज्वालामुखी क्रमात्॥
ज्वालामुखीक्रमं वक्ष्ये सा पूज्या मध्यतः शुभा॥७॥

Thus meditated upon and propitiated with libations of clarified butter cast in the fire in her honour, the goddess Tripura grants the fulfilment of all desires to her votary and bides under his control. The eternal Tripura, worshipped in the manner known as Jvālāmukhī-Krama, dissipates all diseases.

नित्यारुणा मदनातुरा महामोहा प्रकृत्यपि॥
महेन्द्राणी च कलनाकर्षिणी भारती तथा॥८॥
ब्रह्माणी चैव माहेशी कौमारी वैष्णवी तथा॥
वाराही चैव माहेन्द्री चामुण्डा चापराजिता॥९॥
विजया चाजिता चैव मोहिनी त्वरिता तथा॥
स्तम्भिनी जृम्भिणी पूज्या कालिका पद्मबाह्यतः॥
ज्वालामुखीक्रमं चार्चयेद्विषादिहरणं भवेत्॥१०॥

॥ इति श्रीगारुडे महापुराणे प्रथमांखाख्ये आचारकाण्डे अष्टनवत्यधिकशततमोऽध्यायः॥ १९८॥

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भैरव उवाच

अथ चूडामणिं वक्ष्ये शुभाशुभवि शुद्धये॥
सूर्य्य देवीं गणं सोम स्मृत्वा तु विलिखोन्नरः॥१॥
त्रिरेखा गोमूर्त्रिकाभा अथवा प्रश्नवाक्यतः॥
दिशस्थानप्रसूतो वा ध्वजादीनगणयेत्क्रमात्॥२॥

Now I shall discourse on Cūḍāmani for the ascertainment of auspicious or inauspicious auguries. Having made obeisance of Gaṇa, Soma, and the goddess, the sooth-sayer should obliquely put down three lines on the paper, a stream of cow's urine.

ध्वजो धूमोऽथ सिंहश्च श्वा वृषः खरदन्तिनौ॥
ध्वांक्षश्च अष्टमो ज्ञेयो नाम मन्त्रैश्च तानयसेत्॥३॥

Then the different symbols of calculation such as the banner; camel, lion, dog, bull and the ass should be put down in the different chambers. The crow should be regarded as the eighth symbol in the diagram.

ध्वजस्थाने ध्वजं दृष्ट्वा राज्यचिन्ताधनादिकम्॥
ध्वजस्थाने स्थितो धूमो धातुचिन्ता च लाभकृत्॥४॥

Banner seen in the chamber of the banner presages thoughts about a kingdom or wealth, haumra (camel) seen in the chamber of the finer

Now hear me discourse on the process of worship known as Jvālāmukhī-Krama. The goddess Jvālāmukhī should be worshipped at the centre of the mystic lotus-diagram and her attendant goddesses such as Nitya, Aruṇā, Madanāturā, Mada, Moha, Prakṛti, Kalana, Śrī, Bharati, Akarṣiṇī Mahendrāṇī, Brahmāṇī, Maheśī, Kaumārī, Baiṣṇavī, Vārāhī, Māhendrī, Camuṇḍā, Aparājītā, Vijayā, Ajitā, Mohanī, and Tvaritā should be worshipped in the adjacent chambers within the diagram. The goddess Stambhinī, Jṛmbhaṇī, and Kālikā should be worshipped outside the diagram. By worshipping the goddess in this manner, a votary is enabled to neutralise the effects of all kinds of poison.

presages though about metals and gain.

ध्वजस्थाने स्थिते सिंह धनलाभादिकं भवेत्॥
स्थिते शुनि ध्वजस्थाने दासीचिन्ताजयादिकम्॥५॥

Lion seen in the chamber of the banner Presages acquisition of wealth and gain. Dog, seen in the chamber of the banner, presages thought female slave and the advent of happiness.

ध्वजस्थाने वृषं दृष्ट्वा स्थानचिन्ता च लाभकम्॥
ध्वजस्थाने खरं दृष्ट्वा दुःखक्लेशादिकं भवेत्॥६॥

Bull seen in the chamber of the banner presages thought about, and acquisition of, landed property. Ass seen in the chamber of the banner presages misery and sorrow.

ध्वजस्थाने गजं दृष्ट्वा स्थानचिन्ताजयादिकम्॥
ध्वजस्थाने तथा ध्वांक्षे क्लेशचिन्ता धनक्षयः॥७॥

Elephant seen in the chamber of the banner presages victory and acquisition of place by the enquirer. Crow seen in the chamber of the banner presages loss of wealth, and though about pain or misery.

धूमस्थाने ध्वजं दृष्ट्वा पूर्वं दुःखं ततो धनम्॥
धूमे धूमं तथा दृष्ट्वा कलिदुःखादिकं भवेत्॥८॥

Similarly, banner seen in the chamber of the camel, presages pain followed by pleasure. Camel seen in the chamber of the camel presages misery due to evil propensities of the enquirer.

धूमस्थाने स्थिते सिंहं मनश्चिन्ताधनादिकम्॥

धूमस्थाने ध्वजं दृष्ट्वा स्थिते जयलाभादिकं भवेत्॥१॥

Lion seen in the chamber of the camel foretells an anxiety about, and acquisition of, wealth by the enquirer. Dog seen in the chamber of the camel predicts victory and wealth.

धूमस्थाने वृषं दृष्ट्वा नारीगोऽश्वधनादिकम्॥

धूमस्थाने खरं दृष्ट्वा व्याधिश्रापि धनक्षयः॥१०॥

Bull seen in the chamber of the camel predicated the acquisition of cattle and wives by the enquirer. Ass seen in the chamber of the camel presages disease and loss of wealth.

धूमस्थाने गमे दृष्टे राज्यलाभजयादिकम्॥

धूमस्थाने स्थिते ध्वाक्षे धनराज्यविनाशनम्॥११॥

Elephant seen in the chamber of the camel augurs the acquisition of wealth and kingdom by the enquirer. Crow seen in the chamber of the camel presages loss of wealth and kingdom.

सिंहस्थाने ध्वजं दृष्ट्वा राज्यलाभादि निर्दिशेत्॥

सिंहस्थाने स्थिते धूपे कन्याप्राप्तिर्धनादिकम्॥१२॥

Banner seen in the chamber of the lion predicts the gain of wealth and kingdom; camel seen in the chamber of the lion presages the acquisition of a bride and wealth by the enquirer.

सिंहस्थाने स्थिते सिंहं जयो मित्रसमागमः॥

कौलेयके सिंहगते स्त्रीचिन्ता ग्रामलाभकम्॥१३॥

Lion seen in the chamber of the lion predicts victory and arrival of friends. Dog seen in the chamber of the lion predicts the gain of a village by the enquirer and the fact that he is thinking about a woman.

सिंह स्थाने वृषं दृष्ट्वा गृहक्षेत्रार्थलाभकम्॥

सिंहस्थाने गजं दृष्ट्वा ग्रामस्वामित्वमेव च॥१४॥

Bull seen in the chamber of the lion foretells the acquisition of a field, house and money by the enquirer. Ass seen in the chamber of the

lion augurs the lordship of the enquirer over his own native village.

सिंहस्थाने गजं दृष्ट्वा आरोग्यायुः सुखादिकम्॥

सिंहस्थाने स्थिते ध्वाक्षे कन्याधान्यगुणादिकम्॥१५॥

Elephant seen in the chamber of the lion presages good health, joy and longevity to the enquirer. Crow seen in the chamber of the lion predicts the acquisition of a wife, food grain and wealth.

शुनःस्थाने ध्वजं दृष्ट्वा स्थानचिन्तासुखादिकम्॥

शुनः स्थाने स्थिते धूपे कलहं कार्यनाशनम्॥१६॥

Banner seen in the chamber of the dog indicates the thought about a place and presages the advent of joy and pleasure. Camel seen in the chamber of the dog predicts quarrel and failure in business.

शुनः स्थाने स्थिते सिंहं कार्यसिद्धिर्भविष्यति॥

स्थिते शुनि शुनः स्थाने धननाशो भविष्यति॥१७॥

Lion seen in the chamber of the dog predicts the success of an undertaking. Dog seen in the chamber of the dog presages loss of wealth.

शुनः स्थाने वृषं दृष्ट्वा रोगी रोगाद्विमुच्यते॥

शुनः स्थाने खरं दृष्ट्वा कलहस्य भयं भवेत्॥१८॥

Bull seen in the chamber of the dog predicts the recovery of a patient from a disease. Ass seen in the chamber of the dog predicts quarrel and danger.

शुनः स्थाने गजं दृष्ट्वा पुत्रभार्यासमागमः॥

श्वस्थाने च स्थिते ध्वाक्षे पीडा स्यात्कुलनाशनम्॥१९॥

Elephant seen in the chamber of the dog foretells the meeting of the enquirer with his wife and children. Crow seen in the chamber of the dog augurs disease and loss of bodily strength

वृषस्थाने ध्वजं दृष्ट्वा राजपूजासुखादिकम्॥

वृषस्थाने स्थिते धूपे राजपूजादिकम्॥२०॥

Banner, seen in the chamber of the bull predicts the honouring of the enquirer by kings. Camel seen in the chamber of the bull predicts royal favour and pleasure to the enquirer.

वृषस्थाने स्थिते सिंहं सौभाग्यञ्च धनादिकम्॥

स्थिते शुनि वृषस्थाने बलश्रीकाम ईरितः॥२१॥

Lion seen in the chamber of the bull augurs happiness and prosperity to the enquirer. Dog seen in the chamber of the lion predicts beauty, strength and gain of creature-comforts to the enquirer.

वृषस्थाने वृषं दृष्ट्वा कीर्तितुष्टिसुखादिकम्॥

वृषस्थाने खरं दृष्ट्वा महालाभादिकं भवेत्॥ २२॥

Bull seen in the chamber of the bull augurs fame, contentment, pleasure. Ass seen in the chamber of the bull predicts great joy and gain for the enquirer.

वृषस्थाने गजं दृष्ट्वा स्त्रीगजादिसमागमः॥

वृषस्थाने स्थिते ध्वाक्षे स्थानमानसमागमः॥ २३॥

Elephant seen in the chamber of the bull augurs the acquisition of wives and elephants. Crow seen in the chamber of the bull presages the gain of place and honour by the enquirer.

खरस्थाने ध्वजं दृष्ट्वा रोगशोकादिकं भवेत्॥

खरस्थाने स्थिते धूम्रे तस्करादिभयं भवेत्॥ २४॥

Banner seen in the chamber of the ass augurs sorrow and disease. Camel seen in the chamber of the ass presages terror from thieves and robbers in respect of the enquirer.

खरस्थाने स्थिते सिंहं पूजाश्रीविजयादिकम्॥

स्थिते शुनि खरस्थाने सन्तापधननाशनम्॥ २५॥

Lion seen in the chamber of the ass presages honour, prosperity and victory to the enquirer. Dog seen in the Chamber of the ass presages loss of wealth and anguish.

खरस्थाने वृषं दृष्ट्वा सुखं प्रियसमागमः॥

खरस्थाने खरं दृष्ट्वा दुःखपीडादि निर्दिशेत्॥ २६॥

Bull seen in the chamber of the ass presages happiness and meeting with dear ones. Ass seen in the chamber of the ass predicts pain and disease.

खरस्थाने गजं दृष्ट्वा सुखपुत्रादिकं भवेत्॥

खरस्थाने स्थिते ध्वाक्षो कलहो व्याधिरेव च॥ २७॥

Elephant seen in the chamber of the ass predicts joy and birth of sons. Crow seen in the chamber of the ass augurs quarrel and disease.

गजस्थाने गजं दृष्ट्वा ध्वजसुखादिकम्॥

गजस्थाने स्थिते धूम्रे धनधान्यसमागमः॥ २८॥

Banner seen in the chamber of the elephant foretells joy and birth of sons. Camel seen in the chamber of the elephant predicts acquisition of wealth and food grain by the enquirer.

गजस्थाने स्थिते सिंहं जयसिद्धिसमागमः॥

स्थिते शुनि गजस्थाने आरोग्यं सुखसम्पदः॥ २९॥

Lion seen in the chamber of the elephant augurs success and victory. Dog seen in the chamber of the elephant predicts happiness, prosperity and recovery from disease.

गजस्थाने वृषं दृष्ट्वा राजमानधानादिकम्॥

गजस्थाने खरं दृष्ट्वा पूर्वं दुःखं ततः सुखम्॥ ३०॥

Bull seen in the chamber of the elephant presages royal favour and wealth. Ass seen in the chamber of the elephant presages the advent of misery to be followed by days of prosperity.

गजस्थाने ध्वजं दृष्ट्वा स्त्रीजयश्रीसुखादिकम्॥

गजस्थाने स्थिते धूम्रे धनधान्यसमागमः॥ ३१॥

Elephant seen in the chamber of the elephant predicts joy and acquisition of fields and food grain by the enquirer. Crow seen in the chamber of the elephant presages the acquisition of wealth and food grain by the enquirer.

ध्वाक्षस्थाने ध्वजं दृष्ट्वा कार्यनाशो भविष्यति॥

ध्वाक्षस्थाने धूम्रे कलिदुःखं गमिष्यति॥ ३२॥

Banner seen in the chamber of the crow augurs the failure of an undertaking. Camel seen in the chamber of the crow presages misery from gratification of wicked inclinations.

ध्वाक्षस्थाने स्थिते सिंहं विग्रहो दुःखमेव च॥

ध्वाक्षस्थाने स्थिते श्वाने गृहभंगभयादिकम्॥ ३३॥

Lion seen in the chamber of the crow predicts quarrel and mental unrest. Dog seen in the chamber of the crow augurs terror and family dissensions.

ध्वाक्षस्थाने वृषं दृष्ट्वा स्थानभ्रंशभयादिकम्॥

ध्वाक्षस्थाने खरं दृष्ट्वा धननाशपराजयौ॥ ३४॥

Bull seen in the chamber of the crow presages terror and loss of place or home. Ass seen in the chamber of the crow presages loss of wealth and defeat.

ध्वाक्षस्थाने राजं दृष्ट्वा धनकीर्त्यादिकं भवेत्॥

ध्वाक्षस्थाने स्थिते ध्वाक्षे विदेशगमनादिकम्॥ ३५॥

Elephant seen in the chamber of the crow

augurs the advent of fortune and fame. Crow seen in the chamber of the crow predicts a sojourn to a foreign country.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नवनवत्यधिकशततमोऽध्यायः ॥ १९९॥

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भैरव उवाच

वक्ष्ये वायुजयं देवि जया जयविदेशकम्॥

वाय्वग्निजलशक्राख्यं मंगलानाञ्चतुष्टयम्॥ १॥

Bhairava said :—Now hear me, O goddess, on the day of Pratipadā (first day of a light or discourse on the science of the conquest of the vital air, a knowledge whereof enables a person to predict victory or defeat. The four vital airs, which are respectively called Agni, water, Śakra, etc., respectively flow through either of the nostrils.

वामदक्षिणसंस्थश्च वायुश्च बहुलो भवेत्॥

ऊर्ध्ववाही भवेदग्निरधस्तु वरुणो भवेत्॥ २॥

The breath, which courses in an upward direction through the nostril, is called Agni (fire); that which courses in a down ward direction through the nostril, is called Varuna.

महेन्द्रो मध्यसंस्थस्तु शुक्लपक्षे तु वामगः॥

कृष्णपक्षे दक्षिणग उदयस्य त्र्यह्न्यहम्॥ ३॥

वहेत्प्रतिपदाद्ये च विपरीते भवेन्नतिः॥

The breath, that courses in a middling (neither upward nor downward) direction, is called Mahendra. In the light fortnight the breath-wind courses through the left nostril, while during the dark fortnight it courses through the right. For the period of three days, the breath wind follows the same course after taking a definite direction, changing its course completely dark fortnight).

उदयः सूर्यमार्गेण चन्द्रेणास्तमयो यदि॥ ४॥

वर्द्धन्ते गुणसंघाता अन्यथा विघ्नमौचितम्॥

If the breath-wind rises following the course

of the sun, and flows out along the passage of the moon, all good qualities of the breather are supposed to increase; contrary is the result if the breath-wind follows a contrary direction.

संक्रान्त्यः षोडश प्रोक्तादिवा रात्रौ वरानने॥ ५॥

यदा च संक्रमेद्वायुरर्द्धार्द्धप्रहरे स्थितः॥

स्वास्थ्याहानिस्तदा ज्ञेया वायुर्भ्रमति देहिषु॥ ६॥

O thou beautiful-faced one, sixteen are the changing periods of the direction of the breathwind in the course of an entire day and night. Impairment of health is brought about when this changing period falls at the close of each two hours and a quarter.

दक्षिणे च पुटे वायुर्हिता भोजनमैथुने॥

खड्गहस्तौ जयेद्युद्धे रिपून्कामसमन्वितः॥ ७॥

वामेन गमनं श्रेष्ठं सर्वकार्येषु भूषितम्॥

वायुर्वहति तत्रस्थः प्रश्नो भूतस्य शोभनः॥ ८॥

Pertaking of a meal, and sexual intercourse are good when the breath-wind flows through the right nostril, and victory in battle attends the man, who enters into it, while his breathwind flows out through the right nostril. A man may safely start on a journey, or undertake any other auspicious act when the breath-wind flows out through his left nostril.

माहेन्द्रे वारुणे वाते कोऽपि दोषो न जायते।

अनावृष्टिर्दक्षवाहे वृष्टिः स्याद्वामवाहके॥ ९॥

No evil strikes a man when his breath-wind flows out in directions called Māhendra and Varuṇa. Men breathe through their right nostrils during a season of drought, while breath flows out of their left nostrils during the rains.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे द्विशततमोऽध्यायः॥ २००॥

अध्यायः २०१ / Chapter 201

धन्वन्तरिरुवाच

हयायुर्वेदमाख्यास्ये हयं सर्वार्थलक्षणम्॥
 काकतुण्डः कृष्णजिह्वो वृक्षास्यश्रोणातालुकः॥१॥
 करालो हीनदन्तश्च शृङ्गी विरलदन्तकः॥
 एकाण्डश्चैव जाताण्डः कंचुकी द्विबुरी स्तनी॥२॥
 मार्जारपादो व्याघ्राभः कुष्ठविद्रधिसन्निभिः॥
 यमजो वानमश्चैव मार्जारः कपिलोचनः॥३॥

Dhanvantari said :—Now I shall expound the Ayurveda which deals with the diseases of horses, and the means of keeping them in sound health. Horses that are crow-lipped, black tongued, bearfaced, as well as those that are hot-palated or fierce-toothed, or are possessed of a greater or smaller number of teeth than what they naturally possess, or born with only one testicle, or afflicted with scrotal tumours, or possessed of deformed backs or bifurcated hoofs or teats, or footed like cats, or striped like tigers, or coloured like patches of cutaneous affections, or abscessed, as well as those which are extremely diminutive in size, or are eyed like cats or monkeys, should be regarded as inauspicious and unfit for use.

एतद्दोषी हयस्याज्य उत्तमोऽश्वस्तुरुष्कजः॥
 मध्यमः पञ्चहस्तश्च कनीयांश्च त्रिहस्तकः॥४॥
 असंहता ये च बाहा ह्रस्वकर्णास्तथैव च॥
 शबलाभाः प्रभावेषु न दीनाश्चिरजीविनः॥५॥

The best or first-class horses measure upward of four cubits in length, the second or middling class of horses measure half a cubit less than first class horses in length. The last class of horses measure three cubits and a half in length. Horses, that are long-limbed, shorteared, mouse coloured and long-lived, are the best.

रेवन्तपूजनाद्धोमाद्रक्ष्याश्च द्विजभोजनात्॥
 सरलं निम्बपत्राणि गुग्गुलं सर्प पान्युतम्? ॥६॥
 तिलञ्चैव वचां हिगुं बध्नीयाद्वाजिनो गले॥

The rite of protection should be done unto horses by worshipping the god, Revanta, and by feeding Brāhmaṇas. For prophylactic

purposes, Saralam, Nimba-leaves; bdellium, mustard seeds. sesame Vacā, asafaetida, saturated with clarified butter, should be tied round the neck of a horse.

आगन्तुजं दोषन्तु व्रणं द्विविधमीरितम्॥७॥
 चिरपाकं वातजन्तु श्लेष्मजं क्षिप्रपाकमम्?॥
 कण्ठदाहात्मकं पित्ताच्छोणितान्मन्दवेदनम्॥८॥

Ulers, which horses are found to be afflicted with, may, be divided into two classes as Agantuja (traumatic, or of extraneous origin) and Śārīraja (idiopathic). Ulcers marked by a late suppuration should be regarded as of a Vataja origin; suppuration speedily sets in ulcers, due to the action of the deranged Kapham while those, due to the deranged Pittam, are marked by a burning sensation in their in side.

आगन्तुजन्तु शस्त्राद्यैर्दुष्टव्रणाविशाधेनम्॥
 एरण्डमूलं द्विनिशं चित्रकं विश्वभेषजम्॥९॥
 रसोन सैन्धवं वापि तक्रकाञ्जिकपोषितम्॥
 तिलसक्तुकपिण्डिका दधियुक्ता ससैन्धवा॥
 निम्बपत्रयुतं पिण्डं व्रणशोधनरोपणम्॥१०॥
 पटोलं निम्बपत्रञ्च वचा चित्रकमेव च॥
 पिप्पलीशृङ्गवेरञ्च चूर्णमेकत्र कारयेत्॥११॥

Thick discharges from ulcers should be attributed to the action of the deranged Kapha; while those, which are of a Sānnipātika origin, exhibit symptoms peculiar to each of the three aggravated Dops. A plaster composed of Dantī roots, the two kinds of Haridrā, Citrakam. Viśvabheśajam, Rasonam, and rock salt pasted together with whey or Kāñjikam (a kind of fermented rice or barley grauel) or pastes of sesame, fried barley grain etc, mixed with powdered rock salt and milk curd, or pastes of Nimba-leaves, applied to ulcers in horses, bring about their purification and healing. A medicinal oil cooked in combination with Karavira; Kadālī, Arka, Snuhī, Kutaja, Citraka and Bhallātaka brings about the healing of sinuses in horses. As an alternative, such a sinus should, be washed with a medicinal Ghṛtam

cooked in combination with a paste of the five astringent barks. A compound consisting of the two kinds of Haridrā, Viḍaṅga, the five kinds of salt, Paṭolam and Nimba-leaves, Vacā, Citrakam, Pippalī, and Śrngavera pounded together and administered through the medium of water brings about the expulsion of worms from the intestines of horses, and remove their deranged Kapham and somnolence.

एतत्पानात्क्रिमिश्लेष्ममंदानिलविनाशम्॥

निम्बपत्रं पटोलञ्च त्रिफला खदिरं तथा॥१२॥

A decoction of Nimba-leaves, Paṭolam, Triphalā, and Khadirā should be successively given for three days to a horse, after bleeding it, for the cure of any cutaneous affection.

क्वाथयित्वा ततो वाहं सूतरक्तं विचक्षणः॥

अहमेव प्रदातव्यं ह्यकुष्ठोपशान्तये ॥१३॥

सब्रणेषु च कुष्ठेषु तैलं सर्षपजं हितम्॥

लशुनादिक्वाथश्च पानभुक्त्युपशान्तये॥१४॥

Application of mustard oil proves beneficial in cutaneous affections of horses attended with ulcers. A decoction of garlic should be given to a horse for the alleviation of diseases of the deranged Vāyu.

मातुलुंगरसोपेतं मांसीनां रसकेन वा॥

सद्यो दद्यात्तत्र नस्यमन्यैर्वातैः सुसंयुतैः॥१५॥

In disorders of digestion, the expressed juice of Mātuluṅga, or of Mansi should be administered as errhines.

पलद्वयं प्रथमेऽह्नि एकैकपलवृद्धितः॥

यावद्दिनानि पूर्णानिपलान्यष्टादशोत्तमे॥१६॥

One Palam weight of this compound should be administered on the first day, and its dose should be daily increased by a Palam weight until it reaches eighteen Palas.

अधमेऽष्टपलानि स्युर्मध्यमे स्युश्चतुर्दश॥

शरन्निदाघयोर्नैव देयं नैव तु दापयेत्॥१७॥

The smallest dose of this medicine is eight Palam, and its middling dose is fourteen Palas weight. Errhines should not be given of horses in summer or autumn.

तैलेन वातिके रोगे शर्करान्यपर्यान्वितैः॥

कटुतैलैः कफे व्योषैः पित्ते च त्रिफलाम्बुभिः॥१८॥

In diseases of the deranged and aggravated Vāyu, the medicine should be administered through the medium of oil, or in combination with sugar, clarified butter or water. It should be given through the vehicle of mustard oil saturated with Vyōṣa (Trikaṭu) powders in diseases of the deranged Kapham, and through a solution, or decoction of Triphalā in those of the deranged Pittam.

शालिषष्टिकदुग्धाशी हयो हि न जुगुप्सितः॥

पाक्वजम्बूनिभो हेमवर्णोऽश्वो न जुगुप्सितः॥१९॥

A horse, that lives on milk, Śāli and Saṣṭika grain, is not to be condemned, as well as the one, that is of the colour of a ripe Jamboline fruit, is not to be rejected.

अर्द्धप्रहरणे धुर्य्ये गुग्गुलं प्राशयेद्भयम्॥

भोजयेत्पायसं दुग्धं सत्वरं सुस्थिरो हयः॥२०॥

Bdellium should be given to a horse, after it has been in any way hurt or injured, and milk should be administered to it for the purpose of speedily allaying the agitation.

वकारे भोजने दुग्धं शाल्यन्नं वातले ददेत्॥

कर्षमांसरसैः पित्ते मधुमुदगरसान्यकैः॥२१॥

In diseases due to the action of the deranged and aggravated Vāyu, milk and boiled rice should be given to a horse as food, while in those of Pittaja (bilious) origin, its diet should consist of a Karṣa weight of meat soup mixed with honey, Mudga soup and clarified butter.

कफे मुदगन्कुलत्वात्वा कटुतिक्तान्कफे हये॥

बाधिर्य्ये व्याधिते ग्रासे त्रिदोषादौ तु गुग्गुलः॥२२॥

In diseases of the deranged Kapham, Mudga or Kulattha-soup mixed with butter or pungent drugs, should be given to a horse, while in cases of deafness, nervous affections, or in diseases of Sānnipātika origin, bdellium should be freely given to it.

घासैर्दूर्वा सर्वरोगे प्रथमेऽह्नि पलं ददेत्॥

विवर्द्धयेत्ततः कर्षमेकाऽह्नि पलपञ्चकम्॥२३॥

In all diseases a Palam weight of Dūrvā should be given to a horse on the first day, and

the does should be increased by a Karṣa measure, each day, till five Palam is reached.

पाने च भोजने चैव अशीतिपलकं परम्॥

मध्ये षष्टिश्चाधमेषु चत्वारिंशच्च भोगिषु॥ २४॥

Eighty Palam is the highest does. Sixty Palam is the middling and forty Palam is the lowest dose.

व्रणे कुष्ठेषु शङ्खेषु त्रिफलाक्वाथसंयुतम्॥

मन्दाग्नौ शोथरोगे च गवां मूत्रेण योजितम्॥ २५॥

In ulcers, cutaneous affections, and lameness, the food of a horse should be made saturated with a decoction of Triphalā whereas in impaired digestion, and oedema (dropsical swelling) it should be given saturated with cow's urine.

वातपित्ते व्रणे व्याधौ गोक्षीरं घृतसंयुतम्॥

देयं कृशानां पुष्ट्यर्थं मांसैयुक्तं च भोजनम्॥ २६॥

In diseases due to the actions of the deranged Vāyu and Pittam, as well as in ulcercases, the food of a horse should be given mixed with Gokṣura and clarified butter, while a goodly quantity of Māṣa puls should be given to it whenever a general plumpness of its limbs is desired.

सुपिष्टायाः प्रदातव्यं गुडूच्याः पलपंचकम्॥

प्रभाते घृससंयुक्तं शरदग्रीष्मे च वाजिनाम्॥ २७॥

Five Palam weight of Guḍūcī should be given to a horse, each morning, in summer and autumn, through the vehicle of rice-paste treated with clarified butter.

रोगघ्नं पुष्टिदं चापि बलतेजोविवर्द्धनम्॥

तदेवाश्वाय दातव्यं क्षीरयुक्तमथापि वा॥ २८॥

This food imparts a greater strength and vigour to a horse and acts as a general prophylaxis against disease.

गुडूचीकल्पयोगेन शतावर्यश्वगन्धयोः॥

चत्वारि त्रीणि मध्यस्य जघन्यस्य पलानि हि॥ २९॥

Guḍūcī may be likewise given of a horse with benefit through the medium of milk. For similar purposes, one, three or four Palam weights of powdered Śatāvarī and Aśvagandhā may be given to a horse with Guḍūcī paste.

एकस्माद्यत्र वाहानामेकरूपं यदा भवेत्॥

प्रियते च यदा क्षिप्रमुपसर्गं तमादिशेत्॥ ३०॥

A mortal epidemic is presaged when all the horses in a stud are found to assume one colour.

होमाद्यै रक्षया विप्रभोजनैर्बलिकर्मणा॥

शान्त्योपसर्गं शान्तिः स्याद्धरीक्यादिकल्पतः॥ ३१॥

The visitation may be warded off by the performance of proper prophylactic rites, and Homas, as well as by feeding the pious and learned Brāhmaṇas. The medicine known as HaritakīKalpa may be given with benefit to horses under these circumstances.

हरीतकी गवां मूत्रैस्तैलेन लवणान्विता॥

आदौ पंच ततः पंच वृद्ध्या पूर्णशतावधि॥

उत्तमा च शतं मात्रास्त्वशीतिः षष्टिरेव वा॥ ३२॥

This medicine (Haritakī-Kalpa) consists in giving five Haritakis, each day, to a horse, pasted together with rock-salt and cow's urine. The dose of the medicine should be increased by five Haritakīs, each successive day, until it goes up to a hundred Haritakis. The full dose (of this medicine) is a hundred; and the middling, eighty, the smallest dose being sixty Haritakis.

गजायुर्वेदमाख्यास्यते उक्ताः कल्पा गजे हिताः॥

गजे चतुर्गुणा मात्रास्ताभिर्गजरुगर्दनः॥ ३३॥

Now I shall expound that branch of tire Ayurveda, which deals with the medical treatment of the diseases of elephants. Quaduple of a horse's dose is the dose of a medicine for an elephant.

गजो पसर्गव्याधीनां शमनं शान्तिकर्म च॥

पूजयित्वा सुरान्विप्रात्रलैर्गा कपिलां ददेत्॥ ३४॥

Medicines enumerated in connection with diseases of horses may be employed with advantage in those that are found to afflict elephants. The prophylactic, or curative religious rites, in respect of the, alleviation of diseases of elephants, consist in making gifts of jewel-decked Kapila kine to Brāhmaṇas, after worshipping the celestials and Brāhmaṇas.

दन्तिदन्तद्वये मालां निबध्नीयादुपोषितः॥

मन्त्रेण मन्त्रितान्वैद्यैर्वासासिद्धार्थकांस्तथा॥ ३५॥

A physician, while observing a fast, shall tie round the tusks of an elephant a consecrated garland of white mustard seeds. The sun-god, Śiva and the goddesses Drugā and Śrī, duly worshipped, protect elephants from attacks of diseases.

सूर्यादिशिवदुर्गाश्रीविष्णवर्चा रक्षयेद्गजम्॥

बलिं दद्याच्च भूतेभ्यः स्नापयेच्च चतुर्घटैः॥३६॥

Offerings should be made to the malignant spirits at the close of the worship, and the body of the elephant should be rubbed with ashes and then washed with four pitcher-fuls of water.

भोजनं मन्त्रितं दद्याद्भस्मनोद्धनयेद्गजम्॥

भूतरक्षा शुभा मेध्या वारणं रक्षयेत्सदा॥३७॥

Food consecrated by reciting the proper

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गजाश्वायुर्वेदनिरूपणं
नामैकाधिकद्विशततमोऽध्यायः॥ २०१॥

अध्यायः २०२ / Chapter 202

हरिरुवाच

एकं पुनर्नवामूलपमार्गस्य वा शिव॥

सरसं योनिनिः क्षिप्तं वराङ्गस्य व्यथां हरेत्॥

प्रसूतिवदनाञ्चैव तरुणीनां व्यथां हरेत्॥१॥

Hari Said :—A single moist, Punarnavā root, or Apāmārga root, or the expressed juice of either of these roots, introduced into the vagina, relieves the local pain of young wives or 9f Parturient woman.

भूमि कूष्माण्डमूलं वै शालिचूर्णमथापि वा॥

सप्ताहं दुग्धपीतं स्यात्स्त्रीणां बहुपयस्करम्॥२॥

The roots of Bhūmi Kuṣmāṇḍa taken pasted with rice-washings tend to improve the secretion of milk in parturient women.

रुद्रेन्वारुणमूलं लेपात्स्त्रीस्तनवेदना॥

नश्येत् घृतपक्वा च कार्यावश्यन्तु पोलिका॥३॥

भक्षिता सा महेशान योनिशूलं विनाशयेत्॥

प्रलेपिता कारवेल्लमूलनैव विनिर्गता॥४॥

योनिः प्रवेशमायाति नात्र कार्या विचारणा॥

Plasters of pasted Indra Vāruṇī roots, O Śiva, relieve the breast pain in females. O thou

Mantras shall be given to an elephant, and the sacred rite of prophylaxis against the influences of malignant spirits serves to grant it an immunity from injury.

त्रिफलापंचकोले च दशमूलं विडंगकम्॥

शतावरी गुडूची च निम्बवासककिंशुकाः॥३८॥

Decoctions of parchifying drugs, as well as those of Triphala, Pañcakola, Daśamūlam, Viḍaṅga, Śatāvārī, Guḍūcī, Nimba, Vasaka, anti Kiṁśuka should be given for the cure of diseases of elephants.

गजरोगविनाशाय हितो रूक्षः कषायकः॥

आयुर्वेदद्वयोक्तानामुक्तं संक्षेपसारतः॥३९॥

Thus I have briefly expounded the nature of medical treatment to be employed for the cure of diseases of elephants.

supreme deity, ingestions of Pāka cooked with clarified butter relieve an aching pain in the female reproductive organs. Plasters of Karavella roots pasted with water tend to replace a protruded vagina in its natural position.

नीलीपटोलमूलानि साज्यानि तिलवारिणा॥५॥

पिष्टान्येषां प्रलेपो वै ज्वालागर्द्भरोगनुत्॥

Plasters of Nīlī, and Paṭola roots, pasted together with a solution of Tila and applied with the admixture of clarified butter, prove curative in JvālāGardhava.

पाठामूलं रुद्र पीतं पिष्टं तण्डुलवारिणा॥६॥

पापारोगहरं स्याच्च कुष्ठपानं तथैव च ॥

वास्योदकञ्च समधु पीतमन्तर्गस्य वै॥७॥

पापारोगस्य सन्तापनिवृत्तिं कुरुते शिव॥

घृततुल्या रुद्र लाक्षा पीता क्षीरेण वै सह॥८॥

O Rudra, Pāthā roots taken pasted with rice-washings, as well as Kuṣṭha-roots administered in the same way relieve Papa-ragam. Solutions of Vasyam taken with honey alleviate the internal burning sensation in cases of

Pāparogam. O Rudra, clarified butter taken with as much quantity of Lākṣā through the vehicle of milk cures leucorrhoea.

प्रदरं हरते रोगं नात्र कार्या विचारणा॥

द्विजयष्टी त्रिकटुकं चूर्णं पीतं हरेच्छिव॥१॥

तिलक्वाथेन संयुक्तं रक्तगुल्मं स्त्रिया हर॥

कुसुमस्य निबद्धञ्च तरुणीनां महेश्वर॥१०॥

O thou blissful one, powders of Dvijayaṣṭī and Trikaṇṭakam taken with a decoction of sesame prove curative in Rakta Gulmas of women, and act as a good emanagogue remedy.

रक्तोत्पलस्य वै कन्दं-शर्करातिलसंयुतम्॥

पीतं सशर्करं स्त्रीणां धारयेद्गर्भपातनम्॥११॥

रक्तस्रावस्य नाशः स्याच्छीतोदकनिषेवणात्॥

पीतन्तु काञ्जिकं रुद्रं क्वथितं शरपुङ्खया॥१२॥

हिंसुस्त्रैश्वर्यसंयुक्तं शीघ्रं स्त्रीणां प्रसूतिकृत्॥

Bulbs of Raktotpalam, taken with sugar or with cold water, relieve menorrhagia. A decoction of Śarapuṅkhā taken with Kāñjikam, Hiṅgu and rock salt tends to bring about a speedy parturition.

मातुलुङ्गस्य वै मूलं कटिबद्धं प्रसूतिकृत्॥१३॥

अपामार्गस्य वै मूले गर्भवत्यास्तु नामतः॥

उत्पाट्यमाने सकले पुत्रः स्यादान्यथा सुता॥१४॥

A Mātuluṅga root, if it can be culled out entire, by mentioning the name of an ancient presages the birth of a male child, if otherwise (pulled out split or served) it predicts the birth of a female one.

अपामार्गस्य वै मूले नारीणां शिरसि स्थिते॥

गर्भशूलं विनश्येत नात्र कार्या विचारिणा॥१५॥

कर्पूरं मदनफल-मधुकैः पूरितः शिव॥

योनिः शुभा स्याद्बद्धाया युवत्याः किं पुनर्हर॥१६॥

An Apāmārga root inserted into the chignon of a pregnant woman, O thou blissful one, or Karpūra, Madanaphalam and Madhuka pounded together and introduced even into the reproductive organ of an old woman, produces happy results, not to speak of it being used by young maidens.

यस्य बालस्य तिलकः कृतौ गौरोचस्तख्यया॥

शर्करा-कुष्ठपानञ्च दत्तं स स्याच्च निर्भयः॥

विष-भूत-ग्रहादिभ्यो व्याधिभ्यो बालकः शिव॥१७॥

Potions of solutions of- Kuṣṭham sweetened with sugar, and impressment of Tilak marks on the foreheads of infants act as a general prophylaxis against the influence of malignant planets, ghosts, and diseases.

शङ्खनाभि वचा कुष्ठ लोहाना धारणं सदा॥

बालानामुपसर्गेभ्यो रुद्र रक्षाकरं भवेत्॥१८॥

An infant should be made to wear on its person, O Rudra, Śaṅkha Nābhī, Vaca, Kuṣṭham and bits of iron for prophylactic purposes.

पलाशचूर्णं समधु गव्याज्यामलकान्वितम्॥

सविडङ्गपीतमात्रं नरं कुर्यान्महामतिम्॥१९॥

मासैकेन महादेव जरा-मरणवर्जितः॥२०॥

Powders of Palāśa seeds, or powdered Āmalakam and Viḍaṅga taken with the admixture of honey and melted cow-butter tend to improve the intellect. Its effect is almost instantaneous; by taking this compound for a month, O thou, supreme deity, a person is enabled to conquer death and decay,

पलाशबीजं सघृतं तिल-मध्वन्वितं समम्॥

सप्ताहं भक्षितं रुद्र जरां नयति संक्षयम्॥२१॥

Powders of Palāśa seeds and Tilam, taken for a week, through the vehicle of honey and clarified butter, would undoubtedly remove, O Rudra, the effects of old age.

रुद्रामलकचूर्णं वै मधु-तैल घृतान्वितम्॥

जग्ध्वा मांस युवा स्याच्च नरो वागीश्वरो भवेत्॥२२॥

By taking, for a month, O Rudra, powders of Amalakam in combination with honey and oil, a person would verily become a lord of speech.

शिवामलक चूर्णं वे मधुना उदकेन वा॥

बलानि कुर्यान्नासायाः प्रत्यूषे भक्षितं शिव॥२३॥

Water containing powders of Śivā and Āmalakam, sweetened with honey and drunk through the nostrils, each morning, would act as the best strength-giving medicine.

कुष्ठचूर्णं साज्यं मधु प्रातर्जग्ध्वा भवेन्नरः॥

साक्षात्सुरभिदेहो वै जीवेद्वर्षसहस्रकम्॥२४॥

By taking Kuṣṭham-powders, each morning

with the admixture of honey and clarified butter, a man would be able to witness a thousand summers in the full possession of all his faculties in a healthy and fragrant-smelling frame.

माषस्य विदलान्येव वितुषाणि महेश्वर॥
घृतभावितशुष्काणि पयसा साधितानि वै॥२५॥
समध्वान्यपयोभिश्च भक्षयित्वा च कामयेत्॥
स्त्रीणां शतं महादेवं तत्क्षणात्तत्र संशयः॥२६॥

By regularly consuming huskless Māṣa pulse, soaked with clarified butter in the manner of a Bhāvanā. or cooked with milk, in combination with honey and milk, a man would be able to visit a hundred women, each

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नानाविधौषधप्रयोगनिरूपणं नाम
द्व्युत्तरद्विशततमोऽध्यायः॥२०२॥

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हरिरुवाच

या गौर्द्वेष्टिं स्वकं वत्सं तस्या देयं स्वकं पयः॥
लवणेन समायुक्तं तस्या वत्सः प्रियो भवेत्॥१॥

Hari said :—To a cow, that shuns, or turns hostile to, her own calf, should be given her milk, duly milched and salted, Whereby she would fondly take to her offspring.

शुनोऽस्थि कण्ठबद्धं हि महिषाणां गवां! तथा॥
कृमिजालं पातयति सकलं नात्र संशयः॥२॥

Bits of dog's bones tied round the neck of a cow or a cow-buffalo lead to the expulsion of vermins from her body

गोजंगनाभिपातः स्यादगुञ्जामूलस्य भक्षणात्॥३॥

Guñjā roots internally administered would bring about the castings of horns in horned cattle.

वरुणफलस्यरसं करेणमथितं शिव॥

चतुष्पाद द्विपदयोः कृमिजालं निपातयेत्॥४॥

External applications of the juice of Varuṇa-phalas, squeezed out with the hand, would bring about the expulsion of vermins, O Śiva, from the bodies of biped and quadruped animals.

night. Mercury is purified by rubbing it with sulphur and castor oil.

रसश्चैरण्डतैलेन गन्धकेन शुभौ भवेत्॥
त्रिकालोकसंघुष्टो बलकृद्भक्षणाद्भवेत्॥२७॥

A dose of such purified mercury taken with water, thrice a day, acts as a good tonic medicine.

दुग्ध वितुषर्मोश्च शिम्बाबीजैश्च साधितम्॥
अपामार्गस्य तैलेन पीतं स्त्रीशतकामकृत्॥२८॥

By taking milk, that has been cooked with huskless Māṣa-pulse and Śimbā seeds, in combination with Apāmārga oil, one would be able to visit a hundred women, each day.

व्रणञ्च शमयेद्द्रु जयायाः पूरणात् तथा॥
गजमूत्रस्य वै पानं गो-महिष्युपसर्गनुत्॥५॥

O Rudra, pourings of the expressed juice of Jayā would bring about the healing of ulcers in quadrupeds. The urine of a she-elephant internally administered would remove the bodily ailments of horned cattle.

समसूर शालिबीजं पीतं तक्रेण घर्षितम्॥
क्षीरे गो-महिषस्यैव गोः पुंसश्च हितं भवेत्॥६॥

Lentil seeds and Bali rice pasted with whey (Takram) and administered through the medium of cow or buffalo-milk would prove beneficial to bullocks.

पत्रञ्च शरपुङ्खाया दत्तं सलवणं शिव॥
वारिस्फोटं हयानांच केसराणां विनाशयेत्॥७॥

घृतकुमारीपत्रमेव दत्तं सलक्षणं हर॥
तुरंगम-केसराणां कण्डून्शयेन् संशयः॥८॥

Śarapuṅkha leaves given with salt would cure the belbous eruptions (Vāri-sphoṭam) in horses and bullocks, Ghṛtakumārī leaves given with salt would relieve itches in horses and bullocks.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नानौषधप्रयोगनिरूपणं
नाम त्र्युत्तरद्विशततमोऽध्यायः॥२०३॥

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सूत उवाच

एवं धन्वन्तरिः प्राह सुश्रुताय च वैद्यकम्॥

अथ नामानि वक्ष्यामि ओषधीनां समासतः॥१॥

Sata said :—Dhanvantari thus narrated the science of Ayurveda to Suśruta. New I shall briefly enumerate the different names of the Ayurvedic drugs.

स्थिरा विदारिगन्धा च शालपण्यशुमत्यपि॥

लांगली कलसी चैव क्रोष्टुपुच्छा गुहा मता॥२॥

Sthirā, Vidarigandha and Arśumatī are the names of Śālaparṇī (Desmodium Gangeticum). Lāṅgalī, Kalasī, and Kroṣṭu- are the names of Guha (Mucuna Pruriens).

पुनर्नवाथ वर्षाभूः कठिल्या कारुणा तथा॥

एरण्डश्लोकुकः स्यादामर्हो वर्द्धमानकः॥३॥

Varṣābhu is called Punarnava (Spreading hogweed, Boerhaaria Diffusa). Kāravellā is another name of Katillaka (Hairy Momardica Charantea). Eraṇḍa (castor-oil plant. Riconus Comamnis) Uruvaka, Amarda and Vardhamānaka are synonymous.

झषा नागबला ज्ञेया श्वदंष्ट्रा गोक्षुरो मतः॥

शतावरी वरा भीरु पीवरीन्दिविरी वरी॥४॥

Nāgavalā is called Jhasā (Sida Spinosa). Śvadanṣṭrā is called Goksura (Tygophylleae Tribulus terrestris). Śatāvārī, Varā, Bhīru, Pivārī, Varl, and Indivārī (Asparagus Racemosus) are synonymous.

व्याधी तु बृहती कृष्णा हंसपादी मधुस्रवा॥

धामनी कण्टकारी स्यात्कुद्रा सिंही निदिग्धिका॥५॥

Vyāghrī, Vṛhatī, Kṛṣṇā, Hanspadī, Madhuśravā, Dhāmanī, Ksudra, Simhī and Nidigdhikā are the names of Kaṇṭakārī (Solanum Janthocarpum).

वृश्चिका त्र्यमृता काली विषघ्नी सर्पदंष्ट्रिका॥

मर्कटी चात्मगुप्ता स्यादार्षेयी कपिकच्छुका॥६॥

Vṛścikālī, Amṛtā, Kālī, Viṣaghnī, Sarpadanṣṭrikā, Markatī, Ātmaguptā, and Arṣeyī and the names of Kapikacchuka (Mucuna Pruriens).

मुद्गपर्णी क्षुद्रसहा माषपर्णी महासहा॥

त्यजा परा च महा ज्ञेया दण्डयोन्यकसंज्ञया॥

न्यग्रोधस्तु वटो ज्ञेयः अश्वत्थः कपिलो मतः॥७॥

Kṣudra-Sahā is Mudgaparṇī (Phaseous Trilobus), while Māṣaparṇī is called Mafia-saha (Teramuns Labialis, Grangea Mādraspatna). Nyagrodha is Vaṭa (Banyan tree); Kapila is the name of Aśvattha (Ficus Religiosa).

प्लक्षोऽथ गर्दभाण्डः स्यात्पर्कटी च कपीतनः॥

पार्थस्तु ककुभो धन्वी विज्ञेयोऽमुनामभिः॥८॥

Parkaṭī Gardhavāda, and Kapitana are the names of Plakṣa (Thaspesia Pahulnea). Pārtha, Kukubha, and Dhanvī are the names of Arjuna (Farinaria Arjuna).

नन्दीवृक्षः प्ररोही स्यात्पुष्टिकरोति चोच्यते॥

वंजुलो वेतसो ज्ञेयो भल्लातश्चाप्यरुकरः॥९॥

Prarohī, and Puṣṭikarī are the names of NandīVṛkṣa (a species of figlatree). Vanjua is Vetasa (calamus rotong), while Bhallātaka is called Aruṣkara (Semecarpus Anacardium).

लोध्रः सारवको घृष्टस्तिरीटश्चापि कीर्तितः॥

बृहत्फला महाजम्बूज्ञेया बालफला परा॥१०॥

Lodhra is called Saravaka, Dhṛṣṭa, or Tiriṭa (Symplocas Racemosa). Bāla-phalā, and Vṛhat-phalā are the names of Mahā-Jambū (Eugenia Jambolana).

तृतीया जलजम्बूः स्यान्नादेयी सा च कीर्तिता॥

कणा कृष्णोपकुंची च शौण्डी मागधिकेति च॥११॥

कथिता पिप्पली तज्ज्ञेस्तन्मूलं ग्रन्थिकं स्मृतम्॥

Nādeyī and Tṛtiyā are the names of JalaYambū (wild Jamboline), Kaṇā, Kṛṣṇā, Upakulyā, Śauṇḍī and Māgadhi are the names of Pippalī (Piper Longum), while its roots are called Granthikam (Piper officinarum).

ऊषणं मरिचं ज्ञेयं शुण्ठी विश्वं महौषधम्॥१२॥

व्योषं कटुत्रयं विद्यात्पूषणं तच्च कीर्त्यते॥

Uśanam is Maricam (Piper Nigrum), while Viśvaṁ and Maahauśadham are the names of Śuṇṭhī (dry ginger), Vyoṣam is the name of Trikatu, (Śuṇṭhī, Pippalī and Maricam) which is also called Tryuṣaṇam.

लांगली हलिनी च स्याच्छेयसी गज पिप्पली॥१३॥

त्रायन्ती त्रायमाणा स्यादुत्साया सुवहा स्मृता॥

चित्रकः स्याच्छिखी वह्निरग्निसंज्ञाभिरुच्यते॥१४॥

Lāngalī, Halinī and Śreyasī are the names of Gajapippalī (Potties officinalis), Trāyamāna is called- Trāyantī (Thalictrum Fdliolosum), and Utsā is Vahuvahā. Vanhi, Śikhī, and terms signifying fire, are the names of Citrakam (Plumbago Zeylanica).

षडग्रन्थो ग्रा वचा ज्ञेया श्वेता हैमवतीति च॥

कुटजो वृक्षकः शक्रो वत्सको गिरिमाल्लिका॥१५॥

कलिगेन्द्रयवारिष्टं तस्य बीजानि लक्षयेत्॥

मुस्तक्तो मेघनामा स्यात्कौन्ती ज्ञेया हरेणुका॥१६॥

Ṣaḍgranthā, Ugrā, Śvetā and Heimāvati are the names of Vacā (Sweet Flag). Vṛkṣka, Śukra, Vastsaka and Girimāllikā are the names of Kutaja (Wrightia Anti-dysenterica), and Ariṣṭam, Indrayava and Kaliṅga are the names of Kuṭaja-seeds. Kuntī, Hareṇukā, and terms denoting. Cloud, are the names of Mustaka (Mariscus cyuprus).

एला च बहुला प्रोक्ता सूक्ष्मैला च तथा त्रुटिः॥

पद्मा भाङ्गी तथा कांजी ज्ञेया ब्राह्मणयष्टिका॥१७॥

मूर्वा मधुरसा ज्ञेया तेजनी तिक्तवल्लिका॥

महानिम्बो बृहन्निम्बो दीप्यकः स्याद्यवानिकाः॥१८॥

विडङ्गं क्रिमिशत्रुः स्याद्रामठं हिङ्गुरुच्यते॥

अजाजी जीरकं ज्ञेयाकारवी चोपकुञ्जिका॥१९॥

Elā (cardemon) is called Vahulā, the smaller variety is called Truti. Padmā, Bhāṅgī, and Kañjī are called Brāhmaṇas-Yaṣṭika (Clerodendron Siphonanthus). Tejinī, Tiktābalkala and Madhurasā are the names of Mūrvā (Sansevieria Zeylanica). Mahānimba, Vṛkṣanimba, and Dipyakas are the names of Jamānī (Ptychotis) Viḍaṅga (seeds of Embelia Ribus) and , Hiṅgu are called Amāṭham. Ajāji is the name of Jīrākan (cumin seeds), Kāravī is the Upakañcikā (Nigella Sativa or Indica).

विज्ञेया कटुका तिक्ता तथा कटुकरोहिणी॥

तगरं स्यान्नतं वक्रं चोचं त्वचवराङ्गकम्॥२०॥

उदीच्यं बालकं प्रोक्तं हीगेरं चाम्बुनामभिः॥

पत्रकं दलसंज्ञाभिश्चारकं तस्कराह्वयम्॥२१॥

Katuka and Tikta are the names of Kaṭu- (Blach Hellibore) Tagaram, Natam, Cakram, Cocam, and Tvacam are the names of Varāṅgakam, (Cinnamon Bark) Hrīveram (Pavonia Odorata) is synony mous with Udicyam, and Vālakam, and terms signifying water, are also used to denote this plant.

हेमाभं नागसंज्ञाभिर्नागकेशर उच्यते॥

असृक्कुक्कुममाख्यातं तथा काश्मीरबाह्लिकम्॥२२॥

Hemabha, and terms denoting elephant, are the names of Nāgakeśara (Mesua ferrea). Asrik, Kāśmīra, and Bahlikam are the names of Kumkum (saffron).

अयो लोहं समुद्दिष्टं यौगिकैर्लोहनामभिः॥

पुरं कुटनटं विद्यान्महिषाक्षः पलङ्कषा॥२३॥

Compounds signifying Iron denote Ayuguru. Yaviṣṭa, Prācinā, Kalikā, Suśabī, Tośanāśā and Rambhā are the names of Kadali (Plantain). Puram, Kutannat, Mahiṣākṣa and Pālaṅkaṣā are the names of Kutannat.

काश्मरी कट्फला ज्ञेया श्रीपर्णी चेति कीर्त्तिता॥

शल्लकी गजभक्ष्या च पत्री च सुरभी स्रवः॥२४॥

Kāśmarī and Śrīparṇī and the names of Kaṭphala (Myrica Sapida), Patri, Sarabhī, Śravā and Garbhakṣyā are the names of Śallakī (Bos Wellia Serrata).

धात्रीमामलकीं विद्यादक्षश्चैव विभीतकः॥

पथ्याभया च विज्ञेया पूतना च हरीतकी॥२५॥

Dhatri is the name of Amalakam (Emblac Myrobalans) Akṣa is the name of Vibhītaka (Terminalia Belirica). Pathya, Abhaya and Pūtanā are the names of Harītakī (Indian Myrobalans).

त्रिफला फलमेवोक्ता तच्च ज्ञेयं फलत्रिकम्॥

उदकीर्या दीर्घवृन्तः करंजश्चेति कीर्त्तिताः॥२६॥

यष्टी यष्ट्याह्वयं प्रोक्तं मधुकं मधुयष्टिका॥

धातकी ताम्रपर्णीस्यात्समंगा कुंजरा मता॥२७॥

The group of drugs, known as Triphala or Phalatrikam, consists of Harītakī, Bibhītaka and Amlakam (with their stones removed. Udakirī, and Dīrgha-Vṛnta, are the names of Karañja (Karañjī of the Raja-nighantam); and Yaṣṭi, Yaṣṭahvayam, and Madhu-Yaṣṭi are synony-

mous with Madhukam (Liquorice-root; Glycyrrhiza glabra). Tāmraparnī, Samaṅgā and Kuñjarā are the names of Dhātākī (Woodfordia floribondia).

सितं मलयजं शीतं गोशीर्षं सितचन्दनम्॥

विद्याद्रक्तं चन्दनं च द्वितीयं रक्तचन्दनम्॥ २८॥

काकोली च स्मृता वीरा वयस्या चार्कपुष्पिका॥

शृंगी कर्कटशृंगी च महाघोषा च कीर्त्तिता॥ २९॥

Sitam, Malayajam, Śitam and Gośīrśam, are the terms which signify white sandal wood (Santalum album), while the red species is called Rakta Candanam. Virā, Vayasyā, and Arkapūṣpikā are the names of Kākoli, while Śṛṅgī is known by the names Karkaṭā-Śṛṅgī and Mahāghoṣā (Rhus Succedanea).

तुगाक्षीरी शुभा वांशी विज्ञेया वंशलोचना॥

मृद्विका च स्मृता द्राक्षा तथा गोस्तनिका मता॥ ३०॥

Tugākṣirī, Śubha and Vaṅśī are the names of Vaṅśalocana (Marina of the Bamboo), and Grapes are called by the epithets of Drākṣā. Gostanika and Mṛdvikā (Vitis Vinifera).

स्यादुशीरं मृणालञ्च सेव्यं लामञ्जकं तथा॥

सारञ्च गोपवल्ली च गोपी भद्रा च कथ्यते॥ ३१॥

Lāmajjika are called by the names of Uśīrām and Mṛṇālam (Juncus Odoratus), and Saram, Gopī, and Gopavallī are the names of Bhadra (Hemidesmus Indicus).

दन्ती कटङ्कटेरी च ज्ञेया दारुनिवशेति च॥

हरिद्रा रजनी प्रोक्ता पीतिका रात्रिनामिका ॥ ३२॥

Dantī and Kaṭaṅkerī are the names of Dāru (Cascinum Fenestratum), and Rajanī, Pītikā, and terms signifying "Night," are the synonymes of Haridrā (turmeric).

वृक्षादनी छिन्नरुहा नीलवल्ली रसामृता॥

वसुकोश्च विज्ञेयो वाशिरः काम्पिल्लो मतः॥ ३३॥

Virā-Vṛkṣā is known by the epithets of Virataru and Varataru, while Rasa, Amṛtā, Nilavallī and Chinna-ruhā are the epithets of Vṛksadam (Tinaspora Cordifolia). Kapota is another name of Sūrya bhaktā (Cleome Viscosa, Polanisia Icosundra), while Katapam is called Kant habhallā or Kaṇṭha-śālā, and Kampika, Vāsira and Vasukota are all synonymous.

पाषाणभेदकोऽरिष्टो ह्यश्मभित्कुट्टभेदकः॥

घण्टाकः शुष्कको ज्ञेयो वचोऽथा सूचको मतः॥ ३४॥

सुरसो बीजकश्चैव पीतशालोऽभिधीयेत्॥

वज्रवृक्षो महावृक्षः स्नुही सुक्च सुधा गुडा॥ ३५॥

Arista, Aśva-śmit and Kaṭṭa-bhedaka are the names of Pāśāna-bheda (Coleus amboinicus). Ghaṇṭaka is known by the epithets of Lusaka, Vaca and Sucaka. Sagandha, Chatrādī and Chatrā are the names of Kusumbha (Cathamul tenctarius), and Pitaśāla is known by the epithets of Sarasa and Bijaka (Indian Kino tree, Pentaptera tomentosa). Vajravṛksa, Mahavṛksa, Sudha, Guḍā, and Sruk are the names of Snuhī (Uphorbia Neraifolia).

तुलसीं सुरसां विद्यादुपस्थेति च कथ्यते॥

कुठेरकोऽप्यर्जुनकः पर्णी सौगन्धिपर्णिकः॥ ३६॥

Śāla (Shorea Robusta) tree is known by the epithet of Yaksavṛksa, while Anīśa is called by the name of Tiniśa (Indian Jāru tree-Dalbergia Oujeineisis). Upasthā, and Surasa are the other names of Tulasī (Holy basil). The second variety of Tulasī is called Sid (Ocimum album). Another species of Tulasī is called Arjunaka, Parni, Saugandhaparnikā and Kutherukā (Assimum Bajilicum).

नीलश्च सिन्धुवारश्च निर्गुण्डीति सुगन्धिका॥

ज्ञेया सुगन्धिपर्णीति वासन्ती कुलजेति च॥ ३७॥

Nīlā, Nirguṇḍī, Sugandhikā, Sugandhaparini, Vāsanti and Kulaja are the names of Sindhuvara (Vitex trifolium).

कालीयकं पीतकाष्ठं कतकाख्यः पुनः स्मृतः॥

गायत्री खदिरो ज्ञेयस्तद्भेदः कन्दरो मतः॥ ३८॥

Pita Kāṣṭham and Kaṭakākṣ rya are the names of Kāliyakam (Yellow Sandalwood); Khadira is called Gāyatrī (Acacia Catechu), while the white variety is called Kandara (Kadara according to others).

इन्दीवरं कुवल्यं पद्मं नीलोत्पलं स्मृतम्॥

सौगन्धिकं शातदलमब्जं कमलमुच्यते॥ ३९॥

अजवर्णो भवेदूर्जो वाजिकर्णोऽश्वकर्णकः॥

श्लेष्मांतकस्था शेलर्बहुवारश्च कथ्यते॥ ४०॥

Indivaram, Kuvalayam, Saugandhikam, Śatadalam, Kamalam and Avjam are the

synonymes of Padma (*Nelumbium speciosum*), while the blue variety is called Nilotpalam (*Nymphaea Stellata*). Vājīkarna and Aśvakarna are the names of Sarja (Indian Saltree-Shoria Robusta), while its another variety is known by the epithets of Urja and Ajakarna (Beng :—Jhāñjī Śāl). Śelu and Vahuvāra are the synonymes of Śleṣmātaka (*Cordia myxa*, narrow leaved Sepistun). Kulāṅganā, and Mṛgachā are the synonymes of Alambuṣa.

सुनन्दकः ककुद्द्रं छत्राकी छत्रसंज्ञका॥

कबरी कुम्भको धृष्टः क्षुद्रिधो धनकृत्तथा॥४१॥

कृष्णार्जकः करालश्च कालमानः प्रकीर्तितः॥

प्राची बला नदीक्रान्ताक काकजङ्घाय वयसी॥४२॥

Sunandaka, Kukud, Bhadrām and Chatrākī are the names of Chatrā (*Andropogon citratus*) Kabari, Kumbhaka, Karila, Kāmamana, and Dhanakṛt are the synonyms of Kṛṣṇarjaka, Prāc, Balā Nadi, Krānta and Vāyasi are the names of Kāka-Jaṅghā (Leelahirta).

ज्ञेया मूषिकपर्णी तु भ्रमन्ती चाक्षुषिणिका॥

विषमुष्टिर्द्रावणश्च केशमुष्टिरुदाहृता॥४३॥

While Dravantī is known by the epithets of Ākhukarnikā and Muṣika-karnā (croton Polyandrum Keśamuṣṭi and Viṣamuṣṭi are the names of Drāvaṇam (*Melia Azedarach*).

किलिही कटुकीं विद्यादन्तकश्चात्मवेतसः॥

अश्वत्था बहुपत्रा च विज्ञेया चामलक्यापि॥४४॥

Kilihi is called Kaṭukā (black Hellebore) while Amla-vetasa is called Dantaka (country Sorrel *Acido Zeyfolia*). Aśvatthā and (Bhū) Āmalakī are the names of Vahupatra (*Phyllanthus niruri*?).

अरूपषट्त्रं पत्र शूकं क्षीरी राजादनमतम्॥

महापत्रं दाडिमं च तमेव करकं वदेत्॥४५॥

Araśukam, Partraśukam and Kṣīrī are the names of Rājādanam (*Mimonsops Hexenbra*). Dādimvam is called Mahāpātram (pomegranate) which is also called Karaka.

मसूरी विदलीशष्ठा कालिन्दीति निरुच्यते॥

कण्टकाख्या महाश्यामावृक्षपादीति वक्ष्यते॥४६॥

विद्या कुन्ती निकुम्भा च त्रिभङ्गी त्रिपुटी त्रिवृत्॥

सप्तला यवतिक्ता च चर्मा चर्मकसेति च॥४७॥

Vidali, Śaṣpā Kālindī Masūrī, Kaṇṭakākṣyā, Mahā-Śyayā, Vṛkṣapadi, Vidyā Kuntī, Nikumbhā, Tribhaṅgī and Tripuṭī are the names of Trivṛt (*Impomea tarpetum*). Saptalā is called Śāṅkhini, Sukumārī, Tiktākṣī and Yavatiktā (Kālmegh) and is also used to signify Carma, or Carmakṣa (*Origauum Vulgaris*).

शङ्खिनी सुकुमारी च तिक्ताक्षी चाक्षिपीलुकम्॥

गवाक्षी चामृता श्वेता गिरिकर्णी गवादिनी॥४८॥

कामिल्लकोऽथ रक्ताङ्गो गुण्डा रोचनिकेति च॥

हेमक्षीरी स्मृता पीता गौरी वै कालदुग्धिका॥४९॥

Gavākṣī, Amṛitā and Girikarnī are the names of Gavādanī (*Colocynth-Citrullus Colocynthus*), while Raktāṅga, Guṇḍa, and Rocanaka are the synonymes of Kampillaka (*Kamila Melloctus Phillipinesis*). The yellow species is called Hemakṣīrī (Gamboge thistle), while the black variety is called Kāladugdhikā.

गाङ्गेरुकी नागबला विशाला चेन्द्रवारुणी॥

ताक्ष्यं शौलं नीलवर्णमञ्जनञ्च रसाञ्जनम्॥५०॥

निर्यासो यश्च शाल्मल्याः स मोचरससंज्ञकः॥

प्रत्यक्पुष्पी खरी ज्ञेया अपामार्गो मयूरकः॥५१॥

Gāngerukī is another name of Nāgavalā (*Sida Spinosa*), while Viśālī is a synonym of Indravāruṇī (*colocynth*) Rasāñjanam (extract of Indian Barbary) is known by the epithets of Arjanam and Tārkaśa-Śailam, while the extract of Śālamali (*Bombax Malabaricum*) is called Moca-rasa. Pratyakpuṣpī is another name of Kara, while Mayūrka is a synonyme of Apāmārga (*Achyranthis Aspera*).

सिंहास्यवृषवासाकमाटरूषकमादिशेत् ॥

जीवको जीवशाकश्च कर्बुरञ्च शटीं विदुः॥५२॥

Vāsaka (*Adhaṭoda Vasaca*) is also called by the epithets of Simhāśya, Vṛṣa, and Atarūṣkam. Rvaka, Jivā Śākha and Karcara are the names of Śatī (*Curcoma Gedoaria*).

कटफलं सोमवृक्षः स्यादग्निगन्धा सुगन्धिता॥

शताङ्गं शतपुष्पा च मिसिर्मधुरिकामता॥५३॥

Somavriksha (*Somavalka*?), Agnigandhā, and Sugandhikā are synonymous with Kaṭphalam (*Myrica Sapida*), Satapuspa (*Dillseed-Aurthum gravey* is) is also known by

the epithets of Śatāṅga, Miśī and and Madhurikā.

ज्ञेयं पुष्करमूलञ्च पुष्करं पुष्कराह्वयम्॥
यासोऽथ धन्वयासश्च दुष्पशोऽथ दुरालभा॥५४॥
वाकुची सोमराजी च सोमवल्लीति कीर्त्तिता॥
मार्कवः केशराजश्च भृङ्गराजो निगद्यते॥५५॥

Puskaram and Puṣkaraḥvayam are but the different names of Puṣkaramūlam (root of *Alpotaxis auriculata*). Tāsa, Dhanvayasa and Duṣpaśā are the synonyms of Duralabha (*Alhagimaurodon Fougiera Arabica*) Vāgujī and Somavallī are the names of Somarājī (*Serratula Anthelmintica*). Mārkaḥ and Keśarāja are the synonyms of Bhṛṅgarāja (*Wedelia Calendulacea*).

प्रोक्तस्त्वेडगजस्तज्ञैश्चक्रमर्दकसंज्ञकः॥
सुरङ्गी तगरः स्नायुः कलनाशा तु वायसी॥५६॥
महाकालः स्मृतो बेलस्तण्डुलीयो घनस्तनः॥
इक्ष्वाकुस्तिक्ततम्बी स्यात्तिक्ताकषुर्निगद्यते॥५७॥
धर्मार्गवोऽथ विज्ञेयः कोषातक्यथ यामिनी॥
विद्यात्कोशातकीभेदं कृतभेदनसंज्ञका॥५८॥
तथा जीमूतकाख्या च खुड्डाको देवताडकः॥
गृध्रादना गृध्रनखी हिगुकाकादनी मता॥५९॥

Eḍagaja is another name off Cakramarda (cassiatora). Sārṅgī, Tagara, Vāyasī Vela, Taṇḍulīya and Ghanastana are the names of Mahākāla. Tiktatumbī and Tiktālāvu are synonymous with Ikṣāku (Bottle gourd, wild variety of *Langeria Vulgaris*) Koṣṭakī and Yaminy are but the different names of Dhāmārgava (*Laffu Aegyptiaca*), Vidyut, which is another species of Dhāmārgava is also called Kṛtabhedanam, Jimūtaka, Khuddaka, and Devatādaka. Gṛdhrādanā is another name of Gidhranakhi, which is also called Kākādanī and Hingu (*caparis Sepiaria*).

अश्वारिश्चैव बोद्धव्यः करवीरोऽश्वमारकः॥

सिन्धुः सैन्धवसिन्धूत्थमणिमन्थमुदाहृतम्॥६०॥

Aśvārī and Aśvamāraka are but the different names of Karavīra (sweet scented *Oleander Nerium odorum*). Tarasi and Kuśaja are the names of Kapitthapatrī (Being Elvaluk).

Sindhu, Saindhava, Sindhuttha and Manimuntha are the synonyms of Rocksalt.

क्षारो यवाग्रजश्चैव यवक्षारोऽभिधीयते॥
सर्जिका सर्जिकाक्षारो द्वितीयः परिकीर्त्तितः॥६१॥

Uśara, Yavagra and Yavakṣāra are the terms which denote a kind of impure carbonate of potash lit ashes of burnt barley straw); Sarjikā and Sarjkākṣāra are the names of barilla. Śikhi-kaṇṭhābham Chitrakam. Tuttham etc., are the terms which denote nitrate of Copper. Kāśīṣam, Puṣpakāśīṣam and Netra bheṣajam (lit eye-cure) are the terms which signify greet Sulphate of iron.

काशीशं पुष्पकाशीशं विज्ञेयं नेत्रभेषजम्॥
धातुकाशीशकाशी च संज्ञेयं तच्च कीर्त्तितम्॥६२॥
सौराष्ट्री मृत्तिकाक्षारं काक्षी वै पङ्कपपटी॥
विद्यात्समाक्षिकं धातु ताप्यं ताप्युत्थसम्भवम्॥६३॥

Kāśīṣa and Dhātu-Kāśīṣa are also the different names of the foregoing substance. Tapyam and Tāpyutha-sambhavam are synonymous with Makṣika (iron pyrites).

शिला मनःशिला ज्ञेया नेपाली कुलटीति च॥
आलं मनस्तालकं वा हरितालं विनिर्दिशेत्॥६४॥

Naipālī, Kulatī and gild are the different names of Manah-śilā (red sulphate of arsenic), while the terms Alan and Manastālakam signify Haritālam (tri-sulphide of arsenic) Gandhapāṣaṇa is but another name of Gandhaka (sulphur while the term Rasa is used of signify Parada (Mercury lit. that which bears a person beyond death and disease).

गन्धको गन्धपाषाणो रसः पारद उच्यते॥
ताम्रमौदुम्बरं शुल्बं विद्यान्लेच्छमुखं तथा॥६५॥
अद्रिसारस्त्वयस्तीक्ष्णं लोहकञ्चापि कथ्यते॥
माक्षिकं मधु च क्षौद्रं तच्च पुष्परसं स्मृतम्॥६६॥

Audumbaram, Śūlvam and Mlecchamukham are the different names of Tāmram copper), and the terms Adrsaram (lit. essence of rock; Ayas, and Tiksnam are used to denote iron (and steel. Kākṣī, Paṅka-parpāī, and Mrtti Kākṣāram are the names of Saurāṣṭra Mrttikā. Mākṣikam, Ksaudram and Pusparasam are the synonyms of Madhu (honey).

ज्येष्ठन्तु सोदकं तत्स्यात्काञ्जिकन्तु सुवीरकम्॥

सिता सितोपला चैव मत्स्यण्डी शर्करा स्मृता॥६७॥

Fermented barley-boilings are called Sauvīrakam and Kāñjikam. Sītā, Sitopala, Matsand! are synonym of Śarkarā (sugar).

त्वगेलापत्रकैस्तुभ्यैस्त्रिसुगन्धि त्रिजातकम्॥

नागकेशरसंयुक्तं तच्चतुर्जातमिव्यते॥६८॥

A compound of Cinnamon, Cardemon, and leaves of Laurus Cassia, taken in equal parts, is technically known as Trijātakam or Trisugandhī. This compound, with one part of Nāga-Keśaram added to it, constitutes what is technically known as Cātirkātam.

पिप्पली पिप्पलीमूलं चव्यचित्रकनागरैः॥

कथितं पञ्चकोलञ्च कोलकं कोलसंज्ञया॥६९॥

A compound consisting of equal parts of Pipalī, Pippalimūlam, Cavya, Cutrakamūlam and Nagar, and combindly weighing a Kolakam (Onetolla) is called Pañcakolam. Bhūtrilāga, Mahāśāli, and Nivara are the different species. Śālikā.

प्रियंगुः कङ्गुका ज्ञेया कोरदूषश्च कोद्रवः॥

त्रिपुटः पुटसंज्ञश्च कलापो लङ्गको मतः॥७०॥

Priyaṅgu is another name of Kaṅgukā (Panicum stalicum), and Korduṣa is called Kodra (Paspalum Scrobicluatum). Kalāpa, Lāngaka, and Puta are the names of Triputa (Lathyrus Sativus).

सतीनो वत्तुलश्चैव वेणुश्चापि वेणुश्चापि प्रकीर्तितः॥

पिंचुकं पित्तलं चाक्षं बिडालपदकं तथा॥७१॥

Sauna, Vartula and Vena are the names of Satina (Pisum Sativum).

विद्यात्कर्षं तथा चापि सुवर्णं कवलग्रहम्॥

पलाद्धं शुक्तिमिच्छन्ति तथाष्टौमाषकास्त्विति॥७२॥

A Suvarmam of Kavalagraham is equal to one Karsa is weight. A Śuktim is equal to a half Palam or eight Māṣakas in weight.

पलं बिल्वञ्च मुष्टिः स्याद्वे पले प्रसृतिं वदेत्॥

अञ्जलिं कुडवञ्चैव विद्यात्पलचतुष्टम्॥७३॥

A Vilam, or Muṣṭi is equal to a Palam weight. Two Palas snake one Prasriti. Four Palas make one Añjali or Kudavam.

अष्टमानं पलान्यष्टौ तच्च मानमिति स्मृतम्॥

चतुर्भिः कुडवैः प्रस्थं प्रस्थाश्चत्वार आढकः॥७४॥

काशपात्रञ्च संप्रोक्तो द्रोणश्च चतुराढके॥

तुला पलशतं प्रोक्तं भागो विंशत्युलः स्मृतः॥७५॥

Eight Palas make one Palam. Four Kuḍavas make one Prastha; four Prasthas make one Adakam or Kānspatraḥ Tour Āḍakas make one Drona. A hundred Palas make one Tula weight. Twenty Palas make one Bhāra.

मानमेवं विधं प्रोक्तं प्रस्थद्रव्येषु पण्डितैः॥

द्रवद्रव्येषु चोद्दिष्टं द्विगुणं परिकीर्तितम्॥७६॥

The erudite ones have laid down these measures in respect of try weight, while in respect of fluid weight these measures should be taken as double.

भद्रदारु देवकाष्ठं दारु स्याद्देवदारुकम्॥

कुष्ठमामयमाख्यातं मांसीञ्च नलदंशनम्॥७७॥

Valam is another name of Turaskakam, Dāru is another name of Devadaru (Pinus Deodara). Granthī is another name of Sthauneyakam. Vasakam is also called Bhūmikam trinam. Kustham is also called Amayam, and Nala-danṣanam is but another name of Mānsī.

शङ्खः शुक्तिनखः शंखो व्याघ्रो व्याघ्रनखः स्मृतः॥

पुर पलङ्कषं विद्यान्महिषाक्षञ्च गुग्गुलुः॥७८॥

Śukti is also called Śuktinakha and Śaṅkha; Vyāghrī is also called Vyāghra-nakha. Puram, Pālankaśam and Mahiṣhākṣya are but the different names of Guggulu (bdellium).

रसो गन्धरसो बोले सर्जः सर्जरसो मतः॥

प्रियङ्गु फलिनी श्यामा गौरी कान्तेति चोच्यते॥७९॥

Rasa and Gandharasa are the different nemes of Volam (Myrrh), while Sarja is called Sarjarasa (resin), Kuṇḍarakam is also called Kundam (Olibanum), and Śunistakam is also called Davam (Gomeopal Sandazack). Priyaṅgu is also known by the epithets of Phalinī, Śyāmā and Gaurīkāntī.

करञ्जो नक्तमालः स्यात्पूतिकाश्चिरबिल्वकः॥

कारञ्ज नक्तमालः स्यात्पूतिकाश्च कीर्तितः॥८०॥

Artagala is also known by the epithets of

Arta, Bhīsanā and Vahukantaka. Sahcara and Vāna are the synonymes of Saireyakah, (Balaria Crastata). Naktamala, Putika, and Cira-Vilvaka are the names of Karañja (Pongamia Glabra). Śobāñjana, Jvālā and Mansa are the different epithets of Śigru (Horse radish tree Morin-gaptery Gooperma).

जया जयन्ती शरणी निर्गुण्डी सिन्धुवारकः॥

मोरटा पीलुपर्णी च तुण्डी स्यागुण्डिकेरिका॥८१॥

Jaya, Jayantī Śaraṇī. Nirguṇḍī are the names of Sindhuvara. Moraṭā is another name of Pippalī-parṇī, while Tundi is also called Tundikerika.

मदनो गालवो बोधो घोटा घोटी च कथ्यते॥

चतुरंगुल सम्पाको व्याधिघाताभिसंज्ञकः॥८२॥

Gālava, Vodha, Ghoṭā and Ghoṭī are the different names of Madana tree (Randia Denmetorum). Sampāka is known by the names of Caturaṅgula and Vyādhigāṭaka (Kāmilā).

विद्यादारग्वधं राजवृक्षं रेवतसंज्ञकम्॥

दन्ती काकेन्द्रतिक्ता स्यात्कण्टकी च विकङ्कतः॥८३॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे चतुरत्तद्विंशततमोऽध्यायः॥ २०४॥

अध्यायः २०५ / Chapter 205

कुमार उवाच

अथ व्याकरणं वक्ष्ये कात्यायन समासतः॥

सिद्धशब्दाविवेकाय बालव्युत्पत्तिहेतवे॥१॥

Kumāra said :—O Kātyāyana, I shall briefly expound the rules of Grammar which will enable infants to easily comprehend that subject and to understand the formation of word.

सुप्तिङन्तं पदं ख्यातं सुपः सप्त विभक्तयः॥

स्वौजसः प्रथमा प्रोक्ता सा प्रातिपदिकात्मके॥२॥

सम्बोधने च लिंगादावुक्ते कर्मणि कर्त्तरि॥

अर्थप्राप्तिपदिकं धातुप्रत्ययवर्जितम्॥३॥

Terms are either Sup (substantive) or Tiri (verb). A Sup has seven cases. The forms of singular dual and plural inflexions of the subjective case are respectively called Su, Au, Jas. The subjective case-endings are added to

Know that Aragvadhā is also called Rājavarṇka and Raivata (Cassia Fistula), Vaṣṭaka is Atitiktā, Kaṇṭakī is also called Vikankata (Flacourtia romontchi).

निम्बोऽरिष्टः समाख्यातः पटोलं कोलकं विदुः॥

वयस्था च विशल्या च चिन्ना चिन्नरुहा मता॥८४॥

वशा दन्त्यमृता चेति गुडूचीनामसंग्रहः॥

किराततिक्तकश्चैव भूनिम्बः काण्डतिक्तकः॥८५॥

Nimba is also called Arista (Melio Azadirachta). Vayasthā, Viśvā, Chinnā, Chinnaruha, Vatsādanī and Amṛtā are the names of Guḍūcī (Tinaspora Cordifolia). Kirāta-tikta, and Bhūnimba are synonymous with Kāṇḍatiktaka. (plant Agathotes Chiraytū).

सूत उवाच

नामान्येतानि च हरे वन्यानां भेषजां तथा॥

अतो व्याकरणं वक्ष्ये कुमारोक्तञ्च शौनक ॥८६॥

These are the names, of vegetable drugs that are obtained in the forest. Now I shall deal with Grammar, O Śaunaka, as formerly narrated by Kumāra.

the subject of a sentence, to the object in the passive voice, and are used in the case of address, in Pratipadikam, and in cases where the subjective sense is implied even in the absence of any verb (Lingārtha). A term, that expresses a complete sense even in the absence of a verb or any caseinflection, is called a Prātipadikam.

अमौशसो द्वितीया स्यात्तत्तत्कर्म क्रियते च यत्॥

द्वितीया कर्मणि प्रोक्तान्तरान्तरेण संयुते॥४॥

टाभ्यांभिसस्तृतीया स्यात्करणे कर्त्तरीरिता॥

येन क्रियते करणं तत्कर्त्ता यः क्रियते सः॥५॥

"Am," "Au," and "Śah" are respectively the singular, dual and plural inflexion-forms of the objective case (Dvitiyā). That which is done by the subject of a sentence is called its object (Karma). Dvitiyā case-endings are used in the objective case, and are added to terms in

association with the terms "Antarā and "Antareṇa" Tā," "Bhis" are respectively the singular, dual and plural inflexionforms of the Tṛtīyā (accusative case). Tṛtīyā inflexions are used in Karanam (accusative). The instrument of agency through which a subject performs an act is called its Karanam (lit. instrument). and he who performs an act is called its Kartā (doer).

डेभ्याभ्यसश्चतुर्थी स्यात्सम्प्रदाने च कारके॥

यस्मै दित्सा धारयते रोचते सम्प्रदानकम्॥६॥

"Ne," "Bhyām," and "Bhyaḥ" are respectively the singular dual and plural inflexional forms of Sampradanam (Dative case). Dative caseendings are added to persons to which something is intended to be given, or to which something is owed, or to whom something appears likeable or delectable.

पंचमी स्यान्डसिभ्याभ्यो ह्यपादाने च कारके॥

यतोऽपैति समादत्ते उपादत्ते भयं यतः॥७॥

"Naṅsī," "Bhyam" and "Bhyaḥ" are respectively the singular, dual and plural inflexionforms of Apādānam (Ablative case). Ablative case endings are added to a term from which anything is meant to be fallen or dis-
 logged, or from which any fear is apprehended.

ङ-सोसामश्च षष्ठी स्यात्स्वामिसम्बन्धमुख्यके॥

ङयोः सुपो वै सप्तमी स्यात्साचाधिकरणे भवेत्॥८॥

"Nah," "Us," and "Am" are respectively the singular, dual, and plural inflexion forms of the Ṣaṣṭhī (possessive case). Ṣaṣṭhī implies possession, ownership relationship, or prominence of one among many.

आधारश्चाधिकरणं रक्षार्थानां प्रयोगतः॥

ईप्सितं चानीप्सितं यत्तदपादानकं स्मृतम्॥९॥

पंचमी पर्युपाङ्गयोगे इतरत्तं ज्यदिङ्मुखे॥

एनयोगे द्वितीया स्यात्कर्मप्रवचनीयकैः॥१०॥

"Urīga," "Usa," and "Sup" are respectively the singular, dual, and plural inflexion-forms of the Adhikaraṇam (locative case). Adhikaraṇam implies the location of a thing in another substance, and its inflexions are added to terms signifying that something is contained in them, or denoting agents under the protection of some body. Ablative caseendings are

added to terms which signify objects that are either coveted or disliked, as well as to those used in combination with the prefixes Pari, Apa, and Am, or in connection with the terms Itara (other) and those which denote the names of the quarters of the heaven. The objective case endings are added to terms used in combination with "Ena." as well as to the objects of a verb.

वीप्सेत्यम्भावचिह्नेऽभिभागेनैव परिप्रती॥

अनुरेषु सहाय्ये च हीनेऽनूपश्च कथ्यते॥११॥

द्वितीया च चतुर्थी स्याच्चेष्टायां गतिकर्मणि॥

अप्राणे हि विभक्ती द्वे मन्यकर्मण्यनादरे॥१२॥

Terms which are used in connection with the terms Saha (with), Hīna (without) or are coupled with the prefixed "Aṇu," "Pari," "Prati" always have the objective case-endings. Likewise adverbs and terms denoting road are always used with the objective inflexions. Terms implying attempt at going or efforts of locomotion may either, have the objective or dative case-endings. The object of the verb "Mans," implying an act of light or disrespectful comparison, gets the dative inflexion, if it denotes an inanimate object; denoting an animate object, or a sentient creature, it retains its true objective inflexion.

नमः स्वस्तिस्वधास्वहालं वषड्योग ईरिता॥

चतुर्थी चैव तादर्थ्ये तुमर्थाद्भाववाचिनः॥१३॥

तृतीया सहयोग स्यात्कुत्सितेगे विशेषणे॥

काले भावे सप्तमी स्यादेतैर्योगेऽपि षष्ठ्यपि॥१४॥

Terms used in combination with Namaḥ (obeisance), "Svasti" (blessing- to), "Svadhā Svāhā" "Vasṣaṭ" (obeisance) and Alam (capable) get the dative case endings. Used to denote a sense like " for that reason," or "for that purpose" they are likewise used in the dative case. Accusative case is used in combination with the term Saha (denoting accompaniment), as well as in respect of objects denoting the loss or defect of any bodily organ. Terms denoting the progress or course of time as well as the happening or contingency of an event are used in the locative case. Possessive case endings may be as well used in respect of the foregoing terms.

स्वामीश्वराधिपतिभिः साक्षिदायादप्रसूतैः॥
 निर्द्धारणे द्वे विभक्तो षष्ठी हेतुप्रयोगके॥१५॥
 स्मृत्यर्थकर्मणि तथा करोतेः प्रतियलके॥
 हिंसार्थानां प्रयोगे च कृति कर्मणि कर्त्तरि ॥१६॥
 न कर्तृकर्मणो षष्ठी निष्ठयोः प्रातिपादिके॥
 द्विविधं प्रातिपदिकं नाम धातुस्थैव च॥१७॥

Both possessive and locative case-endings may be added to terms coupled with "Svāmī," Adhipati "Īśavara" (lords or master), "Dayada" (heirs), and "Sūtakas"). Either the locative or possessive case may be used where the predominance of one object amongst many (Nirdhāra) is desired. Possessive case endings are added to terms used with "Hetu" (for that reason). Objects of the root Smṛ (to remember) always get the possessive inflexion. Similarly, subjects of verbs formed by Kṛt, as well as substantives used in connection with verbs denoting the import of killing or envying, get the possessive inflexion. Subjects do not get the possessive inflexion in connection with Niṣṭhā suffixes (such as Ṭa. etc.).

भूवादिभ्यस्तिङोः स्याल्लकारा दश वै स्मृताः।
 तिप्तसूझि प्रथमो मध्यः सिप्थस्थोत्तमपूरुषः॥१८॥
 मिब्वस्मस्तु परस्मै हि पदानां चात्मनेपदम्॥
 ताताङ्ग प्रथमो मध्यः स्थासाथान्वयमथोत्तमः॥१९॥

There are two kinds of Pratipadikam, such as the name (substantive) and Dhātu (root). A Dhātu or root may be declined in ten tenses or Daśa Lakāras. "Tip, Ṭas" "Anti" are the inflexions of third person singular, third person dual, and third person plural, in the present tense (Laṭ). Sip, Thas, Ṭha are respectively the forms of inflexion of the second person singular, dual and plural in the present tense; and "Mi" "Vas" and "Mas" are respectively the forms of inflexion of the first person singular, dual and plural in the present tens.

आदेशाङ्ङिबहिमहि धातुतोथ णिजादिवत्॥
 नास्मि प्रयुज्यमानेऽपि प्रथमः पुरुषो भवेत्॥२०॥
 मध्यमो युष्मदि प्रोक्त उत्तमः पुरुषोऽस्मदि।
 भूवाद्या धातवः प्रोक्ताः सनाद्यन्तास्तथा ततः॥२१॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेय व्याकरणनिरूपणं नाम पञ्चोत्तरद्विंशततमोऽध्यायः॥ २०५॥

These forms are used only, in the Parasmai-Pada from. In the Ātmanepadī from they are respectively. Te, Ate, Ante; Se, Athe, Dhve; and A, Vahe, and Mahe. "I" and its plural denote first person, "You" and its plural indicate second person, names other than these are third person. Bhū (to be) etc., are called Dhatus.

लङीरितो वर्त्तमाने स्मेनातीते च धातुतः॥
 भूतेऽनद्यतने लङ्वा लोडाद्याशिषि धातुतः॥२२॥
 विध्यादावेवानुमतो लोङ्वाच्यो मन्त्रणे भवेत्॥
 निमन्त्रणाधीष्टसंप्रश्ने प्रार्थनेषु तथाशिषि॥२३॥

Laṭ means the present tense. A verb having the form of present tense signifies the import of a past tense if used in combination with "Sma" Laṭ is past perfect tense. The tense Liṭ is used in conferring blessings or making benediction. In cases of direction, permission, advice, prayer, invitation, request, benediction and asking of well being, Lot is the tense in which a verb is generally used. Lit signifies the past tense, and is used to denote events which have happened in the absence of -the speaker (lit., not under the eyes of the speaker, Parokṣa). Luṇ is the name of the tense which is used to denote an event in the past which did not occur at the time of speaking. Lṛṭ indicates simple future.

लिङ्गीते परोक्षे स्याल्लिङ् भूते लङ् भविष्यति॥
 स्यादनद्यतने तद्वद्विष्यति तु धातुतः॥२४॥
 धातोर्लङ् क्रियातिपत्तौ लिङ्ये लेट् प्रकीर्तितः॥
 कृतस्त्रिष्वपि वर्त्तन्ते भावे कर्मणि कर्त्तरि॥२५॥
 सदृशास्तव्या ण्यद्यदनीयाश्च तुजादयः॥२६॥

Luṭ is used to denote a future event which will take place in the presence of the speaker. In case in which the occurrence of an ovent or the performance of an act is being completed, the tense Lṛṇ is used. Sometimes the past tense (Lit) is used in the place of Lot and vice versa The Lṛṭ affixes may be added to a root in either of the three forms or voices. such as the active, passive and neuter. Tṛṇ, Ghaṅg, Aniya, Śatri, etc., are the affixes which are usually affixed to the roots.

अध्यायः २०६ / Chapter 206

सूत उवाच॥

सिद्धोदाहरणं वक्ष्ये संहितादिपुरःसरम्॥

विप्राः स्वसागतां वीदं सूतमं स्यात्पितृषभः॥१॥

Sūta said :—Now I shall enumerate the illustrations of Sandhis (unions Of words) etc., as are found to occur in the Samhitās. Vipra and Agram make Vipragram, "Sa" and Āgatā make Sāgatā. "Vi" combined with "Idam" makes Vidam, "Su" and "Uttamam" Suttamam.

लकारो विश्रुता सेवं लाङ्गलीषा मनीषया॥

गङ्गोदकं तवल्कार ऋणार्णं प्राणमित्यपि॥२॥

Pitr and Rsabha make Pitrśabha, Lāṅgala and Iṣa make Lāṅglīṣa, Mana and Paśya make "Maśaya" "Gangs" and "Udakam" make "Gaṅgdakam." To and Lakāra make Tavalkāra. Ṛṇa and Ṛṇam make Ṛṇarnam, Pṛt and Arnām make Prarnam.

शीतार्तश्च तवल्कारः सैन्द्री सौकार इत्यपि॥

वध्वासनञ्च पितृथो लनुबन्धो नये जयेत्॥३॥

Śīta and Arta make Śītāra. Tau and likāra make Tavalkāra. Saḥ and Indri make Sanidri, Sa and Okara make Saukāra. Iti and Api make Atyapi. Vadhu and Aśanam make Vadvhānam. Pitr and Artha make Pittartha, Li and Anabandha make Lanubandha. Naye and Jayet make Nayejayet.

नायको लवणं गावस्त एते न त ईश्वराः॥

देवीगृहमथो अत्र अ अवेहि पदू इमौ॥४॥

Lu and Aṇam make Lavaṇam. Gau and Ava make Gava. The united with Īśvarā ma Ta Īśvarā. Atham and Atra make Atho Atro. Ṣaṭ united with Iman make Sat Iman.

अमी अश्वाः षडस्येति तन्न वाक् षड्दलानि च॥

तच्चरेत्तल्लुनातीति तज्जलं तच्छमशानकम्॥५॥

Amih and Asvāh make Ami Aśva, Sat and Aśya make Ṣaḍaśya, Tat and Navāk make Tānavāk. Tat and Cart make Taccaret. Tat and Luṇāti make Tallunati. Tat and Jalam make Tajjalām. Tat and Śmaśānakam make Tat Śmaśānakam.

सुगन्नत्र पचन्नत्र भवांश्छादयतीति च॥

भवाञ्जनत्करश्चैव भवांस्तरति संस्मृतम्॥६॥

Sugan and Atra make Sugannatra: Pacan and Atra make Pacannatra. Bhavān and Cādayati Bhavān and Jhanatkār make Bhavān Thanathāra. Bhavān and Taraṭi make Bhavāmstarati. Sam and Smṛtam combinedly make Samsoritam.

भवौल्लिखति ताञ्चक्रे भवाञ्शेतेऽप्यनीदृशः॥

भवाण्डीनं त्वन्तरसि त्वङ्करोषि सदार्चनम्॥७॥

Bhavān and Lakhati unitedly make Bhavāmllikhati. Tān and Shete unitedly make Tamschete. Bhavān, Śete Api, Ami and Idoam combinedly make Bhavaṅg Śete[ua,īdṛsām. Tvam and Karosi combinedly make Tvam-karosi.

कश्चेत्कष्टकारेण क~~५~~कुर्यात्क~~५~~फले स्थितः॥

कश्चेते चैव कषण्डः कस्को याति च गौरवम्॥८॥

क इहात्र क एवाहुर्देवा आहुश्च भो व्रज॥

स्वभूर्विष्णुर्व्रजति च गीष्पतिश्चैव धूर्पतिः॥९॥

अस्मानेष व्रजेत्सस्यादृक्साम स च गच्छति॥

कुटीच्छाया तथा छाया सन्धयोऽन्ये तथेदृशाः॥१०॥

Tvan and Tarasī make Tvanta rāsī, Sat and Arohanam make Sadār Ccanam, Kaḥ and Ihātra make Ka Matra. There are six forms of Samasas, such as (I) the Karma dharaya etc., of which the term Ṣaḍbīja froms an illustrtuion. The term Trivedī furnishes the example of Dvigu Samāsa. Tatkr̥taśca, Tadarthascha, and Vṛkabhīti, etc., are the illustrations of Tatpuruṣa Samāsa, whereas the terms Tattvajña, Jñāna-dakṣa, etc., illustrate the forms of Vahubhīhī Samāsa.

समासाः षट् समाख्याताः स द्विजः कर्मधारयः॥

द्विगुस्त्रिवेदी ग्रामश्च अयं तत्पुरुषः स्मृतः॥११॥

तत्कश्च तदर्थश्च वृकभीतिश्च यद्धनम्॥

ज्ञानदक्षेण तत्त्वज्ञो बहुवीहिरथाव्ययी॥१२॥

भावोऽधिस्त्रि यथोक्तं तु द्वन्द्वो देवर्षिमानवाः॥

तद्धिताः पाण्डवः शैवो ब्राह्मं च ब्रह्मतादयः॥१३॥

Examples of the Avyayibhāva Samāsa always commence with the interjectional prefixes of Adhi, etc., while the terms such as

Devarṣī Mānava, etc., furnish the instances of the Dvanda Samāsa. The terms such as Pāṇḍavās, Śaiva, Brahma, and Brahmata are the illustrations of the applied Taddhita.

देवाग्निसखिपत्यंशुकोष्ठस्वाम्भुवः पिता॥

ना प्रशस्ताश्च रा गौर्लौरबजन्ताश्च पुंस्यापि॥१४॥

The terms Devagni, Sakhi, Pati, Amśu, Kraṣṭu, Svayambhu, Pita (Pitrī), Nṛī (Nā), Prśāstā (Praśastr) Rā, Gan, and Glau, though included within the group of Adajanta words belong to the masculine gender.

हलन्ताश्चाश्वयुक्क्षमाभुङ्मरुक्त्वान्मुगाविधः॥

आत्मा राजा युवा पन्थाः पूषब्रह्महणौ हली॥१५॥

विड्वेधा उशनानड्वान्मधुलिद् काष्ठतद् तथा॥

वनवार्यस्थिवस्तूनि जगत्सामाहनी तथा॥१६॥

Similarly, the group of Halanta words consisting of the terms Agra, Juk, Kṣābhuk, Kravyad, Mrgabedha, Ātmān, Rājan, Yuvan, Pathin, Pūṣan, and Brahmahan, Śaśin, Vedhas, Uṣanas, Anudvan, Madhulit and Kāṣṭhataḥ belongs to the masculine gender. The terms Vanam (wood), Vāri (water), Asthi bone) Vastu Cthing), Jagat (universe), Saman (the verses of that Veda), Ahan (day), Karma, (act) Sarpis (clarified butter) Bapus (body) and Tejas (energy) belong to the neuter gender.

कर्मसर्पिर्वपुस्तेज अञ्जलन्ता नपुंसके॥

जाया जरा नदी लक्ष्मीः श्रीस्त्रीभूमिर्वधूरपि ॥१७॥

भूः पुनर्भस्तथा धेनुः स्वसा माता च नौ स्त्रियः॥

वाक्स्त्रग्दिङ्मुक्कुधः प्रायो युवतिः कुकुभस्तथा॥१८॥

द्योदिवो प्रावृषश्चैव सुमना उष्णिगस्त्रियाम्॥

The terms Jāyā (wife), Jarā (old age), Nidī (river), Lakṣmī (goddess of fortune), Śrī (beauty), Strī (woman) Bhūmī (land), Vadhu (bride), Bhru (eye-brows), Punarbhū (a remarried widow), Dhenu (cow), Svasā (sister), Mātā (mother) Nan (boat), Bāk (speech), Srag (garland of flowers), Dik (quarter of the heaven), Krudh (anger), Yūvati (maiden) Kukubh, (quarters of the skies), Dyau (effulgence), Dhṛti (comprehension), Prāviṣ

(rainy reason), Uṣṇik (metre) and Sumanās (flowers) belong to the feminine gender.

गुणद्रव्यक्रियायोगात्स्त्रीलिङ्गांश्च वदामि ते॥१९॥

शुक्ल कीलालपाश्र्वेव शुचिश्च ग्रामणीः सुधीः॥

पटुः कमलभूः कर्ता सुमतो बहवः सुनौः॥२०॥

Now I shall narrate to you the terms which are respectively included within the masculine, feminine and neuter groups according to the nature of their imports, or the nature of the act they signify. Śukla (white), Kilāla, Śuci (pure) Grāmaṇī (the master of a village), Sudhi (intelligent one) Vāhu (arms), Kamalabhū (the lotus-sprung deity), Kartā (master or doer), Vahu (many).

सत्या नाग्यस्तथा पुंसो ह्यभक्षयत दीर्घपात्॥

सर्वविश्वोभये चोभौ एकोन्यान्यतराणि च॥२१॥

उतरो उतमो नेमस्त्वः समोऽथ सिमेतौ॥

पूर्वश्चैवाधरश्चैव दक्षिणश्चोत्तरावरौ॥२२॥

परश्चान्तरामप्येतद्यत्किमदसस्त्विदम् ॥

युष्मदस्मत्तत्प्रथमचरमात्पतयार्धकाः ॥२३॥

तथा कतिपयो द्वौ चेत्येवं सर्वाददयस्तथा॥

शृणोत्याद्या जुहोतिश्च जहातिश्च दधात्यपि॥२४॥

दीप्यतिः स्तूयतिश्चैव पुत्रीयति धनीयति॥

वृट्यति भ्रियते चैव चिचीपति निनीषति॥२५॥

सर्वे तिष्ठन्ति सर्वस्मै सर्वस्मात्सर्वतो गतः॥

सर्वेषां चैव सर्वस्मिन्नेवं विश्वादयस्तथा॥२६॥

पूर्वं पूर्वाश्च पूर्वस्मात्पूर्वास्मिन्पूर्वं ईरितः॥

सूत उवाच

सुप्तिङन्त सिद्धरूपं नाममात्रेण दर्शितम्॥

कात्यायनः कुमारान्तु श्रुत्वा विस्तरमब्रवीत्॥२७॥

Satya (truth), Madhutakṣā and Dṣrgha-pāt (belong to the masculine gender) The terms Sarva (all) Viva (all), Ubha (both), Anya (other), Anyatara (other than that) are terms that are used both in the masculine and feminine genders. Pāurva, Aparā, Uttara, Dakṣiṇa Aparā, Antara, Tad, Yad, Idam, Asmad and Yuṣmad are the terms that are used in all the genders.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नाम षडुत्तरद्विशततमोऽध्यायः॥ २०६॥

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सूत उवाच

वासुदेवं गुरुं नत्वा गणं शम्भुं सरस्वतीम्॥
मात्रावर्णप्रदभेदेन छन्दो वक्ष्येऽल्पबुद्धये॥ १॥

Sūta said :—With an obeisance to Vāsudeva, the preceptor Gaṇeśa, give and Sarasvatī I shall tell the ignorant student about the metres which are classified according to mātrās or varṇas.

सर्वादिमध्यान्तगलौ न्नौ भ्यौ जौ स्तौत्रिका गणाः॥
आर्या चतुष्कलाद्यनतसर्वमध्ये चतुर्गणाः॥ २॥

According to the position of Guru and Laghu in the beginning, in the middle or in the end; there are eight Gaṇas namely, Ma-gaṇa, Na-gaṇa, Bhagaṇa Yagaṇa, Ja-gaṇa, Ra-gaṇa, and Ta-gaṇa.

व्यञ्जनान्तो विसर्गान्तौ दीर्घो युक्तपरो गुरुः॥
सानुस्वारश्च पादान्तो वा इत्युक्तो द्विमात्रकः॥ ३॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे छन्दः शास्त्रेच्छन्दस्संज्ञापरिभाषानिरूपणं नाम सप्तोत्तरद्विशततमोऽध्यायः॥ २०७॥

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सूत उवाच

आर्यालक्ष्म त्वष्ट गणाः सदा जो विषमे न हि॥
षष्ठे जो नलौ वापि पदं षष्ठे द्वितीयलात्॥ १॥

Sūta said :—Āryā is of eight Gaṇas out of which the odds should not have Ja-gaṇa. The sixth one may be Ja-gaṇa or Na-gaṇa after the second Laghu.

आदितः सप्तमे ह्रस्वा द्वितीयाद्धे शरे ततः॥
त्रिगणाङ्घ्रिश्च पथ्या स्याद्विपुला वह्निलङ्घनात्॥ २॥

The seventh Gaṇa from the beginning consists of Laghu. In the second half of Āryā, the foot ends with the fifth Gaṇa, When the foot ends with the first three Gaṇas in each half, it is called Pathyā. When the foot ends after the first three Gaṇas in each half, it is called Vipulā.

ममध्ये द्वितुर्यौ जौ चपला मुखपूर्वादिचापला॥
द्वितीयाद्धे सजघना आर्यसांजातेश्च लक्षणम्॥ ३॥

When the second and the fourth ones are Ja-gaṇas flanked by two Gurus, it is called

A vowel is Guru when it is followed by a consonant, Visarga, or a conjunct. A Dīrgha vowel is always Guru. A vowel which is followed by Anusvāra or which comes in the and is also Guru. It is of two Mātrās.

यदा नापि क्रमं योगे लघुतापि क्वचिद्गुदरोः॥
श्लोकचार्यादिसंज्ञा स्याद्यतिर्विच्छेदसंज्ञिका॥ ४॥

When the order of Laghu and Guru varies, it is called Śloka. When there is pause, it is called Yati.

ज्ञेयः पादश्च तुर्याशोयुक् समविषमन्त्वयुक्॥
सममर्द्धसमं वृत्तं विषमञ्च तृतीयकम्॥ ५॥

A quarter is called a Pāda. When the quarters are equal, it is called Sama. When the -quarters are unequal, it is called Viśama. Hence it metres are of three types—Sama, Ardha—same, and Viśama.

Capalā. When the first half is like Capalā and the second half like Āryā or Pathyā or Vipulā, it is called Mukha-Capalā. When the first half is like Āryā and the second half like Capalā, it is called Sajaghanā.

आर्या प्रथमार्द्धलक्ष्म गीतिः स्याच्चेहलद्वेया॥
उपगीतिर्द्वितीयाद्धाद्गीतिर्व्यययाद्धवेत्॥ ४॥

When the first half and the second half both are like the first half of Āryā, it is called Giti. When the first half and the second half both are like the second half of Āryā, it is called Upagīti. When the second half of Āryā, it is called Upagīti. When the first half is like the second half of Āryā and the second half is like the first half of Āryā, it is called Udgīti.

आर्यागीतिश्चान्तगुरुगीतिजतेश्चलक्षणम्॥

षट्कला विषमे चेत्युः समेऽष्टौ न निरन्तराः॥ ५॥

When one more Guru is added after the first half of Āryā it is called Āryāgīti. When there are six Mātrās in the odds and eight Mātrās in

the even feet and after each foot there is Ragaṇa, Laghu and Guru, it is called Vaitāliya.

समा पराश्रिता न स्याद्वैतालीय रलो गुरुः॥

अन्ते यौ पूर्ववदिदमौपच्छन्दसिकं मतम्॥६॥

When after each foot of Vaitāliya, there is Ragaṇa and Yagaṇa, it is called Aupa-chandasika.

भाग्दौ स्यादापातलिका ज्ञेयाथो दक्षिणान्तिका॥

पराश्रितो द्वितीयो लः पादेषु निखिलेष्वपि॥७॥

When Bha-gaṇa is followed by two Gurus, it is called Āpātalikā. When the second Mātrā is dependent and there is Laghu in all the feet, it is called Dakṣiṇāntika.

उदीच्यवृत्तिरसमे प्राचरुवृत्तिस्ते युग्मके॥

सपञ्चमश्चतुर्थांशे युगपत्तौ प्रवृत्तकम्॥८॥

When the second is dependent is the odd feet, it is called Udīcyavṛtti. When the fourth and the fifth Mātrās are dependent in the even feet, it is called Prācyavṛtti. When both the characteristics are there, it is called Pravṛttka.

उदीच्याद्यङ्घ्रिसंयोगाद्युग्मपादैकपादिका ॥

चारुहासिन्युग्माङ्घ्रौ वैतालीयस्य संग्रहः॥९॥

When all the feet are even like the even feet or Pravṛttaka it is called Ekapādikā. When all the feet are like the odd feet of Pravṛttaka, it is called Cāruhāsinī. The aforesaid metres one under the category of Vaitāliya.

वक्रं नाद्यान्सौ स्यातां चतुर्थाद्यगणो भवेत्॥

पथ्यावक्रं जेन समे विपरीतादिरन्यथा॥१०॥

When-N-gaṇa and Sa-gaṇa do not come after the first syllable, and Ya-gaṇa comes after the fourth syllable, it is called Vaktra. When there is Ja-gaṇa after the fourth syllable in the even feet, it is called, Pathyā-vaktra. If it is in the odd feet, it is called Viparīta-pathyā-vaktra.

असमे नश्च चपला विपुला लघुसुप्तता॥

निखिले वा सैतवस्य ग्नौ नौ चवाब्धेस्तत्पूर्वकौ॥११॥

When there is Na-gaṇa after the fourth syllable in the off feet, it is called Capalā-vaktra. When the seventh syllable is Laghu in the odd feet, it is called Vipulā. In the opinion of Saitava, it is so in all the feet. If there is Ma-gaṇa after

the fourth syllable it is called Ma-vipulā; if Ra-gaṇa, Ra-vipulā; if Na-gaṇa; Na-vipulā and if Ta-gaṇa, Ta-vipulā.

षोडशलोऽचलधृतिर्मात्रासमकमुच्यते ॥१२॥

नवमलस्तथा गोऽन्त्यः जोन्लौवाथाम्बुधेर्यथा॥

विश्लोकः स्यात्तच्चतुष्कद्विगुणाद्वावसिका॥१३॥

When there are sixteen Laghus in each foot, it is called Acala-dhṛti. When the ninth syllable is Laghu and the last one Guru, it is called Mātrā-sama. If there is Ja-gaṇa or Na-gaṇa with Laghu after the fourth Mātrā, it is called Viślok. When there are four Laghus in feet, it is called Vānavāsikā.

बाणाष्टनवकेषु स्यात्तश्चित्रा षोडशात्मिका॥

सममात्रासमादिष्टं पदाकुलकमीरितम्॥१४॥

When the fifth, the eight and the ninth Mātrā in each foot is Laghu, it is called Citrā of sixteen Mātrās. A mixture of the metres of even Mātrās is called Pādākulaka.

वृत्तमात्रा विना वर्णैर्ला वर्णा गुरुभिर्विना॥

गुरुवो लैर्दले नित्यं प्रमाणमिति निश्चितम्॥१५॥

When the number of Varṇas in deducted from the total number of Mātrās in the metre we get the number of Gurus. When the number of Gurus is deducted from total number of Mātrās in the metre, we get the number of Laghus. When the number of the Laghus is deducted from the total number of Mātrās in the metre and the resultant is divided by two, we get the number of Gurus.

अष्टाविंशतिला गन्ता प्रथमार्द्धेद्वितीयके॥

त्रिंशदस्यां शिखा गन्ता खञ्जातद्वयत्ययाद्भवेत्॥१६॥

When there are twenty eight Laghus in the first half and thirty Laghus in the second half, it is called Śikhā. The reverse of this is Khañjā.

षोडशानङ्गक्रीडा गा द्वात्रिंशच्चरमे च लाः॥

सप्तविंशतिला गन्ता दलयो रुचिरा द्वयोः॥१७॥

When there are sixteen Gurus in the first half mid thirty-two Laghus in the second half, it is called Anaṅga-kṛīḍa. When there are twenty-seven Laghus in both the halves, it is called Rucirā.

मात्रावृत्तानि चोक्तानि वर्णवृत्तानि वच्मि वै॥१८॥

Thus I have told about the metres based on

Mātrās. Now I shall tell you about those based on Varṇas.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे आचारकाण्डे छन्दःशास्त्रे आर्यावृत्तादि छन्दोलक्षणानिरूपणं
नामाष्टोत्तरद्विंशततमोऽध्यायः॥ २०८॥

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सूत उवाच

श्रीरुक्था गेन सा ज्ञेया अत्युक्था स्त्री गुरुद्वयम्॥

मो नारी रो मृगी मध्यसा मगौ कन्या प्रतिष्ठया॥१॥

Sūta said : —When there is one Guru in each foot, it is Śrī Uktā. When there are two Gurus in each foot, it is called Strī-Atyukthā. The metre which the Ma-gana in each foot is called Nārī; which has Ra-gaṇa likewise is Mrgī-Maghyī. When Magana is followed by a Guru, it is called Kanyā-pratiṣṭhā

भौ गौ पङ्क्तिः सुप्रतिष्ठ तनुमधया तथै स्मृता॥

नयाभ्यां बालललिता गायत्रीछन्द एव हि॥२॥

When the same is followed by two Gurus, it is called Paṅkti-Supratiṣṭhā. When there is one Tagaṇa and one Ya-gaṇa in each foot, it is called Tanumadhyfi. When there is one Na-gaṇa and one Yagaṇa, it is called Bālalalitā-Gāyatrī.

मसगैर्मदलेखा स्यादुष्णिक्छन्दः स्मृतं बधैः॥

भो गौ त्रिपदा ख्याता विद्युन्माला ममौ गगौ॥३॥

In Madalekhā, there is Ma-gang and Sa-gaṇa followed by Guru-Uṣṇik. In Citrapadā two Bhaganas are followed by two Gurus. In Vidyumālā, two Ma-gaṇas are followed by two Gurus.

माणवकं भात्तलगा म्मौ गौ हंसरुतं स्मृतम्॥

समानिका रजगला जरला गः प्रमाणिका॥

आभ्यामन्यद्वितानं स्यादनुष्टुपछन्द ईरितम्॥४॥

In Mānavaka, are Bha-gaṇa, Ta-gaṇa, Laghu and Guru. In Hamsaruta, there are Ma-gana, Na-gaṇa and two Gurus. In Samānikā there are Ra-gaṇa Ja-gaṇa, Guru and Laghu. In Pramānika, there are Ja-gaṇa, Ra-gaṇa, Laghu and Guru. Vitāna is dissimilar to these two. So these are the Anuṣṭup-metres.

रनसैः स्याद्वलमुखी नौ मः शिशुभृता भवेत्॥

बृहतीछन्द इत्युक्तं स्मौ जगौ स विराजितम्॥५॥

Halamukhī has Ra-gaṇa. Na-gaṇa and Sagana. Śiśubhṛtā has two Na-gaṇas and one Magana-Bṛhati. Virājita has Sa-gaṇa Ma-gana, Jagana arid Guru.

पणवं स्यान्मनयगैर्मयूरसारिणी भवेत्॥

रजाभ्याञ्च रुक्मवती भमौ सगौ॥६॥

Paṇava has Ma-na-ya-gaṇas and one Guru, Mayūrasārīṇī has ra -ja-ra-ja-ra-gaṇas and one guru. Rukmavati has Bha-ma-sa-gaṇas and one Guru.

मत्ता मभसगैर्युक्ता नरजा गो मनोरमा॥

पङ्क्तिच्छन्दः समाख्यातं जसता गावुपस्थितम्॥७॥

Matte has Ma-bha-sa-gaṇas and Guru, Manoramā has na-ra-ja-gaṇas and Guru. Upasthita has Ja-gaṇa, Sagana and Ta-gaṇa followed by a Guru. Paṅkti has been told.

तौ जो गाविन्द्रवज्रा स्याज्जन्ता गुपपूर्विका॥८॥

Indravajrā has two Ta-gaṇas, Ja-gaṇa, and two Gurus. Upendravajrā has Ja-ta-ja-gaṇas and two Gurus.

उपजातयोऽन्याद्यन्ताः सुमुखी नजजा लगौ॥

भभभा गौ दोधकं स्याच्छालिनी मतता गगौ॥९॥

Upajāti begins or ends with any one of the above two metres (i.e. it is a mixture of Indravajrā and Upendravajrā). Sumukhī has Na-ja -ja-gaṇas and Laghu and Guru. Dodhaka has three Bhaganas and two Gurus. Śālinī had Ma-ja-to gangs and two Gurus.

अब्धिलोकैश्च विच्छेदो वातोर्मि ममता गगौ॥

श्रीर्भतौ ननगरः प्रोक्ता पञ्चभिः षड्भिरेव च॥१०॥

Vatormi has ma-bha-ta-gaṇas and two Gurus and Yati is after the fourth and the seventh syllables. Śrī has bha-ta-na-gaṇas and two Gurus with yati on the fifth and the sixth syllables.

मगना नो गो भ्रमरविलातिमुदाहृतम्॥

रथोद्धता नौ रलगाः स्वागता रनभा गगौ॥११॥

Bhramara-vilasita has ma-bha-na-gaṇasand Laghuguru. Rathoddhatā has ra-na-ra-gaṇas and Laghu-guru. Svāgatā has ra-na-bha-gaṇas and five Gurus.

वृत्ता ननौ सगौ गः स्यान्नौ रलौ गः समद्रिका॥

रजरा लौ श्येनिका स्याज्जसतागौ शिखण्डितम्॥

त्रिष्टुप्छन्दः समाख्यातं पिङ्गलेन महात्मना॥१२॥

Vṛtta has na-an-sa-gaṇas and two Gurus. Smadrikā (Bhadrikā) has na-na-gaṇas and Laghuguru. Śyenikā has raja-ra-gaṇas and Laghuguru. Śikhaṇḍita has ja-sa-ta-gaṇas and two Gurus. Thus Triṣṭup-metra had been stated by Mahatma Pihgala.

रनौ भसौ चन्द्रवर्त्म वंशस्थं स्याज्जतौ जरौ॥

ततौ जरान्चिद्रवंशा वेदसैस्तोटकं स्मृतम्॥

ञ्भौ भ्रौ द्रुतविलम्बितं पुटश्च स्यान्नौ मयौ॥१३॥

वसुवेदैश्च विरतिर्मुदितवदना त्वियम्॥

ननरैः समाख्याता नयना यस्तथा भवेत्॥१४॥

Candravartma has ra-na-bha-sa-gaṇas. Varṇasastha has ja-ta -ja-ra-gaṇas. Indravarṇśa has tata-ja-gaṇas. Totaka has four Sa-gaṇas. Drutavilambita had na-bha-bha-ra-gaṇas. Puta has na-na-ma-ya-gaṇas with yati after the eighth and fourth syllables. Mudita Vadanā has na-na-ra ragaṇas. Kusuma-vicitrā has na-ya-na-gaṇas.

सा तु कुसुमविचित्रा जलोद्धतगती रसैः॥

जसौ जसौ च पादेषु चतुरैः स्रग्विणी मता॥१५॥

Jaloddhatagati has ja-sa-ja-sa-gaṇas (with Yati after every six syllable). Sragvini has fourra-gaṇas.

भुजङ्गप्रयातं वृत्तं चतुर्भिर्यैः प्रकीर्तितम्॥

प्रियंवदा नभजैश्च मणिमाला तयौ तयौ॥१६॥

Bhujāṅgaprayāta has four ya-gaṇas. Priyamvadā has na-bha-ja-ra-gaṇas. Maṇimālā taya-ta-gaṇas.

गुहवक्त्रैश्च सन्निद्रा ललिता स्यात्तभौ जरौ॥

प्रमिताक्षरा सजससैरुज्ज्वला तु ननौ भरौ॥१७॥

Lalitā has ta-bha-ja-gaṇas. Pramitākṣarā has ssa-ja-sa-gaṇas. Ujjvala has na-na-bha-ra-gaṇas.

ममौ ययौ वैश्वदेवी पञ्चाश्वैश्च यतिर्भवेत्॥

मभौ समौ जल धरमालाब्धयन्त्यैर्यतिर्भवेत्॥१८॥

Vaiśvadevī has ma-ma-ya-ya-gapas with yati on fifth and seventh varṇas. Jaladharamālā has mabha-sa-ma-gaṇas with Yati on the fourth and eighth varṇas.

नौ ततौ गः क्षमावृत्तं तुरगैश्च रसैर्यतिः॥

प्रहर्षिणी मनौ जौ गा वह्निभिर्दशभिर्यतिः॥१९॥

Kṣamā has ma-ma-ya-ya-gaṇas and Guru with yati on the seventh and sixth varṇas. Praharsinī has ma-na -ja-ra-gaṇas and guru with yati on the third and tenth varṇas.

जभौ सजौ गो रुचिरा चतुर्भिश्च ग्रहैर्यतिः॥

मत्तमयूरं मतयाः सगौ वेदग्रहैर्यतिः॥२०॥

Rucira has ja-bha-sa -ja-gaṇas and guru with yati on the fourth and ninth varṇas. mattamayūra has ma-ta-ya-sa-gaṇas and Guru with Yati on the fourth and ninth varṇas.

मञ्जुभाषिणी सूसाजौ सुनन्दिनी सजसा मगौ॥

ननौ ततौ चन्द्रिका गः सप्तभिश्च रसैर्यतिः॥२१॥

Mañjubhāṣiṇī has sa-ja-sa-sa-gaṇas and Guru. Sunandini has sa-ja-sa-ma-gaṇas and Guru. Candrikā has na-na-ta-ta-gaṇas and Guru with Yati on the seventh and sixth varṇas.

असम्बाधा मतनसा गगौ बाणग्रहैर्यतिः॥

ननराः सो लघुगुरुः स्वरैः प्रोक्तापराजिता॥२२॥

Asambādhā has ma-ta-na-sa-gaṇas and two gurus with yati on the fifth and ninth varṇas. Aparājita has na-na-ra-sa-gaṇas and Laghu-guru.

ननौ भनौ प्रहरणकलिकेयं लगौ तथा॥

वसन्ततिलका सिंहोन्मता तभ्जा जगौ गुरुः॥२३॥

Paharaṇa-kalikā has na-nabha-na-gaṇas and laghu-guru. Vasanta-tilakā (Simhonnatā) has ta bha -ja-ja-gaṇas and two Gurus.

भजौ सनौ गगविन्दुवदनाय सुकेशरम्॥

नरना रलगाः पादे शर्करी प्रतिपादिता॥२४॥

Indu-vadanā has bha -ja-sa-na-gaṇas and two Gurus, Sukeśara has na-ra-na-ra-gaṇas and Laghu-guru. Thus Śarkarī (Śakvarī?) has been described.

चतुर्दशलघु स्याच्च श्रेष्ठा शाशकला सगा॥

रसग्रहयतिः स्रक्त्रा वसुशैलयतिस्तथा॥२५॥

Śaśikalā has fourteen Laghus and one Guru. If Yati is on sixth and ninth varṇas, it is called Srak. If Yati is on the eighth and seventh varṇas, it is called Maṇi-guṇa-nikara.

स्यान्मणिगुणानिकरो मालिनीनमा ययौ॥

वसुस्वरयतिः स्याच्च नजौ भजाः प्रभद्रकम्॥ २६॥

Mālinī has na-na-ma-ya-ya-gaṇas with Yati on the eight and seventh Varnas. Prabhadraka has na-ja-bha-ja-ra-gaṇas.

एला सयौ ननौ यस्याच्चित्रलेखास्वराष्टकैः॥

मरौ मयौ यश्च भवेदुक्तेयमति शर्करी॥ २७॥

Elā has sa-ja-na-na-ya-gaṇas. Chitralkhā has mara-ma-ya-ay-gaṇas with Yati on the seventh and eighth Varnas. Thus Atiśarkarī has been described.

जस्वरात्खं वृषभगजजृम्भितं भ्रनना नगौ॥

नजभजरा वाणिनी गः पिङ्गलेनाष्टीरिता॥ २८॥

Vṛṣabha-gaja-jṛmbhita has bha-ra-na-na-gaṇas and Guru with Yati on the seventh and ninth varṇas. Vāṇinī has na-ja-bha-ja-ra-gaṇas and Guru. Thus Asti has been defined by Piṅgala.

रसरुद्रैः शिखरिणी यमौ नस भला गुरुः॥

वसुग्रहयतिः पृथ्वी जसौ जसयला गुरुः॥ २९॥

Śikhariṇī has Ya-ma-na-sa-bha-gaṇas and Laghu-Guru with Yati on the sixth and eleventh varṇas. Pṛthvī has Ja-sa-ja-sa-ya-gaṇas and Laghu-Guru with Yati on the eighth and ninth varṇas.

दशस्वरैर्वृषपत्रपतितं भ्रौनभा लगौ॥

षड्वेदाश्वेश्व हरिणी नसमा रसला गुरुः॥ ३०॥

Varṇsa-patra-patita has Bha-ra-na-bha-nagaṇas and Laghu-Guru with Yati on the tenth and seventh Varnas. Harini has Na-sa-tna-ra-sa-gaṇas and Laghu-Guru with Yati on the sixth, fourth and seventh Varnas.

मन्दाक्रान्ताब्धिषड्ङ्गैर्मभनास्तगा गुरुः॥

नर्दकं नजभजा जलौ गो यतिरेव च॥ ३१॥

Mandākṛantā has Ma-bha-na-ta-ta-gaṇas and two Gurus with Yati on the fourth, sixth and seventh varṇas. Narttataka has Na-ja-bha-ja-jagaṇas and Laghu-Guru with Yati on the seventh and the tenth Varnas.

सप्तर्त्विभिः कोकिलकमत्यष्टिः स्याच्च पूर्ववत्॥

भूतर्त्विश्वैः कुसुमितलता म्रौ न्यौ ययौ धृतिः॥ ३२॥

If the Yati is on the seventy, sixth and fourth Varnas, it is called Kokilaka. So for Atyasti. Kusumitalatā has Ma-ta-na-ya-ya-gaṇas with Yati on the fifth, sixth and seventh Varnas. So for Dhrti.

रसर्त्विश्वैर्यमौन्सौ रौ मेघविस्फूर्जिता रगौ॥

शार्दूलविक्रीडितं मः सूर्याश्वैः सन्सतास्तगौ॥ ३३॥

Merhavisphūrjitā has Ya-ma-na-na-ra-gaṇri and Guru with Yati on the sixth and seventh Varnas. Śārdūlavikṛīḍita has Ma-ja-ja-sa-ta-tagāri and Guru with Yati on the twelfth and seventh Varnas.

छन्दो ह्यतिधृतिः प्रोक्तमत ऊर्ध्वं कृतिर्भवेत्॥

सप्ताश्वर्तुः सुवदना भ्रौ यभला गुरुः॥ ३४॥

So far Atidhṛti metre has been told. Now will come Kṛti. Suvadana has Ma-ra-bha-na-ya-bhagaṇas and Laghu-Guru with Yati on seventh, seventh and sixth Varnas.

वृत्तं रजौ रजौ पादे रजौ गो लः कृतिर्भवेत्॥

त्रिसप्तकैः स्मग्धरा स्यात्प्रकृतिर्मभनैस्त्रियैः॥ ३५॥

Vṛtta has Raja-raja-raja-gaṇas and Guru-Laghu. So far Kṛti. Sragdharā has Ma-ra-bha-nana-ya-ya-ya-gaṇas with Yati on the seventh, seventh and seventh Varnas. So far Prakṛti.

दिगर्कैर्भद्रकं भ्रौ त्रौ नरना गो यथाकृतिः॥

नजौ भश्चाश्व ललितं जभौ जभलगा भवेत्॥ ३६॥

Bhadraka, has Bha-ra-na-m-na-ra-na-gaṇas and Guru with Yati on the tenth and twelfth Varnas. So, far Ākṛti. Aśvalalita has Na-ja-bha-ja-bha-jabhagaṇas and Laghu-Guru with Yati on eleventh and twelfth Varnas.

मत्ताक्रीडञ्चाष्टबाणदशकैर्मौ तनौ ननौ॥

नलौ गुरुश्च विकृतिश्छिन्ना संकृतिरुच्यते॥ ३७॥

Mattākṛīḍa has Ma-ma-ta-na-na-gaṇas and Laghu-Guru with Yati on the eighth, eleventh and seventh Varnas. So for Vikṛti. Now Saṅkṛti is told.

पञ्चाश्वार्कैर्भतौ तन्वी नसभा भनया गणाः॥

क्रौञ्चपदाबाणशरवसुशैलैर्मौ सभौः॥ ३८॥

Tanvī has Bha-ta-na-sa-bha-bha-na-ya-

gams with Yati on the fifth and seventh Varṇas. Krauñcapadā has Bha-ma-sa-bha-na-na-na-gaṇas and Guru with Yati on the fifth, fifth, eighth Varṇas.

नौ नौ गोऽतिकृतिः प्रोक्त च्छन्दो ह्युत्कृतिरुच्यते॥

वस्वीशश्वैर्ममतनैः स्याद्भुजगविरुम्भितम्॥ ३९॥

So far Atikṛti metre has been told. Now Utkṛti is being told. Bhujāṅgavijrmbhita has Ma-ma-ta-na-na-na-ra-sa gaṇas and Laghu-Guru with Yati on the eighth, eleventh and seventh Varṇas.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे समवृत्तलक्षणादिनिरूपणं
नाम नवोत्तरद्विशतातमोऽध्यायः॥ २०९॥

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सूत उवाच

सससलगाश्च विषमे पादे यद्युपचित्रकम्॥

समे भौ भगगाः स्युश्च द्रुतमध्या भभौ भगौ॥ १॥

गः पादे विषमेऽन्यत्र नजौ ज्यौ च गणौ स्मृतौ॥ २॥

Sūta said :—Upacitraka has Sa-sa-sa-gaṇas and Laghu-Guru in odd feet, and Bha-bha-bhagaṇas and Guru-Guru in even feet. Drutamadhya has bhabha-bha-gaṇas and two Gurus in odd feet and Na-ja - ja-ya-gaṇas in even feet.

विषमे वेगवती सा गः समे भौ भो गगौ गणः॥

पादेऽसमे तजौ रो गः समे मसौ जगौ गरुः॥

भवेद्भद्रविराट् केतुमती तु विषमे सजौ॥ ३॥

सगौ समे भौ नगगा आख्यानकी त्वथासमे॥

तौ जो गगो समे पादे जतजा गुरुकद्वयम्॥ ४॥

Vegavatī has Sa-sa-sa-gams and Guru in odd feet and Bha-bha-bha-gaṇas and two Gurus in even feet. Bhadravirāṭ has Ta-ja-ra-gaṇas and Guru in odd feet and Ma-sa -ja-gaṇas and two Gurus in even feet. Ketumatī has Sa

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽर्द्धसमवृत्तलक्षणादिनिरूपणं
नाम दशोत्तरद्विशततमोऽध्यायः॥ २१०॥

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सूत उवाच

प्रथमोऽष्टाक्षरैः पादो द्वितीयो द्वादशाक्षरैः॥

तृतीयः षोडशाक्षरैश्च विंशद्वर्णैश्चतुर्थकः॥ १॥

Sūta said :—Padacaturardha has 8 Varṇas

ननरसैर्लगयुक्तैश्च अपवाहाख्यकं यतिः॥

गुहैः षड्भी रसैर्बाणैर्मोनाः षट् सगगा गणः॥ ४०॥

Apavāha has Ma-na-na-na-na-sa gaṇas and two Gurus with Yati on 9, 6, 6, 5 Varṇas.

चण्डवृत्तिप्रपातोऽसौ दण्डको नौ ततोऽग्राः॥

रफेवृद्धान्तकास्य व्यालजीमूतकादयः॥ ४१॥

Caṇdavṛttiprapāta has Na-na-ra-ra-ra-ra-gaṇas. Many varieties of this Daṇḍaka-metre are formed by the addition of one Ra-gaṇa in each of them.

-ja-sa-gaṇas and Guru in odd feet and Bha-ra-na-gaṇas and two Gurus in even feet. Ākhyānakī has Ta-ta -ja-gaṇas and two Gurus in odd feet and ja-ta -ja-gaṇas and two Gurus in even feet.

विपरीताख्यानकं स्याद्विषमे जस्तजौ गगौ॥

ततौ जगौ समे गः स्यात् पिङ्गलेन ह्युदाहृतम्॥ ५॥

The opposite to the same is Viparītā-khyānaka as illustrated by Piṅgalā.

पादेऽथ विषमे चैव पुष्पिताग्रा ननौ रयौ॥

समे नजौ गश्च वैतालीयं वदन्ति हि॥

वृत्तञ्चापरवक्राख्यमौपच्छन्दसिकं परम्॥ ६॥

Puṣpitāgarā has Na-na-ra-ya-gaṇas in odd feet and Na-ja-ja-ra-gaṇas and Guru in even feet. aparavaktra is called Vaitāliya and Puṣpitāgrā is called Aupacchandasika.

वाङ्मती रजरा यः स्यादयुग्मे जरजा रयौ॥ ७॥

Vāṇmatī has Ra-ja-ra-ya-gaṇas in odd feet and Ja-ra-ja-ra-gaṇas and Gurus in even feet.

is the first foot, 12 in the second, 16 in the third and 29 in the fourth.

सामान्यलक्षणं पदचतुर्ध्वान्भिरधस्य हि॥

आपीडः सर्व्वलः प्रोक्तः पूर्व्वपादान्तगद्वयः॥ २॥

When in a Pādacaturūrdhva all the Varṇas are Laghu except the last two which are Guru, it is called Āpīḍa.

द्वितीयेऽष्टाक्षरैः पादे कलिका प्रथमेऽर्जजे॥
लवली स्यात्तृतीयेऽथ पूर्ववच्चाष्टकाक्षरे॥
प्रोक्ता चामृतधारेयं चतुरष्टाक्षरे सति॥३॥

॥ इति पदचतुर्ध्वप्रकरणम्॥

Kalikā has 12, 8, 16 and 20 Varṇas in each foot respectively. Lavalī has 12, 16, 8 and 20 Varṇas in respective feet. Amṛtadhārā has 12, 16, 20 and 8 Varṇas in its feet.

सजौ सलौ च प्रथमे नसजा गो द्वितीयके॥
तृतीये भनभगश्च चतुर्थे सजसा जगौ॥४॥

Udgatā has Sa-ja-sa-gaṇas and Laghu in the first foot, Na-saja-gaṇas and Guru in the second, Bha-na-ja-gaṇas and Laghu-Guru in the third and Saja-sa-ja-gaṇas and Guru in the fourth.

पूर्ववत्स्यात्सौरभकं तृतीयेऽग्नौ रनौ भगौ॥
ललितञ्चादगतावत्स्यात्तृतीयेऽग्नौ ननौ ससौ॥५॥

॥ इत्युदगताप्रकरणम्॥

Saurabhaka has Ra-na-gaṇas and Guru in the third feet and other feet are like those of

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचारकाण्डे विषमवृत्तलक्षणादितिरूपणं
नामैकादशोत्तरद्विशततमोऽध्यायः॥ २११॥

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सूत उवाच

प्रस्तार आद्यगोऽथो लः परतुल्योऽथ पूर्वगः॥
नष्टमध्ये समेऽके लः समेऽर्द्धे विषमे गुरुः॥१॥

Sūta said :—In Prastāra first all Gurus should be noted down : Then Laghu should be noted down below the first Guru and the rest should be done as before. In Naṣṭa Laghu should be written for even numbers and Guru should be written for odd numbers. The same holds good about the half of numbers.

प्रतिलोमगुणं लाघं विद्वरुद्विष्टक एकनुत्॥२॥

In Uddiṣṭaka upon each Varṇa numbers beginning from one should be written respectively multiplied by two. The number of

Udgatā. Similarly, Lalitā has na-na-sa-gaṇas in the third feet, the rest being like Udgatā.

उपस्थितप्रचुपितं प्रथमेऽग्नौ मसौ जभौ॥
गौ द्वितीये सनजरा गस्तृतीये ननौ च सः॥
नौ नजौ यश्चतुर्थे स्याच्छेष पादाश्च पूर्ववत्॥६॥

Upasthitapracupita has Ma-sa-ja-bha-gaṇas and two Gurus in the first foot, Sa-na-ja-ra-gaṇas and Guru in the second, Na-na-sa-gaṇas in the third and Na-na-na-ja-ya-gaṇas in the fourth.

तृतीयेऽग्नौ विशेषश्च वृत्तं स्यान्नौ सनौ नसौ॥७॥

Viśeṣa has Na-na-sa-na-na-sa in the third foot, the rest being like Upasthitapracupita.

आर्षभं तजराः पादे तृतीयेऽन्यच्च पूर्ववत्॥
पूर्ववत्प्रथमं शेषे तज्राः शुद्धविराड्भवेत्॥८॥

॥ इत्युपस्थितप्रचुपितप्रकरणम्॥

Similarly, Śuddhvirāḍ, Ārṣabha had Ta-ja-ra-gaṇas in the third foot and the rest like Upasthitapracupita.

विषमाक्षरपादं वा पञ्चषट्कादि यावकम्॥
छन्दोऽत्र नोक्ता गाथेति दशधर्मादिवद्भवेत्॥९॥

If there are old syllables or odd feet like five or six in a metre, it is known as Gāthā like 'Daśadharmam' (Mbh 5. 33.82)

Laugh should be added and then one should again.

संख्या द्विरर्द्धे रूपे तु शून्ये शून्ये द्विरीरितम्॥
तावदर्द्धे तदगुणितं द्विद्वयनन्तु तदन्ततः ॥३॥
परे पूर्णं परे पूर्णं मेरुः प्रस्तारतो भवेत्॥४॥
लगसंख्या वृत्तसंख्या चाद्यांगुलमथोर्द्धतः॥
संख्यैव द्विगुणैकोनाछन्दः सारोऽयमीरितः॥५॥

(The numbers in two holds, zero in zeros repeated by too. Half should multiplied by half only. When full it is full and called Prastona, the number of hoghus, the number of metres first guru and hoghu he upwards. The numbers of Guru of high should be doubted. This is the essence of the chacken.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे छन्दोलक्षणं नाम द्वादशोत्तरद्विशततमोऽध्यायः॥ २१२॥

अध्यायः २१३ / Chapter 213

सूत उवाच

हरेः श्रुत्वाऽब्रवीद्ब्रह्मा यथा व्यासाय शौनक॥

ब्राह्मणादिसमाचारं सर्वदं ते तथा वदे॥१॥

Sūtā said :—Now I shall relate to you the rules of conduct to be observed by Brāhmaṇas, etc., which Brahma first learned from Hari and expounded to the holy Vyāsa. and proper performances where of grant all things to their performers.

श्रुतिस्मृति तु विज्ञाय श्रौतं कर्म समाचरेत्॥

श्रौतं कर्म न चेदुक्तं तदा स्मार्तं समाचरेत्॥२॥

तत्राप्यशक्तः करणे सदाचारं चरेद्बुधः॥

श्रौतंस्मृति ह विप्राणां लोचने कर्मदर्शने॥३॥

A twice-born one, having learnt the Vedas and the scriptural law, shall perform acts (rites) enjoined to be performed in the Vedas; unable to perform the Vedic rites, he shall perform those mentioned in the law codes (Smṛd). Even incapable of performing either class of these acts, the intelligent one shall perform acts of good conduct. The Śruti and the Smṛti are the eyes, as it were, of Brāhmaṇas in respect of detect of detecting the true virtue. Bereft of one of these eyes of Śruti and Smṛti, a Brāhmaṇa verily becomes a moral oneeyed; bereft of both he becomes morally blind.

श्रुत्युक्तः परमो धर्मः स्मृतिशास्त्रगतोऽपरः॥

शिष्टाचारेण संप्राप्तस्त्रयो धर्माः सनातनाः ॥४॥

Pieties described in the Śruti and Śāstras and the acts of good conduct performed by the pious triply form the eternal virtues (duties eternally obligatory on all).

सत्यं दानं दयाऽलोभो विद्येज्या पूजनं दमः॥

अष्टौ तानि पवित्राणि शिष्टाचारस्य लक्षणम्॥५॥

Truthfulness, gift making (charity), absence of greed or avarice, knowledge, performances of religious sacrifices, divine worship, and selfcontrol, are the eight sacred constituents of good conduct.

तेजोमयानि पूर्वेषां शरीरणीन्द्रियसाणि च॥

न लिप्यते पातकेन पद्मपत्रमिवाम्भसा ॥६॥

The body and sense-organs of the pious, effulgent with a kind of sanctified light, do not adhere to sin, like water drops to lotus leaves. Of men of all the four orders virtue forms the main stay of existence.

निवासमुख्या वर्णानां धर्माचाराः प्रकीर्त्तिताः॥

सत्यं यज्ञस्तपो दामेतदर्मस्य लक्षणम्॥७॥

Truthfulness, performance of religious sacrifices and austerities (meditation), and charity. are the cardinal duties of householders.

अदत्तस्यानुपादानं दानमध्ययनं जपः॥

विद्या वित्तं तपः शौचं कुले जन्म त्वरोगिता॥८॥

संसारोच्छित्तिहेतुश्च धर्मादेव प्रवर्त्तते॥

धर्मात्सुखं च ज्ञानं च ज्ञानान्मोक्षोऽधिगम्यते॥९॥

Learning (knowledge), opulence, practice of austerities, valour, noble parentage, and absence of disease (sound health) are the factors that lead to the elevation of a man in this world; all these proceed from the practice of virtue. From virtue proceed happiness and knowledge; knowledge leads of the ultimate emancipation of one's own self.

इज्याध्ययनदानानि यथाशास्त्रं सनातनः॥

ब्रह्मक्षत्रियवैश्यानां सामान्यो धर्म उच्यते॥१०॥

Performances of religious sacrifices, endowments for the public good, study of the Vedas, and practice of charity in conformity with the injunctions of the Śāstras may be described as the eternal duties. commonly obligatory on Brahmanas, Kṣatriyas and Vaiśyas.

याजनाध्ययने शुद्धे विशुद्धाच्च प्रतिग्रहः॥

वृत्तित्रयमिदं प्राहुर्मुनयः श्रेष्ठवर्णिनः॥११॥

Imparting lessons (teaching) to the pure and the body, officiating as priests and the religious sacrifices performed by the pure, and acceptance of gifts from persons not in any way impure or unholy are the three means of earning livelihood, open to Brāhmaṇas, in the opinion of the Munis.

शस्त्रेणाजीवनं राज्ञो भूतानाञ्चाभिरक्षणम्॥

पाशुपाल्यं कृषिः पण्यं वैश्यस्याजीवनं स्मृतम्॥१२॥

Military professions and protection of creature from hurt or injury are the callings of Ksatriya. Rearing of cattle, agriculture, and trade are the means by which Vaiśyas shall earn their living.

शूद्रस्य द्विजशुश्रूषा द्विजानामनुपूर्वशः॥

गुरौ वासोऽग्निशुश्रूषा स्वाध्यायो ब्रह्मचारिणः॥ १३॥

त्रिः स्नाता स्नापिता भैक्ष्यं गुरौ प्राणान्तिकी स्थितिः॥

समेखलो जटी दण्डी मुण्डी वा गुरुसंश्रयः॥ १४॥

Service of the three twice-born classes, to be made preferentially in the order of enumeration, should be the vocations of Śūdras. Residence near the preceptor, service of the consecrated fire, study of the Vedas, three ablutions; each day, ritualistic ablutions, wearing of clotted hairs, carrying of staffs, wearing of Mekhalas, living off alms, residence near the preceptor till death, or a clearshaving of the head are the duties which are obligatory on Brahmachārins.

अग्निहोत्रोपचरणं जीवनं च स्वकर्मभिः॥

धर्मदारेषु कल्पेत पर्ववर्जं रतिक्रियाः॥ १५॥

देवपित्रतिथिभ्यश्च पूजादिष्वनुकल्पनम्॥

श्रुतिस्मृत्यर्थसंस्थानं धर्मोऽयं गृहमेधिनः॥ १६॥

Performances of Agnihotra sacrifices, earning of livelihood by means proper to his order, procreation of sons on his own married wife, and on days not interdicted as Parvas, making offerings to the gods and to his departed manes, as well as feeding of all guests (Atithis) to his house, and perusal of the true imports of Śrutis and Smṛtis are the duties of a house-holder.

जटित्वमग्निहोत्रत्वं भूशय्याजिनधारम्॥

घने वासः पयोमूलनीवारफलवृत्तिता॥ १७॥

प्रतिषिद्धानिवृत्तिश्च त्रिःस्नानं व्रतधारिता॥

देवतातिथिपूजा च धर्मोऽयं वनवासिनः॥ १८॥

Wearing of clotted hairs on the head, performances of Agnihotra sacrifices, lying down on the bare ground, wearing of deer-skin, residence in the forest, living on roots, bulbs, fruit and Nivāra grains, etc., abstention from all forbidden acts, daily performance of three ablutions, observance of vow, and propitiation of the gods, Atithis and his departed manes are

the duties of a forestdwelling (Vānaprastha hermit).

सर्वारम्भपरित्यागो भिक्षाननं वृक्षमूलता॥

निष्परिग्रहताऽद्रोहः समता सर्वजन्तुषु॥ १९॥

प्रियाप्रियपरिष्वंगे सुखदुःखाधिकारिता॥

सबाह्याभ्यन्तरे शौचं वाग्यमो ध्यानचरिता॥ २०॥

सर्वैद्रिसमाहारो धारणाध्याननित्यता॥

भावसंशुद्धिरेत्येष परित्राड् धर्म उच्यते॥ २१॥

Abstention of all acts or undertakings, living on alms, residence under the trees, non-acceptance of gifts, living in harmony with all and sundry (lit. not in conflict with any), practising of equality to all, maintaining equanimity under all painful or pleasurable circumstances, acquisition of mastery over pleasure and pain, purification of both inside and out, practice of silence and meditation, drawing in of all the sense organs from the external world, practice of constant meditation and attempt at being one with the thought, and purification of ideas are the duties which are obligatory on a Parivrajaka to cultivate.

अहिंसा सनृता वाणी सत्यशौचे क्षमा दया॥

वर्णिना लिंगिनां चैव सामान्यो धर्म उच्यते॥ २२॥

Truthfulness, forbearance, compassion, purity, abstention of all killing propensities and sacred discourse are the bounden duties of all the four social orders.

यथोक्तकारिणः सर्वे प्रयानित परमां गतिम्॥

आ बोधात्स्वपनं यावत् गृहधर्मं च वच्मि ते॥ २३॥

Those, who strictly conform of the aforesaid laws and duly perform their respective duties, come by a better fate. Now I shall relate to you the duties of a house-holder from the time when he leaves his bed to that when he goes to sleep in the night.

ब्राह्मे मुहूर्ते बुध्यते धर्मार्थौ चानुचिन्तयेत्॥

काक्लेशांश्च तन्मूलावेदतत्त्ववर्थमेव च॥ २४॥

शर्वर्यन्ते समुत्थाय कृतशौचः समाहितः॥

स्नात्वा सन्ध्यामुपासीत सर्वकालमतन्द्रितः॥ २५॥

Rising at the Brāhama Muhūrta (about half an hour before the dawn) a house-holder shall attend to the calls of nature, and then having

carefully washed himself, at the close of the night, shall think of his own good both in this world and the next. Then he shall bathe and attend to the rite of his Sandhyā meditation.

प्रातःसन्ध्यामुपासीत दन्तधावनपूर्विकाम्॥

उभे मूत्रपुरीषे च दिवा कुय्यर्सादुदङ्मुखः॥२६॥

रात्रौ च दक्षिणे कुर्यादुभे सन्ध्ये यथा दिवा॥

छायायामन्धकारे वा रात्रौ वाहनि वा द्विजः॥२७॥

He shall perform the rite of his morning Sandhyā after having washed his face and cleansed his teeth. One should void stool and urine, looking towards the north, in the day; and towards the south in the night. At the two junctions of the day and night, the rule laid down in respect of urination and defecation in the day should be followed.

यथा तु समुखः कुय्यर्सात्प्राणबाधाभयेषु च॥

गोमयांगारवल्मीकफालाकृष्टे जले शुभे॥२८॥

In shade, in darkness in the day or night, as well as in times of danger to life or of illness, a Brāhmaṇa can void stool or urine, looking towards any quarter of the sides, best convenient. One shall not void urine on cowung, charcoal, or an anthill, nor inclear pure water, or on the furrows of a ploughed field.

मार्गोपजीव्यच्छायासुन मूत्रं च पुरीषकम्॥

अन्तर्जलादेवगृहाद्वल्मीकानमूषिकस्थलात्॥२९॥

Similarly, urination near the road side, in an assembly, or over writing materials are forbidden. Earth should not be taken from beneath the water, from a temple, from an ant-hill, from about mouse-hole, or from a cremation ground.

परेषां शौचशिष्टाच्च श्मशानाच्च मृदं त्यजेत्॥

एकां लिंगे मृदं दद्याद्दाम हस्ते मृदं द्विधा॥३०॥

The residue of earth with which one has purified oneself (cleaned one's person) should be avoided. One Mr̥ttikā (half a Prasritiful Earth) should be used in rubbing the external orifice of the urethra, three Mr̥ttikās should be used in rubbing the anus, three Mr̥ttikas in rubbing the palm of the left hand, and a Half Mr̥ttikā in rubbing the palms of both the hands, after voiding stool.

उभयोर्द्वे च दातव्ये मूत्रशौचं प्रचक्षते॥

एकां लिंगे गुदे तिस्रस्तथा वामकरे दश॥३१॥

पञ्च पादे दशैकस्मिन्करयोः सप्त मृत्तिकाः॥

अर्द्धप्रसृतिमात्रा तु प्रथमा मृत्तिका स्मृता॥३२॥

Now I shall describe the process of purification, after voiding urine. One Mr̥ttikā should be applied to the external orifice of the urethra; three, to the anus; ten, to the palm of the left hand; five, to the soles of feet; and seven of each of the arms. The greatest quantity of Mr̥ttikā (clay) which should be used in cleansing the orifices of the external ducts of the body, under these circumstances, is half of what can be contained in the palm of one's hand, outstretched and hollowed.

द्वितीयां च तृतीयां च तदर्द्धां परिकीर्त्तिता॥

उपविष्टस्तु विण्मूत्रं कर्तुं यस्तु न विन्दति॥३३॥

स कुय्यर्सादर्द्धशौचं तु स्वस्य शौचस्य सर्वदा॥

दिवा शौचस्य रात्र्यर्द्धं यद्वा पादो विधीयते॥३४॥

The second is half of that of the former, and the third is half of that of the second. He, who is incapable of voiding stool or urine in a sitting posture, shall perform half of these purifications, after urination or defecation. Half or a quarter part of the purifying measure, enjoined to be performed in the day, shall be performed in the night, after voiding stool or urine. Men in health must unfailingly observe these rules of purification; while sick folks shall observe them as far as they are capable of observing.

स्वस्थस्य तु यथोद्दिष्टमार्तः कुय्यर्साद्यथाबलम्॥

वसा शुक्रमसृङ् मज्जा लाला विण्मूत्रकर्णाविद्॥३५॥

श्लेष्माश्रद्धषिका स्वेदो द्वादशैते नृणां मलाः॥

मन्येत यावता शुद्धिं तावच्छौचं समाचरेत्॥३६॥

प्रमाणं शौचसंख्याया नादिष्टैरवशिष्यते॥

शौचं तु द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा॥३७॥

Fat, semen, blood, marrow, saliva, stool and urine, and waxy deposits in the ears, as well as mucous, tears, and perspiration are called the excrements of the human body. A man shall try to purify his person as long as he does not think himself pure; the extent of purification can not be precisely laid down for each.

individual case. There are two kinds of purification viz., external and internal, the first consists in cleansing the body, with clay, water, etc.; the second is the purification of one's thoughts and ideas.

मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिरथान्तरम्॥
त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम्॥३८॥
संमृज्यसांगुष्ठमूलेन त्रिभिरास्यमुपस्पृशेत्॥
अंगुष्ठेन प्रदेशिन्या घ्राणं पश्चादनन्तरम्॥३९॥
अंगुष्ठानामिकाभ्यां च चक्षुःश्रोत्रे पुनः पुनः॥
कनिष्ठान्गुष्ठयोर्नाभिं हृदयं तु तलेन वै॥४०॥

First, thrice sip water in the manner of the rite of Ācamanam, then twice rinse the mouth with water, and after that, thrice sip water with the ball of the thumb. Then repeatedly touch your eyes and ears with the tips of the thumb and the index finger joined together. The navel should be touched with the tips of the thumb and the small finger joined together; and the region of the heart, with the palm of the hand.

सवाभिस्तु शिरः पश्चाद्बाहू चाग्रेण संस्पृशेत्॥
ऋचो यजूंषि सामानि त्रिः पठन्नीणयेत्क्रमात्॥४१॥

The head should be touched with all the fingers united together, and the back of the arms should be touched with the tips of fingers by rounding the hand. A Brāhmaṇa, shall thrice sip water in the manner of Acamanam for propitiating the three Vedas, viz., the Ṛk, the Yajuṣ and the Sāman.

अथर्वागिरसौ पूर्वद्विः प्रमाष्ट्यथ तन्मुखम्॥
इतिहासपुराणानि वेदांगानि यथाक्रमम्॥४२॥

Similarly, by twice rubbing the lips he shall propitiate the Atharva Aṅgīrasa, as well as the Itihāsa, Puraṇas, and Vedāṅgas in succession.

खं मुखे नासिके वायुं नेत्रे सूर्यं श्रुती (तीर्दि) दिशः॥
प्राणग्रन्थिमथो नाभिं ब्रह्माणं हृदये स्पृशेत्॥४३॥

He shall touch the principle of either in his mouth; the principle of air, in his nostrils; the sun, in his sight; the quarters of the skies, in the chord of vitality in his umbilicus; and the supreme Brahma, at his heart.

रुद्रं मूर्ध्ना समालभ्य प्रीणात्यथ शिखामुषीन्॥
बाहू यमेन्द्रवरुणकुबेरवसुधानलान्॥४४॥

अभ्युक्ष्य चरणौ विष्णुमिन्द्रं करद्वयम्॥
अग्निर्वायुश्च सूर्येन्दुगिरयोऽङ्गुलिपर्वसु॥४५॥

The god Rudra is pleased by one touching one's head, while the Ṛṣis are propitiated by one touching the tuft of hair one's crown, at the time of performing an Ācamanam. The lord of death, Indra, Varuṇa, Kubera, the Earth-goddess and the fire-god are pleased by one touching one's anus, at the afore said time. He shall feel the contact of Viṣṇu and Indra by touching the soles of his feet and that of Viṣṇu alone by touching his arms. O thou twice born one, the celestial serpents Vāsuki etc., are propitiated by the water that one might cast on the ground at the time of performing Ācamanam, and the drops of water that he might cast around tend to propitiate the hosts of spirits. The dities, Agni, Vāyu, Sūrya and Indra are situated in the phalanges of one's fingers. The moon-god, with all the sacred pools and sanctuaries, are situated in the palm of one's (right) hand; hence, the (right) hand is always pure.

गंगाद्याः सरितस्तासु या रेखाः करमध्यगाः॥
उषःकाले तु संप्राप्ते कृत्वा यथार्थवत्॥४६॥
ततः स्नानं प्रकुर्वीत दन्तधावनपूर्वकम्॥
मुखे पर्युषिते नित्यं भवत्यप्रयतो नरः॥४७॥

The sacred streams and river such as, the Ganges etc., are situated in the lines, that run across the palm of one's (right) hand. At the approach of dawn, one shall attend to the calls of nature, and cleanse his person; then having cleansed his teeth with a twig, bitten down in 'the shape of a tooth-brush, he shall take an ablution.

तस्मात्सर्वप्रयत्नेन कुर्व्यसद्वि दन्तधावनम्॥
कदम्बबिल्वखदिरकरवीरखटार्जुनाः ॥४८॥
यूथी च बृहती जाती करञ्जाकार्तिमुक्तकाः॥
जम्बूमधूका पामार्गशिरीषोदुम्बरासनाः॥४९॥

A person remains impure, even after cleansing his teeth, after the expiry of the previous night; hence one shall eat the tooth-twig bitten and smashed in the shape of a tooth-brush, each morning. Twigs of Kadamba, Vilva,

Khadira, Karavīra, Vaṭa, Arjuna, Yathi, Vrhad, Jāti, Karñja, Arka, Atimukta, Jambū, Madhuka, Apāmārga, Śiriśa, Audumbara, Asana,

क्षीरिकण्टकिवृक्षाद्याः प्रशस्ता दन्तधावने॥

कटुतिक्तकषायाश्च धनारोग्यसुखप्रदाः॥५०॥

Kṣīrī, and Kaṇṭakī trees and plants are recommended for the purpose of being used as toothbrushes. Twigs of pungent, bitter, and astringent flavours, used for the purpose of cleansing the teeth, bring health and happiness to the cleanser.

प्रक्षाल्य भुक्त्वा च शुचौ देशे त्यक्त्वा तदाचामेत्॥

अमायां च तथा षष्ठ्यं नवम्यां प्रतिपद्यपि॥५१॥

Then having washed the tooth-twigs and cleansed his teeth, he shall wash his face, while seated in a pure site. Tooth-twigs should not be used of days, marked by the new moon, as well as on the first, sixth or ninth day of the moon's wane

वर्जयेद्दन्तकाष्ठतुं तथैवार्कस्य वासरे॥

अभावे दन्त काष्ठस्य निषिद्धायां तथा तिथौ॥५२॥

Similarly, the use of tooth-twigs is prohibited on Sundays. In the absence of any tooth-twigs, as well as on days in which its use is prohibited, one shall gargle one's mouth with twelve handfuls of water.

अपां द्वादशगण्डूषैः कुर्वीत मुखशोधनम्॥

प्रातः स्नानं प्रशंसन्ति दृष्टादृष्टकरं हितम्॥५३॥

सर्वमर्हति शुद्धात्मा प्रातःस्नायी जपादिकम्॥

अत्यन्तमलिनः कायो नवच्छिद्रसमन्वितः॥५४॥

A morning ablution, either before or after the appearance of the sun on the horizon, is recommended as wholesome; a pure-should, and pure-bodied morning-bather becomes competent to practise all religious gets of Japa etc.

स्नवत्येष दिवा रात्रौ प्रातःस्नानं विशोधनम्॥

मनः प्रसादजननं रूपसौभाग्यवर्द्धनम्॥५५॥

शोकदुःखप्रशमनं गंगास्नानवदाचरेत्॥

अद्य हस्ते तु नक्षत्रे दशम्यां ज्येष्ठे सिंते॥५६॥

दशपाप हरायां च अदत्त्वा दानकल्मषम्॥

विरुद्धाचरणं हिंसा परदारोपसेवनम्॥५७॥

पारुष्यान्तपैशुन्यमसम्बद्धाभिभाषणम्॥

परद्रव्याभिधानं च मनसानिष्टाचिन्तनम्॥५८॥

The human body, extremely fully within and provided with nine apertures or external ducts, day and night, exudes impure and unclean secretions, and a morning ablution is the means of bringing about its purification, each day. An ablution in the Ganges imparts a cheerfulness to the mind, and health and a beautiful complexion to the -body. It dissipates grief and misery. "For the extinction of the ten classes of sin, severally committed by receiving what has not been formally given, by doing forbidden acts, by hurting or killing any creature, by carnally knowing another man's wife, by using abusive language to, or hurting the feelings of any, by speaking falsehood, by practising niggardliness, by improper speaking, by coveting other man's riches, by wishing evil to others. I take this ablution in the Ganges."

एतद्दशाघघातार्थं गंगास्नानं करोम्यहम्॥

प्रातः संक्षेपतः स्नानं वानप्रस्थगृहस्थयोः॥५९॥

House-holders and forest-dwelling hermits (Vānaprasthas) are only competent to bathe twice a day, viz., at morning and mid-day; while Yatis are privileged to bathe three times, each day. A Brahmacārin shall bathe only once a day.

यतेस्त्रिषवणं स्नानं सकृत् ब्रह्मचारिणः॥

आचम्य तीर्थमावाह्य स्नायात्स्मृत्वाव्ययं हरिम्॥६०॥

तिस्रः कोट्यस्तु विज्ञेया मन्देहा नाम राक्षसाः॥

उदयन्तं दुरात्मानः सूर्यमिच्छन्ति खादितुम्॥६१॥

Having performed the rite of Ācamanam, and invoked the sacred pools therein, one shall take a bath in the river. Thirty million is the number of the malignant spirits, called Mandehas, who manifest a desire of devouring the sun at day break.

स हन्ति सूर्यं सन्ध्यसायां नोपास्तिं कुरुते तु यः॥

दहन्ति मन्त्रपूतेन तोयेनानलरूपिणा॥६२॥

He, who does not attend to his Sandhyā rite at the meetings of the day and night, verily kills the sun, inasmuch as the libations of consecrated water (offered unto the sun-god in the

course of a Sandhyā) tends to consume these monsters (Mandehas) like streams of liquid fire.

अहोरात्रस्य यः सन्धिः सा सन्ध्या भवतीति ह॥

द्विनाडिका भवेत्सन्ध्या यावद्भवति दर्शनम्॥६३॥

The unions or meetings (Sandhyā) of the day and the night, which are called Sandhyās, last for the period of two Nādikās till the sun or the stars appear in the sky.

सन्ध्याकर्मावसाने तु स्वयं होमो विधीयते॥

स्वयं होमफलं यत्तु तदन्येन न जायते॥६४॥

After the performance, of his Sandhyā rite, a person shall personally do the *Homa*. The merit of personally performing the *Homa* is greater than that of getting it done by another.

ऋत्विक्पुत्रो गुरुर्भाता भाग्निनेयोऽथ विदपतिः॥

एभिरेव हुतं यत्तु तद्धुतं स्वयमेव हि॥६५॥

A *Homa* performed by one's R̥tvik (priest) son, preceptor, brother, or sister's son is regarded as one done by one's self.

ब्रह्मा वै गार्हपत्याग्निद्रक्षणाग्निस्त्रिलोचनः॥

विष्णुराहवनीयाऽग्निः कुमारः सत्य उच्यते॥६६॥

The house-holder fire (Gārhapatyāgni) is identical, with Brahṁā, Dakṣiṇāgni is same as the three-eyed deity (Śiva), Ahavaniya fire is one with the deity Viṣṇu while Truth is the god, Kumāra.

कृत्वा होमं यथाकालं सौरात्मन्ब्रह्मपेक्षतः॥

समाहितात्मा सावित्रीं प्रणवं च यथोदितम्॥६७॥

After performing the *Homa*, one shall repeat the Mantra, sacred to give (to the sun according to others. After that, self-controlled, he shall recite the Praṇava and the Sāvitrī Mantras.

प्रणवे नित्युक्तस्य व्याहृतीषु च सप्तसु॥

त्रिपदायां च सावित्र्यां न भयं विद्यते ष्वघ्नित्॥६८॥

He, who daily recites the Sāvitrī Mantra, coupled with the seven Vyāhṛtis, as well as the Tripāda, has no reason to be afraid of any thing in this world.

गायत्रीं यो जपेन्नित्यं कल्यमुत्थाय मानवः॥

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥६९॥

He, who recites the Gāyatrī every morning,

on leaving his bed, is not attached to sin, as water lies not attached to a lotus leaf.

श्वेतवर्णा समुद्दिष्टा कौशेयवसना तथा॥

अक्षसूत्रधरा देवी पद्मासनगता शुभा॥७०॥

The presiding deity of the Gāyatrī is described as a white-complexioned goddess, clad in silken raiments, seated on a full blown lotus-flower, and carrying a rosary of Akṣa seeds in her hand.

आवाह्य यजुपानेन तेजोऽसीति विधानतः॥

एतद्यजुः पुरा देवैर्दृष्टिदर्शनकाक्षिभिः॥७१॥

The goddess should be invoked by reciting the Yajus Mantra running as, thou art the light etc.

आदित्यमण्डलान्तःस्थां ब्रह्मोकस्थितामपि॥

तत्रावाह्य जपित्वातो नमस्काराद्विसर्जयेत्॥७२॥

The gods, wishing, of your, to see the goddess residing in the Brahmāloka in the disc of the sun, invoked her with the selfsame Mantra. The goddess should be bid adieu, after the worship, with acts of obeisance.

पूर्वाह्न एव कुर्वीत देवतानां च पूजनम्॥

न विष्णोः परमो देवस्तस्मात्तं पूजयेत्सदा॥७३॥

The deities should be worshipped in the forepart of the day. There is no higher god than the Supreme Viṣṇu; hence, he should be constantly worshipped.

ब्रह्मविष्णुशिवादेवान् पृथग्भावयेत्सुधीः॥

लोकेऽस्मिन्मंगलान्यष्टौ ब्राह्मणो गौर्हुताशनः॥७४॥

हिरण्यं सर्पिरादित्य आपो राजा तथाष्टमः॥

एतानि सततं पश्येद्वर्चयेच्च प्रदक्षिणाम्॥७५॥

An intelligent person shall not think Brahṁā, Viṣṇu and Śiva as different divinites, but as all one and the same, Brāhmaṇas, kine, fire, gold, clarified butter, the sun, god, water, king, the eighth in the list, are always auspicious in this world. Hence, one should constantly view, worship and circumambulate these eight holy ones.

वेदस्याध्ययनं पूर्वं विचारोभ्यसनं जपः॥

तद्दानं चैव शिष्येभ्यो वेदाभ्यासो हि पञ्चधा॥७६॥

वेदार्थं यज्ञशास्त्राणि धर्मशास्त्राणि चैव हि॥

मूलेन लेखयित्वा यो दद्याद्याति स वैदिकम्॥७७॥

The cultivation of Vedic knowledge consists in constantly studying their contents, in constantly committing them to memory, in meditating upon the imports of the Vedic Mantras, and in giving lessons in the Vedas to one's pupils. He, who makes gifts of the Vedas, by getting them transcribed by paid writers, goes to the region of the Veda.

इतिहासपुराणानि लिखित्वाः यः प्रयच्छति॥

ब्रह्मदानसमं पुण्यं प्राप्नोति द्विगुणीकृतम्॥७८॥

He, who makes similar gifts of works on Itihāsas, Purāṇas, etc., acquire twice as much merit as that of making Brahmādānam (making gifts of vedic texts).

तृतीये च तथा भागे पोष्यवर्गार्थसाधनम्॥

माता पिता गुरुभ्राता प्रजा दीनाः समाश्रिताः॥७९॥

अभ्यसागतोऽतिथिश्चाग्निः पोष्यवर्गा उदाहृताः॥

भरणं पोष्यवर्गस्य प्रशस्तं स्वर्गसाधनम्॥८०॥

भरणं पोष्य वर्गस्य तस्माद्यत्नेन कारयेत्॥

स जीवति वरश्चैको बहुभिर्योपजीव्यति॥८१॥

The third part of the day should be devoted to works connected with the maintenance of one's dependants (Poṣyas, lit, those who are to be supported) One's own parents, preceptor brother, poor dependants, Atithis; the sacred fire and guests form the list of one's Poṣyas (Poṣya-vargas. Support of those whom it is one's duty to sustain, leads to heaven; hence, one should make his best endeavours to maintain one's Poṣyas. He, on whom many depend for their subsistence, truly lives.

जीवन्तो मृतकास्त्वज्ये पुरुषाः स्वोदरम्भराः॥

स्वकीयोदरपूर्तिश्च कुक्कुरस्यापि विद्यते॥८२॥

He, who is concerned only with the pampering of his own belly, is dead in life; even dogs are found to secure their food and appease their appetite.

अर्थेभ्योऽपि विवृद्धेभ्यः सम्भूतेभ्यस्ततस्ततः॥

क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः॥८३॥

From accumulated wealth and augmented opulence proceed all acts, as rivers spring up from elevated mountains.

सर्वरत्नाकरा भूमिर्धा न्यानि पशवः स्त्रियः॥

अर्थस्य कार्ययोगित्वादर्थ इत्यभिधीयते॥८४॥

This earth in whose bowels all gems are inlaid (land), food grains, animals and women are called money (Artha), because they are invariably connected with the gratifications of desires (Arthas).

अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः॥

या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि॥८५॥

A means of livelihood, which is absolutely inhostile to others, or is slightly hostile to a (microscopic) minority; should be adapted by a Brāhmaṇa in times of peace.

धनं तु त्रिविधं ज्ञेयं शुक्लं शबलमेव च॥

कृष्णं च तस्य विज्ञेयो विभागः सप्तधा पृथक्॥८६॥

There are three kinds of wealth, while, brown, and black, which may be again divided into seven classes.

क्रमायत्तं प्रीतिदत्तं प्राप्तं च सह भार्यया॥

अविशेषेण सर्वेषां वर्णानां त्रिविधं धनम्॥८७॥

Possessions of all orders of society may be grouped under three heads such as—hereditary, obtained as presents of love or affection, and obtained as dowry with a wife.

वैशेषिकं धनं दृष्टं ब्राह्मणस्य त्रिलक्षणम्॥

याजनाध्यापने नित्यं विशुद्धश्च (द्धाच्य) प्रतिग्रहः॥८८॥

The three specific sources of wealth, in the case of a Brāhmaṇa, are fees obtained for teaching and officiating as a priest at religious sacrifices, as well as gifts received from the pure and the holy persons.

त्रिविधं क्षत्रियस्यापि प्रादुर्बैशेषिकं धनम्॥

शुद्धान्त्यं लब्धकरजं दण्डापत्तं जयजं तथा॥८९॥

The three specific kinds of wealth (possessions) in respect of a Kṣetriya are money obtained in the shape of revenue, fines realised from persons convicted in law courts, and that obtained by conquest.

वैशेषिकं धनं दृष्टं वैश्यस्यापि त्रिलक्षणम्॥

कृषिगोरक्षवाणिज्यं शूद्रस्यैभ्यस्त्वनुग्रहात्॥९०॥

The three specific sources of wealth in respect of a Vaiśya are cattle-rearing, agricul-

ture and trade. Favour obtained by service is the only source of income of a Śūdra.

कुसीदकृषिवाणिज्यं प्रकुर्वीत स्वयं परम् (कृतम्) ॥
आपत्काले स्वयं कुर्वन्नैसा युज्यते द्विजः ॥११॥

In time of danger, a Brāhmaṇa, by pursuing agriculture, trade, or interest, does not commit any sin.

बहवो वर्त्तनोपाया ऋषिभिः पकीर्तिताः ॥
सर्वेषामपि चैवैषां कुसीदमधिकं विदुः ॥१२॥

The Ṛṣis have described a large concourse of means of livelihood, but usury thrives; the best of them all.

अनावृष्ट्या राजभयान्मूषिकाद्यैरुपद्रवैः ॥
कुप्यादिक भवेद्वाधा सा कुसीदे न विद्यते ॥१३॥

Unnatural seasons of drought, political disturbances, rats and other pests are the impediments to the successful practice of agriculture, but usury is bereft of them all.

शुक्लपक्षे तथा कृष्णे रजन्यां दिवसेपि वा ॥
उष्णे वर्षति शीते वा चर्द्धनं न निवर्तते ॥१४॥

The thriving in usury does not cease in day or in night, in dark or light fortnight, nor in summer, winter or rains.

देशं गतानां या वृद्धिर्नानापण्योपजीविनाम् ॥
कुसीदं कुर्वतः सम्यक् संस्थितस्यैव जायते ॥१५॥

The profit, which artisans and traders of different gulids do by sojourning to foreign climes, the money-lender does by remaining in his native country.

लब्धलाभः पितृदेवान्ब्राह्मणां चैव पूयेत् ॥
ते तृप्तास्तस्य तद्गोषं शमयन्ति न संशयः ॥१६॥

Having made a good profit in the business of money lending, one should propitiate the gods, Brāhmaṇas and one's departed manes with a portion thereof.

वणिक्कुसीदं दद्याद्यो घस्त्रं गांगञ्जनादिकम् ॥
कृषीबलोऽन्नपानादियानशय्यासनानि च ॥१७॥

राजभ्यो विंशतिं दत्त्वा पशुस्वर्णादिकं शतम् ॥
पादेनास्य च यावक्यं कुर्यात्संचमात्मवान् ॥१८॥

अर्थेन चात्मभरणं नित्यनैमित्तिकान्वितम् ॥
पादं चेत्यर्थयामस्य मूलभूतं विवर्धयेत् ॥१९॥

विद्या शिल्पं भतिं सेवा गोरक्षा विपणिः कृषिः ॥
वृत्तिर्भैक्ष्यं कुसीदं च दश जीवनहेतवः ॥१००॥
प्रतिग्रहार्जिता विप्रे क्षत्रिये शस्त्रनिर्जिता ॥
वैश्ये न्यायर्जिताः स्वार्थाः शूद्र शुश्रूषयार्जिता ॥१०१॥

The gods, etc., thus propitiated, absolve the sin incidental to the practice of usury. Learning, art, service, cattle-rearing, trade, agriculture and almstaking etc., are the ten means of livelihood. By accepting gifts a Brāhmaṇa shall acquire wealth, a Kṣatriya shall acquire wealth by conquest, a Vaiśya shall acquire money by plying any lawful trade, whereas a Śūdra shall earn money by serving others.

नदी बहूदका शाकमृत्पणानि समित्कुशा ॥
आग्नेयो ब्रह्मघोषश्च विप्राणां धनमुत्तमम् ॥१०२॥
अचाचितोपपन्ने तु नास्ति दोषः प्रतिग्रहे ॥
अमृतं तद्विदुर्देवास्तस्मात्तन्नेव वर्जयेत् ॥१०३॥

A full-bodied river, Śākas (vegetables, Samidhā, Kuśā-grass, fire, leaves and Omkāra are the best possessions of Brāhmaṇas. There is no demerit in accepting gifts, offered without asking or seeking, the gods call such articles (gifts) as ambrosia; hence, they should not be rejected.

गुरुद्रव्यां ह्योज्जिहीर्षुर्चिच्छन्दे वातातिथीन् ॥
सर्वतः प्रतिगृहीयात्र तुष्येत्तु स्वयं ततः ॥१०४॥
साधुतः प्रतिगृहीयादथवा साधुतो द्विजः ॥
गुणवानल्पदोषश्च निर्गुणो हि निमज्जति ॥१०५॥
एवं त्वक्षरवृत्त्या व कृत्वा भरणमात्मनः ॥

कुर्याद्विशुद्धिं परतः प्रायश्चित्तं द्विजोत्तमः ॥१०६॥

One seeking to propitiate the gods and Atithis may accept gifts from one's servants and preceptor. For these purposes one may accept gifts from any person whomsoever, but one must not appropriate articles of such gifts of one's own use. A Brāhmaṇa, possessed of good qualifications and having very little blemishes in his conduct, is alone competent to receive gifts; a bad or illiterate Brāhmaṇa degrades his Self lowers by taking any gift. The foremost of Brāhmaṇas, obliged to earn his livelihood by penmanship, shall subsequently practise a penance by way of expiation.

चतुर्थं च तथा भागे स्नानार्थं मृद माहरेत्॥

तिलपुष्पकुशादीनि स्नानं चाकृत्रिमे जले॥ १०७॥

In the first quarter of the day, a Brāhmaṇa shall collect sesame, flowers, Kuśā-grass, and earth for rubbing his body with, while bathing; a bath in a natural stream of water is recommended.

नित्यं नैमित्तिकं काम्यं क्रियासङ्गं मलकर्षणम्॥

मार्जनाद्यमावगाहाश्चाष्टस्नानं प्रकीर्तितम्॥ १०८॥

अस्नातस्तु पुमान्नाहो जपाग्निवनादिषु॥

प्रातःस्नानं तदर्थं तु नित्यस्नानं प्रकीर्तितम्॥ १०९॥

Ablutions may be divided into six classes such as, the Nityam (daily obligatory bath, nonperformance where of is sinful), Naimittikam (specific or occasional), Kāmyam (that made for the fruition of any definite object), Kriyāgam (which forms the part of, or sequel to, any religious rite), Malākārṣaṇam (that made for the purpose of cleansing the body) and Kriyā (bath which in itself forms a religious rite). Without bathing a man does not become competent to perform his daily rite of Homa, Japa, etc.; hence, he shall bathe early in the morning, each day.

चाण्डालशवविष्टाद्यान्मुष्ठा स्नानं रजस्वलाम्॥

स्नानार्हस्तु यदा स्नाति स्नानं नैमित्तिकं हि तत्॥ ११०॥

An ablution, which is made under specific circumstances such as, the one made for the purpose of purifying one's self, after touching excreta or a Caṇḍāla or a woman in her menses, is called a Naimittika Snānam.

पुष्यस्नानादिकं स्नानं दैवज्ञविधिचोदितम्॥

तद्धि काम्यं समुद्दिष्टं नाकामं सत्प्रयोजयेत्॥ १११॥

Bathing under the influence of any auspicious asterism such as, the Puṣyā etc., and made in accordance with the directions of astrologers, is called Kāmya Snānam. He, who has not the fruition of any definite object in his heart, must not bathe under such circumstances.

जप्तुकामः पवित्राणि अर्चिष्यन्देवतातिथीन्॥

स्नानं समाचरेद्यस्तु क्रियाङ्गं तच्च कीर्तितम्॥ ११२॥

An ablution, made with the express object of worshipping any divinity, or of studying

any sacred Vedic Mantra, is called a Kriyā Snānam.

मकापकर्षणार्थाय प्रवृत्तिस्तत्र नान्यथा॥

सरःसुखदेवखातेषु तीर्थेषु च नदीषु च॥ ११३॥

स्नानमेव क्रिया यस्मात्क्रियास्नानमतः परम्॥

अद्भिर्गात्राणि शुध्यन्ति तीर्थस्नानात्फलं लभेत्॥ ११४॥

मार्जनान्मज्जनैर्मन्त्रैः पापमाशु प्रणश्यति॥

नित्यं नैमित्तिकं चापि क्रियाङ्गं मलकर्षणम्॥ ११५॥

A bath, taken for the purpose of removing the impurities of the body, and for no other object, is called a Makāpkarṣaṇam Snānam. An ablution in a sacred pool, or in a natural reservoir of water, when it forms in itself a religious rite, is called a Kriya Snānam. A mere touch of the water of a sacred pool leads to the purification of the bodily limbs; religious merit is obtained by taking a bath therein. By rubbing the body while reciting the Vāruṇa Mantra one is immediately absolved of all sin.

तीर्थाभावे तु कर्तव्यमुष्णोदकपरोदकैः॥

भूमिष्ठादुद्धृतं पुण्यं ततः प्रस्रवणोदकम्॥ ११६॥

ततोऽपि सारसं पुण्यं तस्मान्नादेयमुच्यते॥

तीर्थतोयं ततः पुण्यं गागं पुण्यं तु सर्वतः॥ ११७॥

In the absence of a sacred pool (Tirtha) all ablutions should be made in boiled water. Water, that lies on the surface of the earth, is more purifying than what has been collected and carried away; waters of springs or fountains are more purifying than terrestrial waters. Like water is more purifying than fountain-water; river-water is more purifying than like-water; the water of a sacred pool is more purifying than river-water, while the water of the Ganges is the purest of the pure. Ganges-water extinguishes the sin of a man which he might have committed from his birth to death.

गागं पयः पुनात्याशु पापमामरणान्तिकम्॥

गयायां च कुरुक्षेत्रे यत्तोयं समुपस्थितम्॥ ११८॥

Of the waters that are to be found in the sanctuaries at Gayā or Kurukṣetra, the Ganges water is the most purifying of them all. The counsels or discourses of the erudite are more

purifying in their effect than ablutions in any sacred pool whatsoever; and in conferences of virtue and religion most sanctifying is the Brāhmaṇa, who lives in conformity with the injunctions of the holy Vyāsa.

तस्मात्तु गांगपरं जानीयात्तोयमुत्तमम्॥

पुत्रजन्मनि योगेषु तथा संक्रमेण रवेः॥१११॥

Baths on the occasion of the birth of one's own son, or in the event of the sun passing over to another zodiacal sign, or under the auspices of any blissful astral combination are recommended in the night, if these events take place in the night.

राहोश्च दर्शने स्नानं प्रशस्तं निशि नान्यथा॥

उपस्युषसि यत्स्नानं सख्ययामुदिते रवौ॥११२॥

Nocturnal baths, under the auspices of lunar eclipses, are also recommended, otherwise baths in the night are prohibited.

प्राजापत्येन तत्तुल्यं महापातकनाशनम्॥

यत्फलं द्वादशाब्दानि प्राजापत्ये कृते भवेत्॥११३॥

A bath in the river, taken in early morning, each day, and just after the appearance of the sun on the horizon, equals a Prajāpatyam in merit, and tends to extinguish the *Mahāpātakas*.

प्रातः स्नायी तदाप्नोति वर्षेण श्रद्धयाञ्चितः॥

य इच्छेद्विपुलान् भोगांश्चन्द्रसूर्यग्रहोपमान्॥११४॥

प्रातःस्नायी भवेन्नित्यं मासौ द्वौ माघफलगुणौ॥

यस्तु माघं समासाद्य प्रातःस्नायी हविष्यभुक्॥११५॥

By bathing, each morning for a year, with a devotional spirit, one acquires the same merit which is ordinarily by practising the Prajāpatyam penance, for twelve years in succession. He, who desires for the objects of enjoyment, effulgent as the sun and the moon, and wishes to possess an absolutely sound health, shall bathe, each morning, for the two months in year, viz., Māgha (January, February) and Phālguna (February March). By living on Haviṣya food and observing the vow of Ṣaṭ-Tilam during the month of Māgha, a morning bather is absolved of all sin.

अतिपापं महाघोरं मासादेव व्यपोहति॥

मातरं पितरं वापि भ्रातरं सुहृदं गुरुम्॥११६॥

यमुद्दिश्य निमज्जेत द्वादशांशं लभेत्तु सः॥

तुष्यत्यामलकैर्विष्णुरेकादश्या विशेषतः॥११७॥

श्रीकामः सर्वदा स्नानं कुर्वीतामलकैर्नरः॥

The mother, father, brother friend or preceptor of a bather, by mentioning whose name he might dive into the water, takes one-twelfth part of the merit of the ablution. The god Viṣṇu becomes specially fond of Āmalakam (Emblic Myrobalans) under the auspices of the eleventh day of the moon's wane or increase; hence, one, wishing personal beauty, shall bathe with Āmalakas on his person.

सन्तापः कीर्तिरल्पायुर्धनं निधनमेव च॥११८॥

आरोग्यं सवकामाप्तिरभ्यंगाद्भास्करादिषु॥

उपोषितस्य व्रतिनः कृतकेशस्य नापितैः॥११९॥

Bereavement, infamy, ill-health, etc., reside in the stone of an Āmalakam. By anointing one's person a man acquires health, beauty and all things he might set his heart upon. The goddess of fortune remains so long satisfied with a vowiest, after he has got his hair clipped by a barber, as he does not touch oil.

तावच्छ्रीस्तिष्ठति प्रीता यावत्तैलं न संस्पृशेत्॥

एवं स्नात्वां पितृन्देवान्मनुष्यांस्तर्पयेन्नरः॥१२०॥

नाभिमात्रे जले स्थित्वा चिन्तयेदूर्जं मानसः॥

आगच्छन्तु मे पितर इमं गृह्णन्वपोञ्जलिम्॥१२१॥

Having bathed in the manner above described, one shall propitiate the gods and one's departed manes, as well as perform the rite of Tarpaṇam unto the canonised men. Standing in navel-deep water, he shall meditate upon the Selves of his deceased ancestors as seated in the air, and invoke their presence by saying, "come, O my departed manes, pleased with the libations of water I have just now offered unto you"

त्रींस्त्रीनेवाञ्जलिन्दद्यादाकाशे दक्षिणे तथा॥

वसितवा शुष्कं स्थलस्था स्तीर्णबर्हिषि॥१२२॥

विधिसस्तर्पणं कुर्यात् पात्रे तु कदाचन॥

यदपां क्रूरमांसं तु यदमेध्यं तु किञ्चन॥१२३॥

अशान्तं मलिनं यच्च तत्सर्वमपगच्छतु॥

गृहीत्वानेन मन्त्रेण तोयं सव्येन पाणिना॥१२४॥

प्रक्षिपेद्दिशि नैऋत्यां रक्षोऽपहतये तु तत्॥

निषिद्धभक्षणाद्यत्तु पापाद्यच्च प्रतिग्रहात्॥१३३॥

By reciting this invocation he shall offer libations of water unto each of them in the southern quarter of the heaven. Then having put on dry clothes and seated on cushions of Kuśa blades, the performers of Tarpaṇas, duly conversant with the rules of offering libations of water unto the gods and their departed manes, shall offer them on blades of Kuśa grass, and never in any vessel. "May whatever is impure in this water, may whatever is cruel or unquiet in this water, may that all be removed." By reciting this Mantra and taking a libation of water in his left hand, he shall cast that in the south-west quarter of the sky for the purpose of warding off the advent of malignant spirits, during the performance of the rite.

दुष्कृत् यच्च मे किञ्चिद्वाङ्मनः कायकर्मभिः॥

पुनातु मे तदिन्द्रस्तु वरुणः सबृहस्पतिः॥१३४॥

सविता च भगश्चैव मुनयः सनकादयः॥

आब्रह्मस्तम्बपर्यन्तं जगत्पृथ्विति ब्रुवन्॥१३५॥

"May Indra, Varuṇa and Brhaspati, Bhaga, Savitā and the Ṛṣis such as Sanaka, etc., extinguish all the sin, which I might have committed by eating forbidden food, or by accepting gifts from sinful and degraded persons, as well as that which I might have committed by word, thought or deed. May all creatures from the lowest animalculum to the highest Brāhmaṇa be propitiated with this libation of water."

क्षिपेदबङ्गलींस्त्रीस्तु कुर्वन्संक्षेपतर्पणम्॥

सुराणामर्चनं कुर्याद्ब्रह्मा दीनाममत्सरी ॥१३६॥

ब्राह्मवैष्णवरौद्रैश्च सावित्रैर्मैत्रवारुणैः॥

तल्लिङ्गैरर्चयेन्मन्त्रैः सर्वदेवानमस्य च॥१३७॥

Saying this, one shall offer three libations of water. Thus I have briefly described the mode of performing Tarpaṇam. Bereft of pride and humble in spirit, one shall worship the gods, by reciting the Mantras sacred to Brahma, Viṣṇu, Rudra, Savitri or Varuṇa, as the case may be. Each deity should be worshipped by reciting the Mantras sacred to him.

नमस्कारेण पुष्पाणि विन्यसेत्तु पृथक्पृथक्॥

सर्वदेवमयं विष्णु भास्करं चाप्यथर्चयेत्॥१३८॥

दद्यात्पुरुषसूक्तेन यः पुष्पाण्यप एव वा॥

अर्चितं स्याज्जगदिदं तेन सर्वं चराचरम्॥१३९॥

अन्यैश्च तान्त्रिकैर्मन्त्रैः पूजयेच्च जनार्दनम्॥

आदावर्घ्यं प्रदातव्यं ततः पश्चाद्विलेपनम्॥१४०॥

Then having made obeisance to it, flowers should be offered of it by appending the term Namaḥ to the names to the deity. The god Viṣṇu, who is not only full of the energies of all the divinities, but their grand refuge, as well as the sun god, should be worshipped, and offerings of flowers and libations of water should be made to him by reciting the Puruṣayajña Sūkta. The god Viṣṇu may be worshipped by reciting the Mantra, which runs as, "By him all this visible universe has been created and arranged in systems." or by reciting any other Tāntrik Mantra.

ततः पुष्पाञ्जलिं धूपमुपहारफलानि च॥

स्नानमन्त्रजलेचैव मार्जनाचमनं तथा॥१४१॥

जलाभिमन्त्रणं यच्च तीर्थस्थं परिकल्पयेत्॥

अघमर्षणसूक्तेन त्रिवारं त्वेव नित्यशः॥१४२॥

First, the Arghya offering should be made to the deity then scented pastes such as sandal etc., should be offered, after that offerings of flowers, should be made, and lighted lamps should be waived before the deity.

स्नाने चरितमित्येतत्समुद्दिष्टं महात्मभिः॥

ब्रह्मक्षत्रविशां चैव मन्त्रवत्स्नानमिष्यते॥१४३॥

तूष्णीमेव तु शूद्रस्य सनमस्कारकं स्मृतम्॥

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्त तर्पणम्॥१४४॥

होमो दैवी बलिर्भौतो न यज्ञोऽतिथिपूजनम्॥

Brāhmaṇas, Kṣatriyas and Vaiśyas should bathe by reciting the Mantras, while Śūdras should silently bathe. The performance of a Brahma-yajña consists in teaching the Veda, that of a Pitṛ-yajña consists in offering oblations and libations of water to one's departed manes; casting of oblations in the sacred fire (Homa) is called Daiva-yajña; offering of oblations unto the animals is called Bhūta-yajña, and the feeding of Atithis is called Atithi-yajña.

गवा गोष्ठे दशगुणं अग्न्यगारे शताधिकम्॥१४५॥

सिद्धक्षेत्रेषु तीर्थेषु देवतायतनेषु च॥

सहस्रशतकोटीनामनन्तं विष्णुसन्निधौ॥१४६॥

The rite of Japa (mental recitation of a Mantra) done in the house, bears ordinary merit; trade on the banks of a river it gives double merit; made in a cowshed it bears fruit ten times greater; made in a chamber of the consecrated fire it bears fruit, a hundred times greater; made at a sanctuary or in a divine temple it produces a thousand times greater merit; made near the image of Viṣṇu it bears a hundred millions of times greater merit.

पञ्चमेच तथा भागे संविभागो यथार्थतः॥

पितृदेवमनुष्याणां कोटीनां चोपदिश्यते॥१४७॥

Of the five parts of food prepared in a household, each day, four should be respectively allotted to the use of the Pitris, Devas, then and the insects etc.

ब्राह्मणेभ्यः प्रदायाग्रं यः सुहृद्भिः सहाश्रुते॥

स प्रेत्य लभते स्वर्गमनदानं समाचरन्॥१४८॥

He, who takes his daily meals, after giving food (boiled rice) to his friends, relations and Brāhmaṇas, ascends to the regions of heaven after death, through the merit of making gifts of food.

पूर्वं मधुरमश्नीयाल्लवणाप्लौ च मध्यतः॥

कटुतिक्तकषायांश्च पयश्चैव तथान्वततः॥१४९॥

Articles of sweet flavour should be eaten at the fore part of a meal; things of acid and saline tastes, at its middle; and those of bitter, pungent and astringent flavours, at its close.

शाकं च रात्रौ भूमिष्ठमत्यन्तं च विवर्जयेत्॥

न चैकरससेवायां प्रसज्जेत कदाचन॥१५०॥

Water should be taken after eating a meal. One should never take elibles of a single taste in exclusion of those of all others.

अमृतं ब्राह्मणस्यानं क्षत्रियानं पयः स्मृतम्॥

वैश्यस्य चानमेवानं शूद्रानं रुधिरं स्मृतम्॥१५१॥

अमावासी वसेदत्र एकहायनमेव वा॥१५२॥

तत्र श्रीश्चैव लक्ष्मीश्च वसते नात्र संशयः॥

Verily the boiled rice of a Brāhmaṇa is like

unto ambrosia; that of a Kṣatriya is like unto milk; that of a Vaiśya is a wholesome food, and that of a Śūdra is like unto blood. Beauty and opulence reside in the person of him, who observes a fast on the day of the new moon.

उदरे गार्हपत्याग्निः पृष्ठदेशे तु दक्षिणः॥१५३॥

आस्ये चाहवनीयोऽग्निः सत्यः पर्व च मूर्द्धनि॥

यः पंचाग्नीनिमान्वेद आहिताग्नि स उच्यते॥१५४॥

The Gārhapatya fire is located in the belly of a man; the Dakṣiṇā fire, in his dorsal region; the Āhavanīya fire, in his mouth; and the Satyāgni in his hear—He, who is cognisant of the locations of these five fires in his body, is called an Ahitagni one.

शरीरमापः सोमं च विधिं चान्मुच्यते॥

प्राणो हग्निस्तथादित्यस्त्रिभोक्ता एक एव तु॥१५५॥

The body, the water, the albumen or the fluid constituents of the body and the various kinds of foodstuff are called Annam, while Prāṇa, Agni (fire heat) and Aditya (the sun) are one and the same enjoy the aforesaid Annam.

अन्नं बलाय मे भूमेरपामग्न्यन्तिस्य च॥

भवत्येतत्परिणतौ ममाप्यव्याहतं सुखम्॥१५६॥

Food contributes to the invigoration of the principles of earth, water, fire and air contained in my body, and the essence of food, after being properly digested, and assimilated in my organism, brings about a pleasurable condition of my ego.

हस्तेन परिमान्याथ कुर्यात्ताम्बूलभक्षणम्॥

श्रवणं चेतिहासस्य तत्कुर्यात्तुसमाहितः॥१५७॥

Prepared betel leaves (Tāmbūlas) should be smashed with the hands, and then chewed, after eating.

इतिहासपुराणाद्यैः षष्ठसप्तमके नयेत्॥

ततः सन्ध्यमुपासीत स्नात्वा वै पश्चिमां नरः॥१५८॥

After gating one's (midday) meal, one shall hear the narration of histories and Purāṇas during the sixth and seventh parts of the day. After that, one shall again bathe and attend to the performance of one's Evening Sandhya.

एतद्वा दिवसे प्रोक्तमनुष्ठानं मया द्विज॥

आचारं यः पठेद्विद्वान्छृणुयात्स दिवं व्रजेत्॥

आचारादिधर्मकर्ता केशवो हि स्मृतो द्विज॥१५९॥

O thou twice-born one, thus I have described the daily routine of acts to be followed by householders. The erudite one, who hears these rules of conduct narrated, or follows them in earnest spirit, goes to heaven

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पञ्चोत्तरं द्विशततमोऽध्यायः॥ २१३॥

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ब्रह्मोवाच

अथ स्नानविधिं वक्ष्ये स्नानमूला क्रिया यतः॥

मृद्गोमयतिलान्दर्भान्पुष्पाणि सुरभीणि च॥१॥

आहरेत्स्नानकाहले च स्नानार्थी प्रयतः शुचिः॥

गन्धोदकान्तं विविक्ते (घं) स्थापयेत्तान्यथा क्षितौ॥२॥

Brahmā said :—Now I shall explain the rules and rites regarding bath since all other rites are based on bath. The person who wishes to take bath shall bring earth, cowdung, gingelly seeds, Kuśa grass and fragrant flowers at the time of bath. He must place all of them on the bank in a secluded place along with the scented water.

त्रिधाकृत्वा मृदं तु गोमयं च स्वलक्षणः॥

अद्भिर्मूर्द्धिश्च चरणौ प्रक्षाल्याथ करौ तथा॥३॥

उपवीती बद्धशिखः सम्यगाचम्य वाग्यतः॥

उरुं राजेत्युच्चा तोयमुपस्थाय प्रदक्षिणम्॥४॥

आवर्त्तयेत्तदुदकं ये ते शतमित्युच्चा॥५॥

The earth and the cowdung should be divided into three parts. With water and earth he should wash his hands and feet. With the sacred thread worn as usual (Upavīti) and the tuft tied he should perform Ācamana silently with the mantra—

ॐ उरुं हि राजा वरुणश्चकार

सूर्याय पन्थानमन्वेत वाउ॥

प्रतिधाता च वक्तारस्ताहृदयाविपाश्चित्॥

नमोऽन्यरुणाया भिष्टुतोवरुणस्य पाशः॥

वरुणाय नमः॥६॥

ॐ ये ते शतं वरुणये सहस्रं

यज्ञियाः पाशा वितता महान्तः॥

तेभिनो अद्य सवितोत विष्णुर्विश्वे

मुंचन्तु मरुतः स्वर्काः स्वाहा॥

सुमित्रियान इत्यबज्रलिमाकृत्योत्तरेण

तोयं पश्चाद्विराज्य चैव विनिःक्षिपेत्॥

after death. The god Keśava is the narrator of these rules of purity, duty and virtue. and the god Hari is the goal of all expiatory penances, and is the last refuge of the celestials and celestial regions.

ॐ सुमित्रिया न आप ओषधयः सन्तु॥

दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यञ्च वयं द्विष्मः॥७॥

पादौ जंघे कटिं चैव पूर्वं मृद्धिस्त्रिभिस्त्रिभिः॥

प्रक्षाल्य हस्तावाचम्य नमस्कृत्य जलं ततः॥८॥

“Om urum hi rājā Varuṇo. Varuṇāya namaḥ” he must propitiate the water and circumambulate. With the Ṛk mantra “Om ye to śatam. . . svarkāḥ svāhā” he must whirl the water all round. With the Ṛk “Om sumitriyāya na yañca vayarindviṣmaḥ he shall two handfuls of water and scatter it to the north and he shall then wash his feet, calves and hipsthree times.

ॐ इदं विष्णुर्विचक्रमे त्रेधा

निदधे पदम् समूढमस्य पांसुरे॥

महाव्याहृतिभिः पश्चादाचामेत्यतोऽपि सन्॥९॥

मार्जयेद्वै मृदांगानि इदं विष्णुरिति त्वुच्चा॥

भास्कराभिमुखो मज्जेदापो अस्मानितित्युच्चा॥१०॥

ॐ आपो अस्मान्मातरः शुन्यन्तु

घृतेन नो घृतष्वः पुनन्तु॥

विश्वं हि रिप्रं प्रवहन्ति

देवीरुदिदाभ्यः शुचिरापूत एमि॥११॥

He shall wash his hands and perform Ācamana and then bow to the water. With the seven Vyāhṛti mantras he shall perform Ācamana again. He shall then rub his limbs with earth repeating the mantra “Idam Viṣṇuḥ . . . pāmsure.” Then he shall face the sun and take his dip repeating the mantra -“Om Apo asmān mātaraḥ. . . śucirāpūtaemi.”

ततोऽवधृष्य पात्राणि निमज्जोन्मज्य वै शनैः॥

गोमयेन विलिप्याथ मानस्तोक इत्युच्चा॥१२॥

ॐ मानस्तोके तनये मा न

आयुषि मा नो अश्वेषुरीरिषः॥

मा नो वीरानुद्र भामिनो-

ऽवधीर्हविष्मन्तः सदमित्वा हवामहे॥१३॥

Then he shall clean the vessels, dip and dip again himself slowly. Repeating the mantra "Om rtes nastoke . . . sadasi tvā havāmahe" he shall rub cowdung over the limbs.

ततोऽभिषिञ्चेन्मन्त्रैस्तु वरुणैस्तु यथाक्रमम्॥
इममे वरुणे द्वाभ्यां त्वन्नं सत्त्वन इत्यपि ॥१४॥
आपो त्वन्तुमसीति च मुञ्चत्ववभृतेति च ॥
ॐ इममे वरुण श्रुधीहवमद्या च
मृडयत्वा मवस्युराचके॥१५॥

ॐ तत्त्व यामि ब्रह्मणा
वन्दमानस्तदाशास्ते यजमानो हविभिः॥
अहेडमानो वरुणेह बोध्युरुशं समान आयुः प्रमोषीः॥
ॐ त्वन्नो अग्ने वरुणस्य
विद्वान्देवस्य हेडो अवयासिसीष्ठाः॥
यजिष्ठा वह्नितमः शोशुचानो
विश्वा द्वेषांसिप्रमुमुग्ध्यस्मत्स्वाहा॥
ॐ स त्वन्नो अग्नेवमो भवती
नेदिष्ठो अस्या उषसो व्युष्टौ॥
अवयक्ष्यवनो वरुणं रराणो
वीहिमृडीकं सुहवो न एधि॥
ॐ आपो नौषधि हिंसार्धमो राजस्ततो
वरुणो नोमुञ्चा यदाहरध्या इति वरुणेति
शपार्महे ततो वरुण नो मुञ्च॥
ॐ उदुत्तमं वरुण पाशमस्मदवाधमं
विमध्यमंश्रथायं अथावयमादित्यव्रते
तवानागसो अदितये स्याम॥
मुञ्चन्तु मामप्यथाद्वरुणस्य त्वत्॥
अहो यमस्य पत्नीमानः सर्वस्मादेव किल्बिषात्॥
अवभृथनिचं पुनर्विचेरुसि नित्यं प्रनः॥
अवदेवैर्देवकृता मनोयासि सम वमत्यै
कृतं पुष्पाच्छा देवधीमल्पाही॥१६॥

Then he shall dip himself into the water repeating the various Varuṇa mantras such as "Imam me . . . satyāmṛtayah" "Tattvā yāmi . . . pramoṣiḥ," etc.

अभिषिञ्च्य तथात्मानं निमज्ज्याचम्य वै पुनः॥
दर्भेण पाययेन्मन्त्रैरलिङ्गैः पावनैरिषैः॥१७॥

After plunging again and standing up he shall drink the water from Kuśa grass.

आपोहिष्ठेति तिसृभिरिदमापो हविष्मतीः॥
देवीराप इति द्वाभ्यां आपोदेवा इति त्र्युचा ॥१८॥

द्रुपदादिव इति च शन्नो देवीरापां रसः॥
आपो देवो पावमान्यः पुनन्वाद्या ऋचो नव॥१९॥

The nine Ṛks, viz.—"Āpo hi and the two following ones, "Devīrāpa" and the next, "Apo devā," the Ṛk "Drupadādiva," the U "Śanno devī" the U "Apo devī" the Ṛk "Apo devī" the Ṛks called "Pāvamānyaḥ"—all these nine Ṛks must be repeated.

चित्पतिर्मेति च शनैः प्लाव्यात्मानं समाहितः॥
हिरण्यवर्णा इति च पावमान्यस्तथा पराः॥२०॥
तरत्सामा शुद्धवत्यः पवित्राणि च शक्तिः॥
वारुण्या बहवः पुण्याः शक्तितः संप्रयोजयेत्॥२१॥

Repeating the mantra 'Citpatirmā' he shall slowly plunge again. He shall then repeat the other mantras of Varuṇa according to his ability.

ॐकारेण व्याहृतिभिर्गायत्र्या च समन्वितः॥
आदावन्ते च कुर्वीत अभिषेकं यथाक्रमम्॥२२॥

The first dip and the last dip should be accompanied by the repetition of Praṇava, the seven Vyāhṛtis and the Gāyatrī.

जलमध्यस्थितस्यैव मार्जनं तु विधीयते॥
अन्तर्जले जपेन्मन्त्रं त्रिः कृत्वा चाघमर्षणम्॥२३॥

The Mārjana should be done inside water. The Aghamarṣaṇa mantra should be repeated thrice.

द्रुपदाद्यास्त्रिरावर्तेदयं गौरिति च त्र्युचम्॥
अन्यांश्चैव तु मन्त्रान्वा स्मृतिदृष्टान्समाहितः॥२४॥

Other Mantras that he remembers correctly can be repeated with great devotion and concentration.

सव्याहृतिं सप्रणवां गायत्रीं वा जपेद्बुधः॥
आवर्तयेद्वा प्रणवं स्मरेद्वा विष्णुमव्ययम्॥२५॥

He can repeat Praṇava and Gāyatrī as many times as possible. Or he can remember Viṣṇu the imperishable.

विष्णोरायतनं त्वापः स एवाप्पतिरुच्यते॥
तस्यैवं तनवस्त्वेतास्तस्मात्तं ह्यप्सु संस्मरेत्॥२६॥

Apah (waters) constitute the residence of Vipu. He is called Appati, hence Lord Vipu and the waters should be remembered.

तद्विष्णोरिति मन्त्रेण निमज्ज्याप्सु पुनःपुनः ॥
 गायत्री वैष्णवी ह्येषा विष्णोः संस्मरणाय व ॥ २७ ॥
 ॐ इदमापप्रवहता स्वं मलं क्षाललोहितम् ॥
 यथा त्वहोत्रामृतं यच्च शोफे अभीषणम् ॥ २८ ॥
 आपो मा तस्मादेनसः पावमानश्च मुञ्चतु
 हविष्मतो विमा आपोहविष्मान् आविरासति ॥
 हविष्मान् देवअसुरो हविष्मान् अस्तु सूर्यः ॥
 देवीरापो अपा पत्या यश्च ऊर्मिर्हविष्यः
 इन्द्रियवान्मादित्यन्तनः तं देवेभ्यो देवता
 दाभुशुक्रलेभ्यस्तेषां भागकर्षिवसिस मुद्रस्य
 दक्षिण्याग्रयासिमेनापाग्रेभिर्रश्मतमोधोः ॥
 आपो देवी मधुमतीरगृह्णन्तु हव्रती राजस्वतिलाः ॥
 याभिर्मित्रावरुणस्य सिञ्चयाभिरिन्द्रमनयत्यन्
 वाती वद्रुपदां शनो देवी अपामसृगद्वयसंसूर्ये
 सन्तं समाहितं अपारंसस्ययो रस्य यो गृह्णास्युत्तमम् ॥
 आपो देवीरुपसूर्यं मधुमतीवयस्याय प्रजाभ्यः
 तासा मास्थानात्वर्जितामोषधयः सप्पिपलाः ॥
 पुनंतु मा पितरः सौम्यासः पुनन्त्वनापि
 पिता सहसाः पवित्रेण गतायुषा ॥
 पुनंतु मा पितामहाः पुनंतु प्रपितामहाः ॥
 पवित्रेण गतायुषा विश्वमायुर्व्यश्नवैः ॥
 अग्न आयूषि परसत्माचरोर्जमिषञ्च
 त्वचे वावस्त्वच्छूनाम् ॥
 पुनन्तु मा देवजनां पुनन्तु मनसा धियः ॥
 पुनन्तु विश्वा भूतानि जातवेदः ! पुनीहि मा ॥
 पवित्रेण पुनीहि मा शुक्रेण देव दीद्यत् ॥
 अग्ने क्रत्वा क्रतूरनु ॥
 यत्ते पवित्रमचिर्वष्यग्ने विततमन्तरा
 ब्रह्मा तेन पुनातु मा ॥ पवमानः सुवर्जनः ॥
 पवित्रेण विचर्षणिः ॥ यः पोता स पुनातु मा ॥
 उभाभ्यां देव सवितः ॥ पवित्रेण सवेन च ॥
 इदं ब्रह्मपुनीमहे ॥ वैश्वदेवीः पुनती देव्या
 गृभ्णास्यामिसावक्ष्यस्तान्नीवीत पूज्याः ॥
 तयामदन्तः सधमादेषु वयं स्याम पतयो रयीणाम् ॥
 चित्पतिर्मा पुनात्वच्छिद्रेण पवित्रेण सूर्यस्य
 रश्मिभिः ! पवित्रपूतस्य यत्कामः ॥
 पुनस्तच्छकेयं द्युपतिं अयं गौः पृथिवी-
 सदशशतं मातरं पुनः पितरञ्चप्रयस्मः ॥
 देवो मा सविता पुनात्वच्छिद्रेण पवित्रे
 सूर्यस्य रश्मिभिः ॥

तस्य ते पवित्रपते पवित्रपूतस्य यत्कामः

पुनातच्छकेयम् ? ॥

ॐ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ॥

दिवीव चक्षुराततम् ॥ २९ ॥

With the Mantra, 'Tad..... Viṣṇoḥ' he should take as many plunges as possible. Gāyatrī is the Mantra for the remembrance of Viṣṇu. Various mantras should be repeated in the course of the bath.

स्नात्वैव वाससी धौते अच्छिन्ने परिधाय च ॥

प्रक्षाल्य च मृदाद्विश्च हस्तौ प्रक्षाल्य वै तदा ॥ ३० ॥

After the bath is over he should wear clean dry cloth. He should wash his hands and feet with earth.

आचान्ते पुनाराचामेन्मन्त्रेण स्नानभोजने ॥

द्रुपदां च त्रिरावर्त्य तथा चैवाघमर्षणम् ॥ ३१ ॥

He must perform Ācamana repeatedly. Bath and Meal are to be taken with mantras repeated. Drupada mantra should be repeated three times Aghamarṣaṇa Mantra is also to be repeated.

आचम्याप्लाव्य चात्मानं त्रिराचम्य शनैरसूनु ॥

अथोपतिष्ठदादित्यं मूर्ध्नि पुष्पान्विताञ्जलिः ॥ ३२ ॥

After Ācamana he should repeat the Asu mantra. Then he should worship the sun with flower offerings above the head.

प्रक्षिप्योदकमद्भ्य उदुत्यं चित्रमित्यपि ॥

तच्चक्षुर्देव इति च हंसः शुचिषदित्यपि ॥ ३३ ॥

एताञ्जपेदूर्ध्वबाहुः सूर्यमीक्ष्य समाहितः ॥

गायत्रीं च तथा शतया उपस्थाय दिवाकरम् ॥ ३४ ॥

After scattering water he should repeat the mantra Uduṭyam, Citram etc. Then he should look at the sun and repeat the mantras "Taccakṣuḥ" etc. and "Hamsaḥ Śuciad" etc. and worship the sun with Gāyatrī.

विभ्राडित्यनुवाकेन सूक्तेन पुरुषस्य च ॥

शिवसङ्कल्पेन तथा मण्डलब्राह्मणेन च ॥ ३५ ॥

दिवाकीर्त्या तथा चान्यैः सौरैर्मन्त्रैश्च शक्तिः ॥

जपयज्ञस्तु कर्तव्यः सर्वदेवप्रणीतकैः ॥ ३६ ॥

The Anuvāka "Vibhrāḥ" etc. and Puruṣa SOW, Śiva Saṅkalpa and Maṇḍala Brāhmaṇa

should be repeated and Japayajña performed duly.

अध्यात्मविद्यां विधिवज्जपेद्वा जपसिद्धये ॥
सर्वं कृत्वा त्रिराचम्य श्रियं क्षितिम् ॥३७॥
वाचं वागीश्वरीं पुष्टिं तुष्टिश्च परितर्पयेत् ॥
उमामरुन्धतीं चैव शचीं मातरमेव च ॥३८॥
जयां च विजयां चैव सावित्रीं शन्तिमेव च ॥
स्वाहा स्वधां धृतिं चैव तथैवादितिमुत्तमाम् ॥३९॥

Adhyātmavidyā should be practised for the fulfilment of Japa. Śrī, Medhā, Dhṛti, Kṣiti, Vāk Vāgīśvara, Puṣṭi, Tuṣṭi, Umā, Arundhati, Śacī, the Mātṛs (mothers) Jayā, Vijayā Sāvitṛī, Śānti, Svāhā, Svadhā, Dhṛti and Aditi shall be duly worshipped.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे स्नानविधिविवरणं नाम
चतुर्दशोत्तरद्विशततमोऽध्यायः ॥ २१४ ॥

अध्यायः २१५ / Chapter 215

ब्रह्मोवाच

तर्पणं सम्प्रवक्ष्यामि देवादिपितृतुष्टिदम् ॥१॥
ॐ मोदास्तृप्यन्ताम् । ॐ प्रमोदास्मृप्यन्ताम् ।
ॐ सुमुखास्तृप्यन्ताम् । ॐ दुर्मुखास्तृप्यन्ताम् ।
ॐ विघ्नास्तृप्यन्ताम् । ॐ विघ्नकर्तारस्तृप्यन्ताम् ।
ॐ छन्दांसि तृप्यन्ताम् । ॐ वेदास्तृप्यन्ताम् ।
ॐ सनातनस्तृप्यन्ताम् । ॐ इतराचाय्यसास्तृप्य-
न्ताम् । ॐ संवत्सरस्वासवस्तृप्यन्ताम् ।
ॐ देवास्तृप्यन्ताम् । ॐ अप्सरसस्तृप्यन्ताम् ।
ॐ देवान्यकास्तृप्यन्ताम् । ॐ सागरास्तृप्यन्ताम् ।
ॐ नागास्तृप्यन्ताम् । ॐ पर्वतास्तृप्यन्ताम् ।
ॐ सरिनमनुष्या । ॐ रक्षांसि तृप्यन्ताम् ।
ॐ पिशाचास्तृप्यन्ताम् । ॐ सुपर्णास्तृप्यन्ताम् ।
भूतानि तृप्यन्ताम् । भूत ग्रामाश्चतुर्विधास्तृप्यन्ताम् ।
दक्षस्तृप्यन्ताम् । ॐ क्रतुस्तृप्यन्ताम् ।
ॐ नादरस्तृप्यन्ताम् ! ॐ ॐ भृगुस्तृप्यन्ताम् ।
ॐ विश्वामित्रस्तृप्यन्ताम् । ॐ रवैतस्तृप्यन्ताम् ।
ॐ जमदग्निस्तृप्यन्ताम् । ॐ वसिष्ठस्तृप्यन्ताम् ।
ॐ स्वाम्भुवस्तृप्यन्ताम् । ॐ स्वरोचिषस्तृप्यन्ताम् ।
ॐ ताम्रसस्तृप्यन्ताम् । ॐ रैवतस्तृप्यन्ताम् ।
ॐ जमदग्निस्तृप्यन्ताम् । ॐ वसिष्ठस्तृप्यन्ताम् ।
ॐ नारदस्तृप्यन्ताम् । ॐ भृगुस्तृप्यन्ताम् ।

ऋषिपत्नीश्च कन्याश्च तर्पयेत्काम्यदेवताः ॥
सन्नमुद्गलकामस्तु तर्पयेत्सर्वमुद्गलाम् ॥४०॥

The wives of sages, the Virgins and the Kāmyadevatās should be propitiated. He who wishes for everything auspicious should propitiate the goddess Sarvamaṅgalā.

आब्रह्मस्तम्बपर्यन्तं जगत्तृप्यत्विदं ब्रुवन् ॥
क्षिपेदपोऽञ्जलींस्त्रींश्च कुर्वन्तो तर्पणम् ॥४१॥

"May the whole universe beginning with Brahma an ending with a blade of grass be propitiated," saying thus three handfuls of water should be sprinkled. Tarpaṇa is thus duly performed.

ॐ विश्वामित्रस्तृप्यन्ताम् । ॐ कश्यपस्तृप्यन्ताम् ।
ॐ जमदग्निस्तृप्यन्ताम् । ॐ महातेजास्तृप्यन्ताम् ।
ॐ वैवस्वतस्तृप्यन्ताम् । ॐ ध्रुवस्तृप्यन्ताम् ।
ॐ ध्रुवस्तृप्यन्ताम् । ॐ अनिलस्तृप्यन्ताम् ।
ॐ प्रभासस्तृप्यन्ताम् ॥ २ ॥

Brahmā said :—I shall explain Tarpaṇa which propitiates the gods and the manes. Om, may the spirits Modās be propitiated, Om, may Pramodas be propitiated. Om, may Sumukhas be propitiated. Om, may Durmukhās be propitiated. Om, may Vighnas be propitiated. Om, may Vighnakartārah (those who hinder) be propitiated. Om, may the metres be propitiated. Om, may the Vedas be propitiated. Om, may the medicinal herbs be propitiated. Om may the San ātana (the Eternal) be propitiated. Om, may the other Ācārtas be propitiated. Om, may the parts of the year be propitiated. Om may the gods be propitiated. Om, may the celestial damsels be propitiated. Om, may the Devāndhakas be propitiated. Om, may the oceans be propitiated. Om, may the serpents be propitiated. Om, may the mountains be propitiated. Om, may the rivers, men and Yakṣas be propitiated. Om, may the

malignant spirits be propitiated. Om, may the Piśācas (the ghots) be propitiated. Om, may the Suparṇas be propitiated. Om, may the Bhūta be propitiated. Om, may the four kinds of living beings be propitiated. Om, may Dakṣa be propitiated. Om, may Pracetas be propitiated. Om, may Marīci be propitiated. Om, may Atri be propitiated. Om, may Aṅgiras be propitiated. Om, may Pulastya be propitiated. Om, may Pulaha be propitiated. Om, may Kratu be propitiated. Om, may Nārada be propitiated. Om, may Bhṛgu be propitiated. Om, may Viśvāmitra be propitiated. Om, may Kaśyapa be propitiated. Om, may Jamadagni be propitiated. Om, may Viśiṣṭha be propitiated. Om, may Svāyambhuva be propitiated. Om, may Svārociṣa be propitiated. Om, may Tāmasa be propitiated. Om, may Raivata be propitiated. Om, may Cakṣus be propitiated. Om, may Mahātejas be propitiated. Om, may Vaivasvata be propitiated. Om, may Dhruva be propitiated. Om, may Dhava be propitiated. Om, may Anila be propitiated. Om, may Prabhāsa be propitiated.

नीवीती ।

ॐ सनकस्तृप्यताम् । ॐ सनन्दनस्तृप्यताम् ।

ॐ सनातनस्तृप्यताम् । ॐ कपिलस्तृप्यताम् ।

ॐ आसुरिस्तृप्यताम् । ॐ वोढुस्तृप्यताम् ।

ॐ पञ्चशिखस्तृप्यताम् ।

ॐ सनन्दनस्तृप्यताम् । ॐ सनातनस्तृप्यताम् ।

ॐ कपिलस्तृप्यताम् । ॐ आसुरिस्तृप्यताम् ।

ॐ वोढुस्तृप्यताम् । ॐ मनुष्याणां

कव्यवाहस्तृप्यताम् । ॐ अनलस्तृप्यताम् ।

ॐ सोमस्तृप्यताम् । ॐ यमस्तृप्यताम् ।

ॐ अर्यमातृप्यताम् ॥ ३॥

Wearing the sacred thread in the form of a garland (Nivīti—Om, may Sanaka be propitiated. Om, may Sanandana be propitiated. Om, may Sanātana be propitiated. Om, may Kapila be propitiated. Om, may Asuri be propitiated. Om, may Vodhu be propitiated. Om, may the Kavyavāhs of men be propitiated. Om, may Soma be propitiated. Om, may Yama be propitiated. Om, may Aryamā be propitiated.

प्राचीनावीती ।

ॐ अग्निष्वात्ताः पितरस्तृप्यताम् ।

ॐ सोमषाः पितरस्तृप्यताम् ।

ॐ बर्हिषदः पितरस्तृप्यताम् ॥

यमाय नमः । धर्मराजाय नमः ।

मृत्यवे नमः । अन्तकाय नमः ।

वैवस्वताय नमः ॥ कालाय नमः ॥

सर्वभूत क्षयाय नमः ॥ औदुम्बराय नमः ।

दध्नाय नमः । नीलाय नमः । परमेष्ठिने नमः ।

वृकोदराय नमः । चित्राय नमः ॥

चित्रगुप्ताय नमः ॥ ४॥

Wearing the sacred thread over the right soulder and under the left arm (Prācīnāvīti).

Om, may the manes Aganiṣvāttas be propitiated. Om, may the manes Somasthas (Saumyāsaḥ) be propitiated. Om, may the manes Barhiṣads be propitiated. O beisance to Yama. Obeisance to Dharmarāja. Obeisance to Mṛtyu. Obeisance to Āntaka. Obeisance to Vaivasvata. Obeisance to Kala. Obeisance to the slayer of all living beings. Obeisance to Audumbara. Obeisance to Dadhna. Obeisance to Nila. Obeisance to Parameṣṭhin. Obeisance to Vṛkodara (Brahman). Obeisance to Citra. Obeisance to Citragupta.

ब्रह्मादिस्तम्बपर्यन्तं जगत्तृप्यताम् ।

ॐ पितृभ्यः स्वधा नमः । ॐ पितामहेभ्यः स्वधा

नमः । ॐ प्रपितामहेभ्यः स्वधा नमः । ॐ मातृभ्यः

स्वधा नमः । ॐ पितामहोभ्यः स्वधा नमः ।

ॐ प्रषितामहीभ्यः स्वधा नमः । ॐ माताहेभ्यः

स्वधा नमः । ॐ प्रमातामहेभ्यः स्वधा नमः ।

ॐ वृद्धप्रमातामहेभ्यः स्वधानमः तृप्यतामिति ।

उदीरतामवर उत्तरसो उन्मध्यमाः पितरः

सोम्यासः ॥ असुंय ईयुरवृकाऋतज्ञास्तेनोऽवन्तु-

पितरोहवेषु । गोत्रेच्चारणेन प्रथमाञ्जलिः पितः ।

ॐ अङ्गिरसो नः पितरो । अथर्वाणोभृगवः ।

तेषां वयं सुमतौ यज्ञिपानां अपि भद्रे सौमनसे

स्याम । ॐ आयन्तु नः पितरः सौमयासोऽग्निष्वात्ताः

पथिमिभर्देवयानैः । अस्मिन्यज्ञे स्वधया मदन्तो-

ऽधिब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५॥

May the universe from Brahma to a blade

of grass be propitiated. Obeisance and Svadhā to the manes, Obeisance and Svadhā to the grandfathers. May our Pitts of gentle face, the Agnisvattas come unto this sacrifice through the paths of gods, elated with Svadha; let them protect us and speak within me.

ॐ ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं
परिस्तुतं स्वधा स्थ तर्पयत मे पितृन्॥
ॐ पितृभ्यः स्वा नमः। ॐ पितामहेभ्यः स्वधा
नमः। ॐ प्रपितामहेभ्यः स्वधा नमः। ॐ
मातामहेभ्यः स्वधा नमः। ॐ प्रमाता- महेभ्यः
स्वधा नमः। ॐ वृद्धप्रमातामहेभ्यः स्वधा नमः।
पितामहस्य० । ॐ अक्षन्पितरो अमीमदन्त पितरो
अमी तृप्यन्तः पितरं शं (स्व) धध्वं पिबेह
पितरोऽपि वानत्रयांश्च भवनपिवत्रत्वा रथपति ते
जातवेदाः स्वधाभिर्यज्ञं सुकृतं जुषस्व?।
मधुवाता ऋतायते मधु क्षरन्ति सिन्धवः।
माध्वीनः सन्त्वोषधीर्मधुनक्तमुतोषसो मधुमत्पार्थिवं
रजः। मधु द्यौरस्तु नः पिता मधु मानो
वनस्पतिमर्धुभाम् अस्तु सूर्यो माध्वीर्गावो
भवन्तु नः॥ ६॥

Om, repeating the mantra Ūrjāṁ vahantiḥ
etc. may the Pitts be propitiated. Obeisance to
Pitṛs and Svadhā. Obeisance to Pitāmahas
(grandfathers) and Svadhā. Obeisance to
Mātāmahas (maternal grandfathers) and
Svadhā. Obeisance to Pramātāmahas (maternal

great grandfathers) and Svadhā. Obeisance to
Vṛddhapramātāmahas (maternal great-great-
grandfathers) and Svadhā. Let the imperishable
Pitts of Pitāmahas be Propitiated. These Pitts
within me be propitiated. Then repeat the
mantras "Pitarāḥ Svadhādhvam" etc.

प्रपितामहस्याञ्जलिदानम्। ॐ नमो वः पितरो
रसाय नमो वः पितरः शुष्माय नमो वः पितरो
जीवाय नमो वः पितरः स्वधायैः नमो वः नमो
वः पितरो घोराय नमो वः पितरो मन्येव।
नमो वः पितरो गृहान्न पितरो दत्तः।
नमो वः पितरो दध्मे तद्गः पितरो वासः।
मातामहानां त्रिरञ्जलि० ततो मात्रादीनां ॥७॥

Then Añjali (joined palms) be offered to
great grand-father. Obeance unto ye, O Pitṛs.
Obeisance to Rasa. Obeisance to ye, O Pitṛs.
Obeisance to Śuṣma. Obeisance to ye O Pitṛs.
Obeisance to jīva. Obeisance to ye O Pitṛs.
Obeisance to Svadhā. Obeisance to ye Pitṛs.
Obeisance to Manyu. Obeisance to ye Pitts. Our
homes are your residence, O ye Pitṛs. Three
Añjalis are offered to maternal grand-fathers.
Then to mothers and others.

ये चास्माकं कुले जाता अपुत्रा गोत्रिणो मृताः॥

ते तृप्यन्तु मया तं वस्त्रनिष्पीडनोदकम्॥८॥

Those who are born in our family, those who
died issueless, let those be propitiated. I have
offered water by squeezing this cloth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे देवार्तिर्पणनिरूपणं
नाम पञ्चदशोत्तरद्विशततमोऽध्यायः॥ २१५॥

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ब्रह्मोवाच

वैश्वदेवं प्रवक्ष्यामि होमलक्षणमुत्तम॥
प्रज्वाल्य चाग्निं पर्युक्ष्य ॐ क्रष्पादमग्निं
प्रहिणोमि दूरं यमराज्यं गच्छतु रिप्रवाहः॥
इहैवायामितरो जातवेदा देवेभ्योहव्यं वहतु
प्रजानत्॥

ॐ पावक वैश्वानर इदमासनं
अरणीगर्भसंस्कृततेजोरूप महाब्रह्मन् मुहूर्तां
स्त्रिषु वैश्वानरं प्रतिबोधयामि।

ॐ वैश्वानरे न उभयं आप्रयातु परावतः॥

अग्निं स्वद्युतीरूपपृष्ठो दिवि पृष्ठोऽश्वि पृथिव्यां
पृष्ठा विवेवा ओषधी चाविवेश वैश्वानरः
सहसा पृष्ठोऽग्निः नमो दिव्य स षष्ठां नक्तम्॥ १॥

Brahmā said :—I shall explain the
characteristics of the Homa called Vaiśvadeva.
First repeat the mantra "Kravyādam Agnim,"
etc after kindling the fire and performing
Paryukṣana (Sprinkling of water) Om, O
Pāvaka (fire god) Vaiśvānara, here is seat unto
yousanctified by Arañigareṇa".

O Mahā Brahman! I am wakening up Vaiśvānara. Then repeat the mantra "Om Vaiśvānareṇa"

ॐ प्रजापतये स्वाहा। ॐ सोमाय स्वाहा।
ॐ बृहस्पतये स्वाहा। ॐ अग्निषोमाभ्यां स्वाहा।
ॐ इन्द्राग्निभ्यां स्वाहा। ॐ द्यावापृथिवीभ्यां स्वाहा। ॐ इन्द्राय स्वाहा। ॐ विश्वेभ्यो देवेभ्यः स्वाहा। ॐ ब्रह्मणे स्वाहा। ॐ अन्द्र्यः स्वाहा।
ॐ ओषधिवनस्पतिभ्यः स्वाहा। ॐ ग्रह्याय ॐ देवदेवताभ्यः स्वाहा। ॐ इन्द्राय स्वाहा।
ॐ इन्द्रपुरुषेभ्यः स्वाहा। ॐ यमाय स्वाहा।
ॐ यमपुरुषा स्वाहा। ॐ सर्वेभ्यो भूतेभ्यो दिवाचारिभ्यः स्वाहा। ॐ वसुधापितृभ्यः स्वाहा।
ॐ ये भूता प्रचरन्ति दीना च निमिहन्तो भुवनस्य मध्ये। तेभ्यो बलिं पुष्टिकामो ददामि मयि पुष्टिं

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैश्वदेवनिरूपणं नाम षोडशोत्तरद्विशततमोऽध्यसायः॥ २१६॥

अध्यायः २१७ / Chapter 217

ब्रह्मोवाच

अथ सन्ध्याविधिं वक्ष्ये द्विजातीनां समासतः॥
अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ॥१॥
यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः॥२॥

Brahmā said :— I shall mention in brief, the process of Sandhyā for the twice-born. Whether he is pure or impure, whether he is in any plight or not, whoever remembers the lotus-eyed Lord Viṣṇu is pure internally and externally.

गायत्रीच्छन्दो विश्वामित्रऋषिस्त्रिपात्॥
समुद्राः कुक्षिश्चन्द्रादित्यौ लोचनौ।
अग्निर्मुखम्। विष्णुर्हृदयम्। ब्रह्मरुद्रौ शिरः।
रुद्रः शिखा ! उपनयने विनियोगः।
ॐ भूः पादे। भुवः जानुति। स्वः हृदये।
महः शिरसि। जन शिखायाम्। तपः कण्ठे।
सत्यं ललाटे। ॐ हृदयाय नमः। ॐ भूः शिरसे स्वाहा। ॐ भुवः शिखायै वौषट्।
ॐ स्वः कवचाय हुं। ॐ भूर्भुवः स्वः
अस्त्राय फट्॥ ३॥

ॐ भूः भुवः ॐ स्वः ॐ महः ॐ जनः
ॐ तपः ॐ सत्यं ततस्त्रिपदा।

पुष्टिपतिर्ददातु। ॐ आचाण्डालपतिर्ददातु
आचाण्डालपतिर्ददातु॥ २॥

Om Svāhā to Prajāpati. Om Svāhā to Soma. Om Svāhā to Bṛhaspati. Om Svāhā to Indra and Agni. Om Svāhā to Indra and Agni. Om Svāhā to Earth and Heaven. Om Svāhā to Indra, Om Svāhā to all Devas. Om Svāhā to Brahman. Om Svāhā to Devas. Om Svāhā to Brahman. Om Svāhā to waters, to herbs and plants, to the planets, to the deities, to Indra, to Indra's officers, to Yama to the officer of Yama, to all beings roaming the firmament, to Vasudhā Pitṛs I offer oblation to those beings which, in their woe, ram in the mid-word and desire all round nourishment. May Puṣṭipati grant me nourishment. May he grant everthing even th Cāṇḍālas and crows.

ॐ आपो ज्योऽती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम्।
ॐ सूर्यश्चेत्यादि। ॐ आपः पुनन्वित्यादि।
ॐ अग्निश्चेत्यादि॥ ४॥
ॐ आयातु वरदे देवि ! पूर्वाह्णे ब्रह्मदेवता॥
गायत्री नाम या सन्ध्या रक्ताङ्गी रक्तवाससा॥
वरहंससमारूढा श्रीमत्पुष्करसंस्थिता॥ ५॥
कमण्डलुधरा शान्ता अक्षमालाविधारिणी॥
आयातु वरदा देवी मध्याह्ने ष्वेतरूपिणी॥ ६॥

Om, the metre is Gāyatrī. The sage is Viśvāmitra. It has three feet. The ocean is its belly. The moon and the sun are its eyes. The fire is its mouth, Viṣṇu is its heart, Brahṁā is its head. Rudra is its tuft. Its use is in the investiture of sacred thread. Om Bhūḥ Nyāsa on the foot, Bhuvah on the kness, Svah on the head, Janah on the tuft, Tapaḥ on the throat, Satyam on the forehead. Om obeisance to the heart. Om Bhūḥ Svāhā to the head. Om Bhuvah Vauṣat to the tuft. Om Svah Hum to the Kavace. Om Bhūrbhuvah. Svāhā Phaṭ to the Astra. Om Bhiah Om Bhuvah Om Svah Om Mahaḥ Om Tapaḥ Om Satyam. Then the three-footed Gāyatrī Mantra "Apo Jyotīraso" Mṛtam

Brahma Bhūrbhuvasvaḥ." Then then Mantra "Sūryaśca" in the morning "Āpaḥ punantu" etc. in the midday and "Agniśca" etc. in the evening.

माहेश्वरी च सावित्री शुक्लवस्त्रादिमण्डिता॥
वृषस्कन्धसमारूढा त्रिशूलवरधारिणी॥७॥

O you, the grantress of Boons, you are of white hue in the forenoon. You the great goddess of Gāyatrī wearing white cloth, You are seated on the shoulders of a bull. You hold the excellent thrident.

आयातु वरदा देवी अपराह्णे सरस्वती॥
अतसीकुसुमप्रख्यावैष्णवी गरुडासना॥८॥

May the goodness of Gāyatrī of dark hue come at midday, like the flower of Atasī, Viṣṇu's deity seated on Garuḍa, wearing yellow cloth and holding Śaṅkha, Cakra, Gadā and Padma.

पीतवस्त्रा शुद्धचक्रगदापद्मसमन्विता॥
श्वेतवर्णा समुद्दिष्टा रविमण्डलसंस्थिता॥९॥

She is white hue, seated in the solar sphere on a white lotus. She is decorated with white flowers. May Sarasvatī the form of Gāyatrī in the evening, the goddess granting boons come hither.

श्वेतपद्मसनासीना श्वेतपुष्पोपशोभिता॥
ॐ आपो हिष्ठा मयो भुवस्ता न उर्ज्ये दधात नः॥१०॥
महेरणाय चक्षुसे। ॐ यो वः शिवतमो
रसः। तस्य भाजयेतेह नः। उशतीरिव मातरः।
ॐ तस्मा अरङ्गमाम वो यस्य क्षयाय
जिन्वथ। आपो जन यथा च नः॥
ॐ समित्रिया न आप ओषधयः सन्तु ॐ
दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यञ्च
वयं द्विष्मः। ॐ द्रुपदादिव मुमुचानः त्विन्नः
सनातो मलादिव॥ पूतं पवित्रेणोवाज्यमापः
शुन्यन्तु मैनसः॥ ॐ ऋतं च सत्यं
चाभीद्धात्तपसोद्ध्वज्यायत। ततो रात्र्यजायत।

ततः समुद्रोऽर्णवः समुद्रादर्णवादधिसंवत्सरो
अजायत। अहौरात्राणि विदधद्विश्वस्य
मिषतो वशी।।

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्॥
दिवं च पृथिवीं चान्तरिक्षमथो स्वः॥११॥

The various mantras—"Om Āpohiṣṭhā" etc.

"Om Tasmā araṅga man avo" etc. "Om sumitriyāna" etc. "Om Durpadādiva" etc "Om ṛtañca satyañca" etc are to be repeated duly.

गायत्र्या विश्वामित्र ऋषिर्गायत्रीछन्दः।
सविता देवता जपे विनियोगः।
ॐ उदुत्यं जातदेवसं देवं वहन्ति केतवः॥
दृशे विश्वाय सूर्यम्।

ॐ चित्रं देवानासुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः।

आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा
जगतस्तस्थुषश्चा ॐ तच्चश्चदेवहितं
पुरस्ताच्छुक्रमुच्चरत्॥

पश्येम शरदः शतं जीवेम शरदः शतम्॥
शृणुयाम शरदः शतम्।

ॐ विश्वतश्चतुक्षरुत विश्वतोमुखो-
विश्वतो बाहुरुत विश्वतस्तपात्॥
संबाहुभ्यां धमति संपतत्रैद्यार्वाभूमी जनयन्देव एकः।
देवा गातुविदो नाङ्गविद्वानाद्भमितमनसस्यत
इमं देवयज्ञं स्वाहा वातेधाः जपेत्॥१२॥

The Mantras to be repeated thereafter—Om, the sage of Gāyatrī is Viśvāmitra; the metre is Gāyatrī. Savitr is the deity. Its use is in Japa "Om udu tyam." etc, "Om cittram devānām" devānām" etc. "Om taccakṣuḥ etc. "Om Viśvatascakṣuḥ" etc. are to be repeated.

उत्तरे शिखरे जाते भूम्यां पर्वतवासिनी॥

ब्रह्मणा समनुज्ञाता गच्छ देवि ! यथासुखम्॥१३॥

Born of the excellent summit, residing on the mountain on the surface of the Earth and permitted by Brahmā O Goddess! be pleased to depart according to convenience.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सन्ध्याविधिनिरूपणं
नाम सप्तदशोत्तरद्विशततमोऽध्यायः॥ २१७॥

अध्यायः २१८ / Chapter 218

ब्रह्मोवाच

व्यास! श्राद्धमहं वक्ष्ये भुक्तिमुक्तिप्रदं नृणाम्॥

पूर्वं निमन्त्रयेद्विप्रान्विशेषाद्ब्रह्मरिणः॥ १॥

Brahmā said :—O Vyāsa, I shall explain the procedure of Śrāddha which yields worldly enjoyments and salvation to men. The performer of Śrāddha shall invite Brahmins particularly Brahmacārins (unmarried students).

प्रदशिणोपवीतेन देवान्मोपवीतिना॥

पितृन्निमन्त्रयेत्पादौ क्षालयेद्वाक्यमन्त्रतः॥ २॥

For the worship of devas, the sacred thread should be in the normal way and for the worship of Pitṛs, the sacred thread should be in the Prācīnāvīta form (on the right right shoulder and under the left arm), when the worship of feet is to be performed 'Samyoga' mantra is to be used.

ॐ स्वागतं भवद्भिरिति प्रश्नः।

ॐ सुस्वागतमिति तैरुक्ते ॐ विश्वेभ्यो

देवेभ्य एतत्पादोदकमर्घ्यं स्वाहेति देवब्राह्मण-

पादयोर्देवतीर्थेनाभुग्नकुशसहितजलदानम्॥ ३॥

The householder asks—Om, you all have come?" When they reply—"Om, well. Well, we have come" the house-holder says—"Om, To Viśvedevas (to all Devas), here is the water offering and Arghya Svāhā" offers the sacred deity water through the bent Kuśa grass on the feet of the brahmin intended to be (the representative of) Viśvedevas.

ततो दक्षिणाभिमुखेन वामोपवीतेनामुक-

गोत्रेभ्यो अस्मत्पितृपितामहप्रपितामहेभ्यो

यथानामशर्मभ्य एतत्पादोदकमर्घ्यं

स्वधेति पित्रादिब्राह्मण पादयो

पितृतीर्थेन आभुग्नकुशकुसुमसहितं जलदानम्॥ ४॥

The householder faces the south. He wears the sacred thread in the opposite way and repeats the names and Gotra of the person to whom he performs Śrāddha and says "here is the offering of water to the feet and Arghya, Svadhā." He takes the sacred Pitṛ water and

pours it through the bent Kuśa grass alongwith flowers over the feet of the brahmin intended to represent the Pitṛs.

एवं मातामहादिभ्यः। एतदाचमनीयं स्वाहा स्वधेति॥

ब्राह्मणहस्ते एषावोऽर्घ्यं इति ब्राह्मणहस्ते पुष्पदानम्॥ ५॥

Similarly, for maternal grandfather and others. 'Here is the Ācamanīya water, Svāhā, Saying so it is poured into the hand of the brahmin. 'Here is Arghya,' saying so, the flower is handed to the brahmin.

ॐ सिद्धमिदमासनम् इह सिद्धमित्यभिधाय

ॐ भूः ॐ भुवः ॐ स्वः ॐ महः

ॐ जनः ॐ तपः ॐ सत्यमिति

सप्तव्याहृतिभिः पूर्वमुखदेवब्राह्मणोपवेशनम्॥

उत्तरदिङ्मुखं पितृब्राह्मणोपवेशनम् ॥

ॐ देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च॥

नमः स्वधायै स्वाहायै नित्यमेव भवन्तु इति त्रिर्जपेत्॥ ६॥

ॐ अद्यास्मिन्देशे अमुकमासे अमुकराशिगत

सवितर्यमुकतिथावमुकगोत्राणामस्मत्पितृ-

पितामहप्रपितामहानां यथानामशर्मणां

विश्वेदेवपूर्वकं श्राद्धं करिष्यते।

ॐ विश्वेभ्यो देवेभ्यः स्वाहा

ॐ विश्वेदेवानावाहयिष्ये।

आवाहायेत्युक्ते ॐ विश्वदेवाः

स आगम शृणुताम इमं हवम्॥

एदं बर्हिर्निषीतद ॐ विश्वेदेवाः शृणुतेमं

हवं मे य अन्तरिक्षे य उपद्यविष्ट।

ये अग्निजिह्वा उत वा यजत्रा

आसद्यास्मिन्बर्हिषि मादयध्वम्।

ॐ ओषधयः संवदन्ते सोमेन सह राज्ञा।

यस्मै कृणोति ब्राह्मणस्तं राजन्यारयामसि।

ॐ आगच्छन्तु महाभागा विश्वेदेवा महाबलाः॥

ये अत्र विहिताः श्राद्धे सावधाना भवन्तु ते॥

ॐ अपहतासुरा रक्षांसि वेदिषद

इति त्रिर्भियवविकिरणम्॥ ७॥

The householder then says that in such and such a place, in such and such a month, in such and such transit of the sun, in such and such Tithi (day of the lunar fortnight he is preparing

to perform the Vaiśvadeva Śrāddha of his father, grandfather and great grandfather of such and such gotra and named such and such.

He asks the brahmins 'Is the seat ready?' When they says 'Yes, it is ready' he begins Om Bhūh, Om Bhuvah, Om Svah, Pm Mahah, Om Janah, Om Tapaḥ, Pm Satyam-These are the seven Vyāhṛtis. With these he snakes the brahmin representing gods sit facing the east. Then he makes the other brahmin representing the Pitrs sit facing the north. Then he goes round them saying-"Obeisance, obeisance, always obeisance to the deities, to the Pitrs of great Yogic power, obeisance to Svadhā and Svāhā" He repeats this thrice.

Again, he takes the Saṅkalpa as mentioned in the first paragraph of this section. Om Svāhā unto the Viśve Devas. I shall invoke the Viśve Devas. When they give permission saying "Yes Invoke," he repeats the Mantra 'Om Viśve devāḥ śṛṇutemaṇ' etc. upto 'Rājānam pārayāmasi' and invokes, May the powerful Viśve Devas of noble dignity come. Those who are engaged in this Śrāddha shall be cautious. Om, may the platform be free from Asuras and Rākṣasas. After this, he scatters barley grains thrice.

ॐ पात्रमहं करिष्यते।
ॐ कुरुष्वेत्यनुज्ञातः साग्रकुशपत्रद्वयं
प्रदेशप्रमाणं कृत्वा ॐ पवित्रे स्थो वैष्णव्यौ
अनेन कुशान्तरेण छित्त्वा ॐ विष्णुर्मनसा
पूतेस्थ इत्थ्युक्ष्य कुशान्तरेण
त्रिवृतं कृत्वा पात्रे पवित्रनिषेवणम्॥८॥

The householder then says : Om, I shall prepare the Pātra (the vessel) when they permit saying 'Yes do' he takes the blades of Kuśa grass and twists them in the form of Trivṛt Pavitra repeating the Mantras 'Pavitre stho vaiṣṇavyau' and 'Om Viṣṇu Pūte sthaḥ' and places the avitra inside the viessel.

ॐ शन्नो देवीरभिष्ट आपो भवन्तु पीतये।
शंयोभिस्त्रवनतु न इति पात्रे जलदानम्॥
ॐ यवोऽसि यव यास्माद्वेषो यवरातीरीति
यवदानम्॥

गन्धद्वारां दुराघर्षां नित्यपुष्टां करीषिणीम्॥
ईश्वरीं सर्वभूतानां ता (त्वा) मिहोपह्वये
श्रियमिति गन्धदानम्॥

ॐ यसा दिव्या आपः पयसा संबभूतुर्या
अन्तरिक्षतः पार्थवीर्याः ॥

हिरण्यवर्णा यज्ञियास्तान आपः
शिवाः शं स्योना सुहवा भवन्तु।
ऐषाऽर्घो नम इति ब्राह्मणहस्ते जलं दत्त्वानेनैव
पात्रेण पवित्रग्रहणं कृत्वा संस्त्रवं पवित्रं च
ब्राह्मणपार्श्वे दद्यात् ।

ततः प्रथमपात्रे संस्त्रजलं संस्थाप्य कुशोपरि
ऊर्ध्वमुखं स्थापनं कुर्यसात्॥

तदुपरि कुशदानम्॥ ९॥

Repeating the mantra 'Om śanno devīḥ' he pours water in the vessel. Repeating the mantra 'Om yavosi' etc., he puts the yava grains. Repeating the mantra 'Gandha Dvārām etc' he offers the scents. Repeating the mantra 'Om yā divyā āpah' etc., he offers water to the brahmin and places the Saṁśrava and Pavitra near the brahmin. Then pouring the Saṁśrava water in the former vessel he places it over the Kuśa gras upright and places a blade of Kuśa over it also.

विश्वेभ्यो देवेभ्यः एतानि गन्धपुष्प-
धूपदीवासो युगयज्ञोपवीतानि नमः।
गन्धादिदानमच्छिद्रमस्तु।

अस्त्विति ब्राह्मणप्रतिवचनम्॥ १०॥

Here are these scents, flowers, incense, lamp, a pair of garments and Sacred Thread to the Viśvedevas. Obeisance. Let this offer of scents, etc., be unimpaired. The brahmins say 'Be it so':

ततः पितृपितामहप्रपितामहानां माता-
महप्रमातामहवृद्धप्रमातामहानां सपत्नीकानां
श्राद्धमहं करिष्यते इति अनुज्ञावचम्॥
कुरुष्वेति ब्राह्मणैरुक्ते।

ॐ देवताभ्यः पितृभ्यश्च इति त्रिजपेत्॥ ११॥

Then he seeks permission saying 'Shall I perform the Śrāddha of Pitrs, grandfather, great grandfather, maternal grandfather, maternal great grandfather and maternal great great grandfather?' When the brahmins say 'Yes, do,' he repeats 'Om Devatābhyah' etc thrice.

ओं अमुकगोत्रभ्योऽस्मत्पितृपितामहेभ्यो
यथानामशर्मभ्यः सपत्नीकेभ्यः इदमानं स्वधा
इति ब्राह्मणवामे आसन दानम्॥ ओं पितृना-
वाहयिष्ये॥ ओं। आवाहयेत्युक्ते ओं
उशन्तस्त्वा निधीह्युशनतः समिधीमहि॥
उशन्तु शत आवह पितृहविषे अत्तवे॥
ॐ आयन्तु नः पितरः सौम्यासो-

ऽग्निष्वात्ताः पथिभिर्देवयानैः।

अस्मिन्यज्ञे स्वधया मदन्तो-

ऽधिब्रुन्तु तेवन्त्वस्मान् इत्यावाहनम्॥

ओं अपहता सुरा रक्षांसि

वेदिपदः इति तिलविकिरणम्॥

पूर्ववक्रमेण स्थापितपात्रेषूदकदानम्॥

ओं तिलोऽसि सोमदेवत्यो

गोसवो देवनिर्मितः॥

प्रलमद्भिः पृक्तः स्वधयापितृल्लोका-

पश्चाणीहि नः स्वाहा इति तिलदानम्॥ १२॥

Here is the seat and Svadha unto our, father, grand-father, etc., of such and such names accompanied by their wives. Saying so, he places the seat towards the left of the brahmin. Om, I invoke the Pitrs. The brhmin says 'yes invoke.' He repeats the mantra 'Om āyantu naḥ pitarah,' etc., Thus the invocation. Then 'Om may the Asuras and Rākṣsas clear away from the platform.' He scatters Tila grains. Repeating the mantra 'Tilosi Somadaivatho' etc and hands over Tila seeds to the Brahmin.

गन्धपुष्पे हस्ताभ्यां दत्त्वा पितृपात्रमुत्थाप्य

या दिव्येति पठित्वा अमुकगोत्रास्मत्पतिः !

अमुकदेवशर्मन् ! सपत्नीक ! एष तेऽर्घ्यः स्वधा॥

सपवित्रं पात्रं गृहीत्वा वामपार्श्वे दक्षिणे कुशोपरि

ओं पितृभ्यः स्थान मसीत्यधोमुखपात्रस्थापनम्॥ १३॥

After giving scents and flowers to the brahmin he takes the Pitṛpatra and repeats 'Yā divya' etc. Om. My father of such and such gotra and such and such a name accompanied by thy wife, here is Arghya and Svadhā unto thee. The vessel with Pavitra is then placed on the left side of the Brahmin over the Kuśa grass. Repeating the Mantra 'Om Pitṛbhyah sthānamasi' he places the vessel face down.

ॐ शुन्धन्तां लोकाः पितृसदनाः
पितृसदनमसि। अधोमुखपात्रस्पर्शनम्।

अमुकगोत्रेभ्योऽस्मत्पितृपितामहं प्रपितामहेभ्यः
सपत्नीकेभ्य एतानि गन्धपुष्पधूपदीपवासो-
गुणसोत्तरीययज्ञोपवीतानि वः स्वधा
पितृतीर्थेन गन्धादिदानम्।

गन्धादिदानमक्षय्यस्तु॥ संकल्पसिद्धिरस्तु॥
ब्राह्मणवचनम् एवं मातामहादीना-
मनुज्ञापनादिकर्म।

ॐ यादिव्येतिभूमिसंमार्जनम्। ततो
घृताक्तमन्नं गृहीत्वा दक्षिणोपवीती
पितृब्राह्मणम् ॐ अग्नौ करणमहं।
ओं कुरुष्वेति तेनोक्त ओं अग्नये
कव्यवाहनाय स्वाहा इति
आहुतिद्वयं देवब्राह्मणहस्ते दत्त्वा
अवशिष्टान् पिण्डार्थं स्थापयित्वा अपरमर्द्धं
पित्रादिपात्रे मातामहादिपात्रे च निःक्षिपेत्॥ १४॥

'Om, may the worlds occupied by the Pitrs be sanctified. Thou art the seat of the Pitrs,' he touches the vessel face down. Thou art the ball of rice soaked in ghī. He asks the Pitṛbrahmin 'Shall I place it on fire? then he says, 'Yes do' Om Svāhā unto Agni the bearer of Kavya and sprinkles two drops of ghī in the hands of Deva brahmin and gives a portion of the ball of rice in his hand. A portion of the rice is kept for the ball of rice (pinda) and the remaining is put in the vessel of Pitrs and that of maternal grandfather.

पात्रमुद्रादि निधाय कुशं दत्त्वा अधोमुखाभ्यां

पाणिभ्यां पात्रं गृहीत्वा ॐ पृथिवी ते पात्रं

द्वौरपिधानं ब्राह्मणस्यः मुखे अमृते अमृतं

जुहोमि स्वाहा पात्राभिमन्त्रणम्।

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्।

समूढमस्य पांसुरे। विष्णो हव्यं रक्षस्व

इत्यन्नमध्ये अधोमुखद्विजाङ्गुष्ठनिवेशनम्॥ १५॥

He covers the vessel with Kuśa grass and lifts it with both the hands kept prone. Repeats the mantra 'Om Pṛthivi to patram' etc and invokes the vessel. Repeating the mantra 'Idam Viṣṇuḥ' etc, the thumb of the Brahmin is placed in the middle of the rice.

अपहतेति त्रिर्यवविकिरणम्।

ॐ निहन्ति सर्वं यदमेध्यवद्-

वेद्धताश्च सर्वेऽसुरदानवा मया॥

रक्षांसि यक्षाः सपिशाचसङ्घा हता मया

यातुधानाश्च सर्वे इति सिद्धार्थविकिरणम्॥ १६॥

Repeating the mantra 'Apa hata' he scatters Nava grains thrice. Reaping the mantra 'Om Nihanmi' etc. he scatters the sum of money intended.

ततो धूरिलोचनसंज्ञकेभ्योदवेध्यएतदनं सघृतं

सपानीयं सव्यञ्जनं स्वाहेति वारिकुशाद्यैरनुसङ्कल्पनम्।

ॐ अन्नमिदमक्षय्यमस्तु ॐ संकल्पसिद्धिरस्तु॥ १७॥

Om Svāhā, here is the rice with ghī, pickles and drinking water to the gods named 'Madhuvilocana' with water and Kuśa the same is contemplated as such. Om, may this rice be unimpaired. Om, may the contemplated be realised.

ततो विपरीतोपवीतेन सव्यञ्जनं सघृतमन्नं पित्रादि

ब्राह्मणपात्रे निधाय तदुपरि भूमिसंलग्नकुशं

दत्त्वा ॐ पृथिवी ते पात्रं इति मन्त्रेण उत्तानाभ्यां

पात्रं गृहीत्वा ॐ इदं विष्णोरित्यनोपरि

उत्तानं द्विजखुष्टं निवेशयेत्॥

ॐ अपहतेति तिलविकिरणम्।

भूमिपातितवामजानुः अमुकगोत्रेभ्यः

अस्मत्पितृपितामहेभ्यः सपत्नीकेभ्यः एतदनं सघृतं

सपानीयं सव्यञ्जनं प्रतिषिद्धवर्जितं स्वधा।

अन्नं संकल्प्य ॐ ऊर्जं वहन्तीरमृतं घृतं पयः

कीलालं परिस्तुतं स्वधास्तु तर्पयत मे पितरम्।

दक्षिणामुखवारिधारात्यागः॥ १८॥

Then wearing the sacred thread in the opposite direction he places all foodstuffs, side-dishes, ghī etc in vessel in front of the Pitṛbrahmin and places a blade of grass half covering the vessel and half over the ground. Then he lifts the vessel with his palms supine repeating the mantra 'Om Prthivī' etc. Repeating the mantra 'Idam Viṣṇoh' he places the thumb of the brahamin in supine position over the foodstuff. Then he repeats the Mantra 'Apahata' etc and scatters gingelly seeds. He then kneels with his left knee touching the

ground. Here is the fodstuff with side dishes, drinking water and ghī, devoid of forbidden food, and Svadhā unto my Pitṛs, Pitāmaha, etc. accompanies by their wives and named such and such belonging to such Gotra. The Saṅkalpa (contemplation) for the food is the mantra 'Om Ūrjam Vahantiḥ' etc. He then pours a few drops of water facing the South.

ॐ श्राद्धमिदमच्छिद्रमस्तु ॐ संकल्पसिद्धिरस्तु ॥

ॐ भूर्भुवः स्वस्त्वितुर्वीर्यं भर्गोदेवस्य धीमहि

धियो यो नः प्रचोदयात् इति विससंजित्वा ॐ

मधुवाता ऋतायते मधुक्षरन्तु सिन्धवः माध्वीनः

सन्त्वोषधीर्मधुनक्तमुतोषसो मधुमत्पार्थिवं रजः।

मधुद्यौरस्तु नः पिता मधुमान्नो वनस्पतिः

मधुमानस्तु सूर्यो माध्वीर्गावो भवन्तु नः।

मधु मधु इति जपः॥ १९॥

Om, may this śrāddha be unimpaired. Om, may the contemplated be realised. Om Bhū Bhuvah Svah, and after that to recites the mantra 'Om Madhu VA*', etc.

यथासुखं वाग्यता जुषध्वम् इति ब्रूयात्॥

भुक्तवत्सु सप्तव्याधादिकं पितृस्तोत्रं जपेत्॥

तच्च-सप्तव्याधा दशार्णेषु मृगाः कालञ्जरे गिरौ॥

चक्रवाकाः शरद्वीपे हंसाः सरसि मानसे॥ २०॥

तेऽभिजाताः कुरुक्षेत्रे ब्राह्मणा वेदपारगाः॥

प्रस्थिता दूरमध्वानं यूयं किमवसीदथ॥ २१॥

He shall then say:—'Ye be pleased to take food conveniently and refraining from speech: He shall then repeat the Pitṛ Stotra beginning with 'Sapta Vyādhāḥ' 'Seven hunters are in the Daśārṇa lands. the deer are in the mountain Kālañjara. The Cakravāka birds are in the Śaradvṣpa and the Swans are in the Mānasa lake. Those brahmins of noble family and the extensive knowledge of the Vedas are in Kurukṣetra. You have started on a long journey and are likely to be tired out by them."

ततस्तृप्यस्व दक्षिणाभिमुखो

वामोपवीती तदूत्सृष्टगतः॥

ॐ अग्निदग्धाश्च ये जीवा

येऽप्यदग्धाः कुले ममा॥

भूमौ दत्तेन तृप्यन्तु यान्तु पराङ्गतिम् इति भूमौ
कुशोपरि सघृतमंत्रं जलप्लुतं विकिरेत्॥ २२॥

Then he shall say 'Be satiated.' With the sacred thread worn left-ways and facing south, the mantra 'Om Agnidagdadhāh' etc shall be repeated. "May the Pitrs who were duly cremated and those who were not, in our family be pleased with what I offer on the Earth and becoming satiated may they attain the highest goal." Saying so he shall place the rice soaked in gḥi on the Kuśa grass on the ground pouring water over it.

ततो ब्राह्मणक्रमेण जनगण्डूषं

दत्त्वा पर्ववत्सव्याहृतिकां गायत्री

मधुवातेतिज्युचं जप्त्वा ॐ रूचिर्तं

भवद्भिरिति देवब्राह्मणग्रन्थः।

सूरूचिर्तमिति तेनोक्ते

ॐ शेष मन्त्रमिति प्रश्नः।

इष्टै सह भोजनम्।

पित्रादिब्राह्मणं वामोवीतेन

ॐ तृप्ताः स्थ इति प्रश्नः।

ॐ तृप्ताः स्म इति तेनोक्ते भूम्यभ्युक्षणं

मण्डलचतुष्कोणं ति लविकिरणम्॥ २३॥

Then water is to be offered to the brahmins in order as the last mouthful. He then repeats Gāyatrī with the Vyāhṛtis and the mantra 'Madhuvāta' etc. He then asks the Deva brahmin 'The food appealed to you, I hope.' When he says 'Yes very much,' he asks—'Om, what shall I do with the remaining food?' The brahmin replies 'Let it be partaken by you along with your near and dear.' Then he asks the Pitṛ brahmin wearing the sacred thread left ways. 'Om I hope you are satiated?' He replies 'Om we are satiated.' Thereafter the ground is sprinkled with water, a circle and a square are drawn and gingelly seeds are scattered.

ॐ अमुकगोत्र! अस्मत्पितः! अमुकदेवदर्शन!

सपत्नीक! एतत्ते पिण्डासनं स्वधा॥

इत्थं रेखामध्ये पितामहाय सव्या हृतिकां गायत्री

मधुवातेति त्रिर्जपन्नं साज्यं पिण्डं कृत्वा

कुशोपरि अमुकगोत्र अस्मत्पितः! अमुकदेवदर्शन!

सपत्नीक एष पिण्डस्ते स्वधा॥

इत्थं रेखामध्ये पितामहाय।

ततः सव्याहृतिकां गायत्रीं मधुवातेति

त्रिर्जपन्पिण्डविकिरणं पिण्डान्तिके। ॐ लेपभुजः

प्रीयन्तामिति स्तरकुशेषु हस्तमार्जनं

प्रक्षालितपिण्डोदकेन ॐ अमुकगोत्र!

अस्मत्पितः! अमुकशर्मन् सपत्नीक एतत्ते

जलमवननिक्ष्व ये चात्रत्वामनुजाश्च त्वामनु

तस्मै ते स्वधेति पितृपिण्डसेचनम्॥

पिण्डपात्रमधोमुखं कृत्वा बद्धाञ्जलिः ॐ पितरो

मादयध्वं यथाभागमावृषायध्वमिति जपेत्।

अपः स्पृष्ट्वा वामेन परावृत्त्य उदङ्मुखः प्राणांस्त्रिः

संयम्य षड्भ्य ऋतुभ्यो नमः इति तपः॥ २४॥

O my father! of this name, of this gotra, accompanied by shy wife, here is the seat for the Piṇḍa unto thee and Svadhā. Similarly, for grandfather too in the huddle of the line. Then Gāyatrī with Vyāhṛtis is repeated and the Mantra 'Marino Vātā' etc is repeated thrice. The ball of rice soaked in gḥi is placed on the blade of Kuśa grass invoking father and grandfather with respective names Gotra, etc, saying 'Here is the Piṇḍa unto Thee and Svadhā. Then with the Mantras as before, the piṇḍa is scattered. Near the Piṇḍa 'Om may the Lepabhuks (thous who take lambatives) be pleased.' Then he wipes his hand on the Kuśa grass. With the water washing the piṇḍa he repeats the mantra and says "O my father (name Gotra, etc.) accompanied by shy wife, I am snaking this water libation unto thee and to those that are after thee. Svadhā unto thee." Thus the Pitṛpiṇḍa is sprinkled. Then he places the Piṇḍapātra face down. With hands joined together he repeats the Mantra—'Pitar Mādayadhvam' etc. Touching water he turns about on the left and faces the north. He then takes Prāṇayāma thrice and says obeisance unto the six seasons.

वामेनैव परावृत्य पुष्पदानम्॥

अक्षतञ्जाष्टिञ्चास्तु मे पुण्यं शान्तिपुष्टिः ।

क्षिणामुखः अमी मदन्तः पितरो

यथाभागमावृषायिषत् इति जपः॥

वासः शिथिलीकृत्वाञ्जलिं कृत्वा ॐ नमो

वः पितरो नमो वः इति जपः॥

गृहात्रः पितरो दत्त इति गृहवीक्षणम्॥
 ततः सदा वः पितरो द्वेष इति वीक्ष्य एतद्भुः
 पितरो वास इत्युच्चार्य अमुकगोत्र एतत्ते
 सः स्वधा इति सूत्रदानम्॥
 वामेन पाणिना उदकपात्रं गृहीत्वा ऊर्जं वहन्तीरमृतं
 घृतं पयः इत्यादि पिण्डोपरि धारात्यागः॥२५॥

Turning again to the left a fower is handed over. May this rite be unimpaired and unbothered. May merit accrue. Facing the south he repeats the Mantra 'Amī madanta Pitarah' etc. Untying the upper cloth, and joining palms he says. 'Obeisance unto ye, obeisance unto ye. O Pitr̥s, rice of the house is given.' Saying this he looks at the house (all round). "Here is your cloth, O Pits of this Gotra and Svadhā." Then the thread is given. He lifts the water pitcher with the left hand. Repeating the Mantra 'Ūrjān vahantiḥ' the water is poured over the piṇḍa.

पूर्वस्थापितपात्रशेषोदकैः प्रत्येकं पिण्डसेचनं
 पिण्डमावाह्य गन्धादिदानपिण्डोपरि कुशपत्रञ्च
 दत्त ॐ अक्षन्मीमदन्तहाव प्रिया अधूषत
 अस्तोषत स्वभानवो विप्रा नविष्ठयामती।
 यो जान्विद्र ते हरीति त्रिर्जपः॥२६॥

From the water pitcher placed before, the remaining water is taken and the piṇḍas are sprinkled. Invoking the pinch, scents etc are given. Kuśa grass and a leaf is placed over the piṇḍa. Then he repeats the Mantra—"Akṣannami"—etc, three times.

ॐ इत्थं मातामहादिब्राह्मणनामाचमनम्॥
 ॐ समुप्रोक्षितमस्त्विति भूम्यभ्युक्षणं कृत्वा॥
 ॐ अपा मध्ये स्थित देवाः सर्वमप्सु प्रतिष्ठितम्॥
 ब्राह्मणस्य करे यस्ताः शिवा आपो भवन्तु नः॥
 शिवा आपः सन्त्विति ब्राह्मणसाहस्रे जलदानम्॥
 लक्ष्मीर्वसतिपुष्पेषु लक्ष्मीर्वसति पुष्करे॥
 लक्ष्मीर्वसति गोष्ठेषु सौमनस्यं सदास्तु ते॥
 सौमनस्यमस्त्विति पुष्पदानम्॥
 अक्षतं चास्तु मे पुण्यं शान्तिः पुष्टिर्धृतिश्च मे॥
 यद्यच्छ्रेयस्करं लोके तत्तदस्तु सदा मम॥
 ॐ अक्ष्वत्तञ्चारिष्टञ्चास्तु इति यव तण्डुलदानम्॥२७॥

Similarly, everything is performed for the

brahm̐ns representing maternal grandfather and others Ācamana "Om, may the sprinkling be excellent." He sprinkles the water. "Om, Gods are stationed in the middle water. Everything is founded in the water. May the water placed in the hand of the brahmin be holy into us all' Then he hands over the water to the brahmin, Lakṣmī is stationed in the lotus. Lakṣmī stays in the cowshed always. Let there be good will of thine for ever." He repeats the Mantra 'Somasya' etc. 'Whatever is progressive and conducive to the welfare in the world shall be mine forever. Om, may this unimpaired and unbothered.' Then Yava grains are given.

अमुकगोत्राणामस्मत्पितृपितामहप्रपितामहाना
 सपत्नीकानामिदमन्नपानादिकमक्षय्यमस्त्विति
 पित्रादिब्राह्मणहस्ते तिजलदानम्॥
 अस्त्विति ब्राह्मणो वदेत्॥
 एतन्मातामहादीनामक्षय्यमाशिः ।
 ॐ अघोराः पितरः सन्तु गोत्रं नो वर्द्धतां-दातारो
 नोऽभिवर्द्धन्तां वेदाः सन्ततिरेव च॥
 श्रद्धा च नो मा व्यगमद्बहुदेयञ्च नोऽस्त्विति॥
 अन्नञ्च नो बहु भवेदतिथींश्च लभेमहि॥
 याचितारश्च नः सन्तु मा च याचिष्म कञ्चन।
 एताः सत्याशिषः सन्तु॥२८॥

'May the food and drink offered to my father, grandfather and great grandfather with their wives, belonging to such and such gotra, be everlasting.' He then hands over the gingelly seeds. The brahmin say 'Be it so' 'May the benediction of maternal grandfather and others be unending. Om, may the Pits be non cruel. May our gotra flourish. May our donors flourish. May Vedas and progeny flourish. May not our faith recede. May there be much for us to give. May our foodstuffs increase. May we get guests. May there be mendicants flocking to us. Let us not beg of anyone. May these blessings be given.

सौमनस्यमस्तु॥

अस्त्वित्युक्ते प्रदत्तपिण्डस्थाने अर्घ्यार्थपवित्रमोचनम्॥
 कुशपवित्रं गृहीत्वा तेन कुशेन पित्रादिब्राह्मणं

स्पृष्ट्वा स्वधां वाचयिष्ये—ॐ वाच्यतां—
 ॐ पितृपितामहेभ्यो यथानामशर्मभ्यः
 सपत्नीकेभ्यः स्वधोच्यताम्॥
 अस्तु स्वधा इत्युक्ते ऊर्जं वहन्तीरमृतं
 घृमिति पिण्डोपरि वारिधारां दद्यात्॥ २९॥

'May there be good will.' When the brahmin says—'Be it so' in the place where pinch is given he drops the Pavitra for the sake of Arghya. He then takes up the Pavitra and Kuśa and with it he touches the brahmin.

He asks—'Shall I recite the Svadhā.' He replies "Om, let it be recited! 'Om, let the Svadhā be announced to father, grandfather and greatgrandfather of such and such names along with their wives.' When the brāhmin says—'Let the Svadhā be presented' he shall repeat the Mantra 'Ūrjam Valiant" and pour water.

ततः ॐ विश्वेदेवा अस्मिन्यज्ञे
 प्रीयन्ता-देवब्राह्मणहस्ते यवोदकदानम्॥
 ॐ प्रीयन्तामिति तेनोक्ते ॐ देवताभ्य
 इति त्रिजपेत्॥ ३०॥

'Om. May Viśvedevas be pleased in this Yajña' saying thus he placed Nava grains in the hand of the brahmin. When he says 'Om, let them be pleased' he shall repeat 'Om devatābhyah' etc. three times.

अधोमुखः पिण्डपात्राणि चालयित्वा आचम्य
 दक्षिणोपवीती पूर्वाभिमुखः ॐ अमुकगोत्राय
 अमुकदेवशाम्नणे ब्राह्मणाय सपत्नीकाय
 श्राद्धप्रतिष्ठार्थदक्षिणामेतद्रजतं सम्प्रददे इति
 दक्षिणां दद्यात्॥

इति देवब्राह्मणाय दक्षिणादानम्॥ ३१॥

Looking down he moves the Piṇḍa Pātras to and fro and performs Ācamana. He wears the sacred thread in the normal way and faces the east 'Om, I offer unto thee of such and such gotra, named so and so, of brahmanical clan and accompanied by thy wife, this silver piece as Dakṣiṇā for the fulfilment of this Śrāddha. Saying so the Dakṣiṇā is handed over.

Similarly, the Dakṣiṇā is given to the Deva-brāhmaṇa also.

ततः पितृब्राह्मणे पिण्डाः सम्पन्ना इति प्रश्नः।
 सुसम्पन्ना इति पिण्डे क्षीरधारां दत्त्वा
 पिण्डचालनं अतिथिब्राह्मणे पिण्ड पात्रमुत्तानं
 कृत्वा ॐ वाजे वाजे वत वाजिनो नो
 धनेषु विप्रा अमृता ऋतज्ञाः।
 अस्यमध्वः पिबत मादयध्वं तृप्ता यात
 पथिभिर्देवयानैरिति पिण्डादिविसर्जनं-
 आमावाजस्य प्रसवो जगम्यादेमे द्यावापृथिवी
 विश्वरूपे आगान्तां पितरा मातरा चामा
 सोमोऽमृतत्वेन गम्यात्।

इति देवविसर्जनम्॥

ॐ अभिगम्यतामिति पितृब्राह्मणविसर्जनम्॥
 ब्राह्मणैरनुदगतस्य निवर्तनम्॥

गवादिषु पिण्डप्रतिपादनमिति शेषः॥ ३२॥

Then facing the Pitṛ Brahmin the question is put 'Are the Piṇḍas ready.' He replies 'Yes very well.' He pours the milk over the Piṇḍa. Then the Piṇḍa is moved to and fro. The guest brahmin keeps the Piṇḍa Pātra in supine position. The Mantra 'Om Vāje' etc is repeated and Piṇḍa is cast. Then the mantra 'Āmāvājasyā' etc is repeated and the Devas are bid farewell to. With the Mantra 'Om, Abhiramyatām' the Pitṛ brahmin is bid farewell to. The householder returns without the brahmins following. The Piṇḍas are then given to cows, etc.

अयं श्राद्धविधिः प्रोक्तः पठितः पापनाशनः॥

अनेन विधिना श्राद्धं कृतं वै यत्र कुत्रचित्॥ ३३॥

अक्षयसा स्यात्पितृणाञ्च स्वर्गप्राप्तिधुर्वा तथा।

इत्युक्तं पार्वणं श्राद्धं पितृणां ब्रह्मणं ब्रह्मलोकदम्॥ ३४॥

This is the rule of procedure in a Śrāddha. If this is read it quells sins. Wherever Śrāddha is performed according to these rules the ancestors are every lastingly propitiated. The performer is sure to attain heaven. Thus have explained. the Pārvaṇa Śrāddha which helps the manes attain Bramaloka.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पार्वणश्राद्धकथनं
 नाभाष्टादशाधिकद्वशततमोऽध्यायः॥ २१८॥

अध्यायः २१९ / Chapter 219

ब्रह्मोवाच

नित्यश्राद्धं प्रवक्ष्यामि पूर्ववत्तद्विशेषवत्॥

ॐ अमुकगोत्राणामस्मत्पितृपितामहानां

अमुकशर्मणां सपत्नीकानां श्राद्धं

सिद्धान्तेन युष्मास्वहं करिष्ये॥

आसनादिकमत्र स्याद्विश्वेदेवाविवर्जितम्॥ १॥

Brahmā said :—I shall explain the Nitya-śrāddha (the daily Śrāddha). As the previous one, this too has a special variety.

Om, I shall perform the Śrāddha of my father, grand-father and great grandfather of such and names, such and such Gotra and accompanied by their wives by means of cooked rice offered to you.

The procedure of seating, etc has to be followed (as before) except that of Viśve devas.

जातपुत्रमुखदर्शनादौ वृद्धि श्राद्धं पूर्वाभिमुखेषु

दक्षिणोपवीतिषु सयवबदरकुशैर्देवतीर्थेन

नमस्कारान्तेन दक्षिणोपचारेण कर्तव्यम्॥ २॥

I shall explain Vṛddhiśrāddha (i.e. Śrāddha on special joyous occasions). As before everything is followed and its special variety too. On the joyous occasions of seeing the new born son's face, etc, Vṛddhi śrāddha has to be performed. The brahmins face the east while sitting. The householder wears the sacred thread in the normal way. Yava seeds and Badara fruits are used with Kuśa grass. Devatīrtha (holy water consecrated), Namas-kāra and the offering of Dakṣiṇā everything as usual.

दक्षिणजानु गृहीत्वा आद्यास्मदीयामुकवृद्धौ

अमुकगोत्राणामस्मत्पितामहीपितामहीमातृणा-

ममुकदेवीनाममुकगोत्राणां श्राद्धे कर्तव्ये

वसुसत्यसंज्ञकानां विश्वेषां देवानां श्राद्धं

सिद्धान्तेन युष्मासु मया कर्तव्यमिति

देवब्राह्मणामन्त्रणम्॥

ॐ करिष्यसीति तेनोक्त

इत्थमेवापरदेवब्राह्मणामन्त्रणम् ॥ ३॥

The householder touches his right kness and

says 'Om, today on, this joyous occasion, when the Śrāddha of our grandmother and mother of such and such Gotra and of such and such name has to be performed. 'I have first to perform the Śrāddha of Viśvedevas named Vasus and Satyas by means of cooked rice offered to you.' Saying this he invites the Deva brahmin. When he says 'Orb you shall perform it' he proceeds to invite the other brahmin.

ततः अमुकवृद्धौ अमुकगोत्राया मत्प्रपितामह्या

अमुकदेवस्यानाछनीमुध्याः श्राद्धं सिद्धान्तेन

युष्मासु मया कर्तव्यमिति प्रपितामहीब्राह्मणा-

मन्त्रणम्।

करिष्यामीति तेनोक्तं इत्थमेव प्रमातामह्यादि-

ब्राह्मणमन्त्रणम्॥ ४॥

Thereafter is the procedure of Nāndī Mukha Śrāddha of the greatgrandmother mentioning the name, Gotra etc., followed by the invitation of the brahmin representing great grandmother, his formal permission, etc. Thereafter the same procedure for maternal great grandmother and the brahmin representing her.

देवपितृसर्वदेवब्राह्मणं श्राद्धकरणानुज्ञापनम्।

आसने ॐ विश्वेदेवास आगत शृणुताम इमं

हवम्॥ तं बर्हिर्निषीदत् ॐ विश्वेदेवाः शृणुतेम

हवं ये मे अन्तरिक्षे ये उपद्यविष्ट। पे अग्निजिह्वा

उतवा यजत्रा आसाद्यास्मिन्बर्हिषि मादयध्वम्।

ॐ आगच्छन्तु इति विश्वेदेवावाहनं गन्धादिदानम्।

अच्छिद्रावधारणवाचनम्॥ ५॥

The items of seating the brahmins representing the principal deity, Pitrs and all Devas and the other usual ancillary rite are performed duly. He then repeats the Mantra 'Om Viśve Devāḥ śṛṇutemā' etc. This is the invocation of Viśvedevas. Scents etc., are given. Statements about the Śrāddha being unimpaired.

ततः प्रपितामहीप्रभृतीनामनुज्ञापनमासनदानं

गन्धादिदानञ्च अच्छिद्रावधारण वाचनम्।

इत्थं पितामह्याः मातुः। ततः प्रपितामहादीनां

अनुज्ञापनम्। आसनमावाहनं गन्धादिदानं वृद्ध-
प्रमातामहादीनामनुज्ञापनादिकरणम् ॥
ॐ वसुसत्यसंज्ञकेभ्यो एतदन्नं सघृतं
सपानीयं सव्यञ्जनं सबदरं सदधि प्रतिषिद्ध-
वर्जितं इम इति अन्नसङ्कल्पनम्।
ॐ अमुकगोत्रे ! मत्पितामहि अमुकदेवि
नान्दीमुखि ! एतदन्नं सबदरं सदधि नमः।
एवं माताप्रमातामहेभ्यः ॥६॥

Similar items concerning activities and statements with regard to great grandmother, grandmother, mother, great grandfather great maternal grandfather etc. Then food is placed and offered to the Devas named Vasus and Satyas along with the side dishes, Badara fruit, curd and devoid of forbidden foodstuffs. "Om, O Nāndīmukhi, of such and such Gotra, my grandmother, named so and so here is the food unto you along with Badara fruit and curd. Obeisance." Similarly for maternal grandfather and great grandfather.

एकोद्दिष्टं पुरोऽवश्यं तद्विशेषं वदे शृणु॥
प्रथमं निमन्त्रणं पादप्रक्षालनम् आसनम्॥
अद्य अमुकगोत्रस्य मत्पितुरमुकदेवशर्मणः
प्रतिसांवत्सरिकमेकोद्दिष्टश्राद्धं सिद्धान्तेन युष्मा-
स्वहं करिष्ये। श्राद्धकरणानुज्ञापनम् आसनं
गन्धादिदानम् अन्नानुसङ्कल्पनम्॥ जप्यं निवीती।
उत्तराभिमुखी भयातिथिश्राद्धं कुर्यात् ॥७॥
Ekoddiṣṭa (The Śrāddha for a single mane)

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकोनविंशतिः अध्यायः ॥ २१९ ॥

अध्यायः २२० / Chapter 220

ब्रह्मोवाच

सपिण्डीकरणं वक्ष्ये पूर्णेऽब्दे तत्क्षयेऽहनि॥
कृतं सम्यग्यथाकाले प्रेतादेः पितृलोकदम् ॥१॥

Brahmā said :—I shall mention the rite of Sapiṇḍikarṇa (Joining the pinch of the recently dead father with that of the other ancestors) which, if performed on the day of the first anniversary of the death, duly enables the father to attain the Pitṛloka (the region of the manes).

is also performed as before. I shall explain its special variety, listen. First the invitation. Then washing of the feet, seating. 'Today I shall perform the Edoddiṣṭa Śrāddha, the annually recurring one, of my father of such and such a name and of such and such a Gotra, by means of cooked rice offered through you. Permission is formally sought and given. Seat, scents etc, are given. The food is placed and contemplated. Japas are performed with the sacred thread worn in the opposite direction. Facing the north he performs the Atithi Śrāddha.

ततस्तृप्तिं ज्ञात्वा दक्षिणाभिमुख
वामोपवीती उच्छिष्टसमीपे अग्निदधा
इति अन्नविकिरणम्॥
अमुकगोत्रमत्पितरमुकदेवशर्मन्नेतत्ते जल-
मवनेनिश्च ये चात्र त्वामनुयाश्च त्वामनु तस्मै
ते स्वधा इति रेखोपरि वारिधारादानम्।
शेषं पूर्ववत् ॥८॥

He then enquires about their being satiated. He faces the south with the sacred thread worn in the opposite direction. He stands near the place where they had taken food and repeats the Mantra 'Agnidagdha' (duly cremated with fire). Then the piṇḍāṇna is scattered. Ō my father! of such and such a name, of such and such a Gotra, I offer this water libation to thee as well as to those that follow thee. Svadhā unto thee. Water is poured over the line. All other things as before.

सपिण्डीकरणं कुर्यादपराह्णे तु पूर्ववत्॥
पितामहादिब्राह्मणनिमन्त्रणम्। ॐ पुरुरवार्दव-
संज्ञकेभ्यो देवेभ्य एतदासनं नमः। वामपार्श्वे
चासनं दानम्। आवाहनम्। ततः
पितामहप्रपितामहवृद्धप्रपितामहवृद्धप्रपितामहानां
सपत्नीकानां प्रेतपदान्तनाम्ना श्राद्धकरणानु-
ज्ञापनं देवापात्राच्छिद्रावधारणम्॥२॥

The Sapiṇḍikarṇa has to be performed in the after noon. The other, rites are the same as before. The brahmins representing grandfather,

etc, are invited. Om, obeisance, here is the seat unto the deities names Purūravā and Āḍrava. The seat is offered on the left side. Then the invocation is done. Permission is formally sought for the performance of the Śrāddha of grandfather and great grandfather accompanied by their wives. Three separate vessels are placed. Kuśa grass is placed over the vessels. They are covered with other vessels. All the items are duly performed till the request for the Śrāddha being unimpaired. Then all these items for the recently dead. father and mother mentioning names, etc, till the request its being unimpaired.

तत्परिसमाप्य पितामहप्रपितामहवृद्धप्रपितामह-
क्रमेण पात्राणां मानाक् चालनम् उद्घाटनं कृत्वा
ॐ ये समानाः सम नसः पितरो यमराज्ये॥
तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम्॥
ॐ ये समानाः समनसो जीवा जीवेषु मामकाः॥
तेषां श्रीर्मयि कल्पतामस्मिन् लोके शतं समाः॥
एतन्मन्त्रद्वयेन पितृपात्रोदकं पितामहप्रपितामहपात्रे
वृद्धप्रपितामहपात्रं परित्यज्य पितामहप्रपितामह-
योरुदकं पवित्रञ्च पितृपात्रे क्षिपेत्॥ ३॥

After concluding that, the covering vessels are taken off. The three vessels representing grandfather, great grand-father and great great grandfather are slightly shaken in the due order. 'Om, those that are similar and similar-minded, the Pitṛs in the region of Yama,—to them we offer Svadhā and obeisance. Let this Yajña be of the same efficacy as in the case of the Devas.'

'Om, May the splendour of those living beings who are mine, similar to me and similar-minded among other living beings, be efficacious to me for a hundred years! Repeating the above two Mantras, he pours the water from the vessel of grandfather into that of great grandfather and the water from both these vessels as well as Pavitra is kept in the vessel representing the recently- dead father. The vessel of great great grand-father is left off.

ततः पितृब्राह्मणहस्ते पात्रस्थपवित्रदानम्।
पात्रस्थपुष्पेण शिरसः करपादार्चनं ब्राह्मण-

हस्तेऽन्य जलदानं-हस्ताभ्यां पात्रमुत्थाप्य ॐ या
दिव्येति पठित्वा ॐ अमुकगोत्र मत्पितामह
अमुकदेवशर्मन् सपत्नीक एष ते अर्घ्यः स्वधा।
पितृपात्रेणैव पितामहब्राह्मणहस्ते स्तोत्रमर्घ्योदकं
सपवित्रं गृहीत्वास्तोकमुदकं पिण्डसेचनार्थं
पात्रान्तरेण पिधाय पितृब्राह्मणवामपाश्वे
दक्षिणाग्रकुशोपरि पितृभ्यः स्थानमसीति
अधोमुखपात्रस्थापनम्॥ ४॥

The Pavitra in the vessel is handed over to the brahmin representing Pith (father). With the flower in the vessel, his head, hands and feet are worshipped. Water from another vessel is slightly poured into the hand of the Pitṛ brahmin. The vessel is then held in both the hands and the Mantra 'Yā divyāḥ etc is repeated. Then he invokes the grandfather along with his wife mentioning their name and gotra and says here is Svadhā and Arghya unto you.' He then pours water from Pitṛ vessel for Arghya into the hand of the brahmin representing grandfather. Some water is taken for sprinkling the Piṇḍa. On the left side, the vessel is placed prone on a Kuśa grass the tip of which is turned towards the South. He says 'Thou are the seat of the Pitṛs.'

पितामहप्रपितामहवृद्धप्रपितामहेभ्यो गन्धादि-
दानमग्नौकरणम्। अवशिष्टानं प्रपितामहादिपात्रे
क्षिपेत्। पितामहपात्राभिमन्त्रणपर्यन्तक्रमेण
समाप्यापि ब्राह्मणपात्राभिमन्त्रणम्। अंगुष्ठनिवेशनं
तिलविकरणं कृत्वा अमुकगोत्र एतत्ते अन्नं सघृतं
सपानीयं सव्यञ्जनं प्रतिषिद्धवर्जितं ये चात्र त्वा
मनुयाश्च त्वामनु तस्मै ते स्वधा इति॥ ५॥

Scents are offered to grandfather, great grandfather and great great grandfather. Then Agnikarṇa (offerings in the fire) is performed. The remaining cooked rice is put in the vessel of grandfather. All other rites unto invoking the Mantra of the vessel of grandfather are concluded. Then the vessel of Pitṛ (father) and the brahmin representing him are touched. The thumb is placed over the food. Gingelly seeds are scattered. 'Om, here is thy food with ghī, drinking water and sidedishes devoid of

forbidden foodstuff. be same unto those that follow thee. Svadhā unto thee.'

ततो देवप्रभृतिभ्य अपोशानं दद्यात्॥
अतिथिप्राप्तौ अतिथिश्राद्धं कुर्यात्॥
अस्मिन्नवसरे विकिरणम्॥
पितामहादौ प्रश्नं कृत्वा पितृब्राह्मणम्
ॐ स्वदितं भवद्विरिति प्रश्नः।
ॐ अमुकगोत्र मत्पितः अमुकशर्मन् सपत्नीक
एष ते पिण्डो ये चात्रत्वामनुयाश्च त्वामनु
तस्मै स्वधेति पिण्डपात्रमच्छिद्रमस्तु।
ततः सङ्कल्प सिद्धिवाचनं समाप्य पिण्डं द्विधा
कृत्वा ये समानाः सुमनस इति मन्त्रद्वयं पठित्वा
पितामहवृद्धप्रपितामहपात्रेषु क्षिपेत्॥
पिण्डेषु गन्धादिकं दत्त्वा पिण्डचालनम्। अतिथि-
ब्राह्मणे स्वदितादिप्रश्नः। ब्राह्मणानामाचमनम्।
भुक्तिक्रमेण ताम्बूलदानम्। सुप्रोक्षितमस्तु शिवा
आपः सन्तु-वृद्धप्रपितामहक्रमेण ब्राह्मणस्ते
जलदानम्। गोत्रस्याक्षय्यमस्तु पितृब्राह्मणहस्ते
जलदानम्। गोत्रस्याक्षय्यमस्तु पितृब्राह्मणहस्ते
उपतिष्ठतामिति सतिजलदानम्॥ ६॥

Then food and water are offered to Deva brahmin. If there is a guest as well, his Śrāddha too is performed. But no grain is scattered on this occasion. The householder then asks brahmin 'Om, is it tasted by your holiness?' Piṇḍa is then offered with necessary ancillary questions and split into two. The two Mantras 'Ye samānāḥ' are repeated. The Piṇḍa is put in the vessels of great great grandfather and grand-father. Scents are offered to pings. Pinch is slightly stirred. The Atithi Brahmin is asked 'Is it tasted by your holiness?' The brahmins are given Ācamana water and betel leaf in due order. May the sprinkling be in order. May the waters be holy and beneficent. Water is handed to the brahmin representing great great grandfather and others in due order. May the gotra enjoy unending bliss. Water with gingelly seeds is given to the Pitṛ brahmin saying, 'may this stay

अघोराः पितरः सन्तु अस्त्वित्युक्ते स्वधा॥

वाचयिष्य इति पितामहादिब्राह्मणानुज्ञापनम्॥ ७॥

'May the manes be non-fierce! When the brahmin says 'be it so,' he says 'Shall I repeat Svadhā?' When the grandfather brahmin replies 'Om, let it be repeated: This is frequently asked and permission is given.

ॐ वाच्यतां इत्युक्ते ॐ पितामहा-
दिभ्यः स्वधोच्यताम्। अस्तु स्वधेयुक्ते
पितृब्राह्मण पितृभ्यः स्वधोच्यतामिति।
अस्तु स्वधेत्युक्ते ॐ ऊर्जं
वहन्तीरिति दक्षिणाभिमुखवारिधारात्यागः।
ॐ विश्वेदेवा अस्मिन् यज्ञे प्रीयन्तामिति
देवब्राह्मणहस्ते ॐ यवोदकदानम्।
ॐ देवताभ्य इति त्रिर्जपः॥ ८॥

The mantra 'Ūrjam vahantiḥ' is repeated. The householder face south and pours water, 'Om may Viśve Devas be satiated with this Yajña' Barley and water is given to the Deva brahmin. The Mantra 'Devatābhyah.' etc is repeated thrice.

पिण्डपात्राणि चालयित्वा आचम्य
पितामहादिभ्यो दक्षिणां दत्त्वा ततः
पितृ ब्राह्मणाय आशिषो मे प्रदीयन्ता-
मित्याशीः प्रार्थनम्। प्रतिगृह्यतामित्युक्ते
दातारो नोऽभिवर्द्धन्तामिति पात्रमुत्तानं कृत्वा
वाजे वाजे विसर्जनम्। अभिरम्यमिति
पितृब्राह्मणविसर्जनम्॥ ९॥

Piṇḍa pātras are stirred. Ācamana is performed. Dakṣiṇā is offered to the grandfather brahmin. The Pitṛ brahmin is requested for blessings. Then he blesses the householder repeating the mantra 'Dātāro nobhivar-dhantām' etc. The vessel is then placed supine. The brahmins are bid adieu with 'Vāja Vāje' Mantra. The Pitṛ brahmin is bid farewell to by saying 'may you rejoice.'

सपिण्डीकरणश्राद्धं व्यासप्रोक्तं मया तव॥

श्राद्धं विष्णुः श्राद्धकर्ता फलं श्राद्धादिकं हरिः॥ १०॥

O Vyāsa I have thus explained to you the 'Sapiṇḍikaraṇaśrāddha.' The Śrāddha, the performer of Śrāddha and the fruit thereof is Hari Himself.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्राद्धानुष्ठानं
नाम विंशधिकाद्विंशततमोऽध्यायः॥ २२०॥

अध्यायः २२१ / Chapter 221

ब्रह्मोवाच

धर्मसारमहं वक्ष्ये संक्षेपाच्छुणु शंकरा
भुक्तिमुक्तिप्रदं सूक्ष्मं सर्वपापविनाशनम्॥१॥
श्रुतं धर्मं बलं धैर्यं सुखमुत्साहमेव च।
शोको हरति वै नृणां तस्माच्छोकं परित्यजेत्॥ २॥

Brahmā said :—Now hear me, O Śaṅkara, narrate a catechism of practised pities, which extinguishes all sin of, and grant enjoyment of worldly pleasures and emancipation of self to, its listener, Grief robs a man of his pleasure, energy, fortitude, strength, virtues and erudition; hence, one should abandon all grief.

कर्मदाराः कर्मलोकाः कर्मसम्बन्धिबान्धवाः॥
कर्माणि प्रेरयन्तीह पुरुषं सुखदुःखयोः॥३॥

Acts of a man are the deities that mould his destiny, acts are the factors that determine the nature of his environment as well as the character of the region of his birth, acts are his true friends and relations, and it is his acts that lead him to happiness or misery in this world.

दानमेव परो धर्मो दानात्सर्वमवाप्यते॥
दानात्सर्वगश्च राज्यञ्च दद्याद्दानं ततो नरः॥४॥

Charity is the highest of all virtues; through the merit of practising charity a man may acquire a kingdom or, work out his own salvation, and become an emancipated Self; hence, a man shall practise charity and make gifts to the poor and the worthy.

एकतो दानमेवाहुः समग्रवरदक्षिणम्॥
एकतो भयभीतस्य प्राणिनः प्राणरक्षणम्॥५॥

One kind of charity is to make gifts with proper Dakṣiṇās, another kind of charity consists in seccoring the lives of the oppressed and the tyrannised.

तपसा ब्रह्मचर्येण यज्ञैः स्नानेन वापुनः॥
धर्मस्य नाशका ये च ते वै निरयगामिनः॥६॥

Those, who obstruct or destroy the piety, which is acquired by practising penances of Brahmacaryam, or by celebrating religious sacrifices, or [by performing] ceremonial ablutions, go to hell.

ये च हामजपस्नानदेवतार्चनतत्पराः॥

सत्यक्षमादयायुक्तास्ते नराः स्वर्गगामिनः॥७॥

Those, who are devoted to the performance of Homas, Japas, Pūjas and ablutions, and are full of truthfulness, forbearance and compassion, go to heaven.

न दाता सुखदुःखानां न च हर्तास्ति कश्चन॥

भुञ्जते स्वकृतान्येव दुःखानि च सुखानि च॥८॥

None there is who dispenses happiness or misery to a man; or removes them out of his own sweet will; man suffers misery or enjoys happiness as the effects of what he has done.

धर्मार्थं जीवितं येषां दुर्गाण्यतितरन्ति ते॥

सन्तुष्टः को न शक्नोति फलमैश्च वर्तितुम्॥९॥

Those, who live for practising virtues, visit their wives for the procreation of children, and cast offerings to the deities for bringing about their satisfaction, tide over the evils of life.

सर्व एव हि सौख्येन सङ्कटान्यवगाहते॥

इदमेव हि लोभस्य कार्यं स्यादतिदुष्करम्॥१०॥

Who is he that cannot live contented on fares of fruits and bulbs? It is through company and entering into relationship that, than dives into troubles.

लोभात्क्रोधः प्रभवति लोभाद्गोहः प्रवर्तते॥

लोभान्मोहश्च माया च मानो मत्सर एव च॥११॥

Dreadful is the consequence of greed alone; from greed proceeds wrath or anger; and from wrath, strife; out of greed comes delusion, from delusion proceeds attachment, from attachment proceed pride and egotistic feelings.

रागद्वेषानृतक्रोधलोभ मोहमदोज्झितः॥

यः स शान्तः परं लोकं याति पापविवर्जितः॥१२॥

He, who lives in peace with himself, undisturbed by counter calls of desire, wrath, greed, pride delusion and falsehood, ascends to the region of highest bliss, undefiled by the touch of any sin whatsoever.

देवता मुनयो नागा गन्धर्वा गुह्यका हरः॥

धार्मिकं पूजयन्तीह न धनाढ्यं न कामिनम्॥१३॥

O Hara, the gods, the celestial sages, the Nāgas, the Gandharvas and Guhyakas adore the pious and the truthful in this world, and not those who are rich and full of desires.

अनन्तबलवीर्येण प्रज्ञया पौरुषेण वा॥

अलभ्यं लभते मर्त्यस्तत्र का परिवेदना॥१४॥

Neither by dint of valour or energy, nor by wisdom or occult power a mortal can obtain that which he is not fated to obtain hence there is nothing to be deplored in that. As fishes spring upon their prey in water, as wild beasts live upon their prey on land as birds eat their prey in the sky, so the rich are devoured by designing persons, everywhere.

सर्वसत्त्वदयालुत्वं सर्वेन्द्रियविनिग्रहः॥

सर्वत्रानित्यबुद्धित्वं श्रेयं परमिदं स्मृतम्॥१५॥

Compassion towards all creatures, control of all the senses, and a knowledge of the transitory nature of all things are of the highest bliss.

पश्यन्निवाग्रतो मृत्युं यो धर्मं नाचरेन्नरः॥

अजागलस्तनस्येव तस्य जन्म निरर्थकम्॥१६॥

Like the teat-Pike excrescences on the neck of a she-goat, futile are the lives of those, who do not practise virtues, even with the sight of death ahead.

भूणहा ब्रह्महा गोघ्नः पितृहा गुरुतल्पगः॥

भूमिं सर्वगुणोपेतां दत्त्वा पापैः प्रमुच्यते॥१७॥

A patricide, a Brāhmanicide, a defiler of his preceptor's bed, a cow-killer, or a destroyer of a foetus in the womb may expiate his sin by making the gift of a plot of land, possessed of all the commendable features.

न गोदानात्परं दानं किञ्चिदस्तीति मे मतिः॥

या गौर्न्यायार्जिता दत्ता कृत्स्नं तारयते कुलम्॥१८॥

नान्नदानात्परं दानं किञ्चिदस्ति वृषध्वज ॥

अन्नेन धार्यते सर्वं चरारमिदं जगत्॥१९॥

This is my opinion, O thou bull-ensigned deity, that the gift of a cow is the highest of all

gifts; the gift of a cow, honestly obtained or purchased, succours the whole family of the giver. No gift can vie with the gift of food (Annam) in point of merit; it is food that sustains the whole world, whether mobile or immobile.

कन्यादानं वृषोत्सर्गस्तीर्थसेवा श्रुतं तथा॥

हस्त्यश्वरथदानानि मणिरत्नवसुधराः॥२०॥

अन्नदानस्य सर्वाणि कलां नाहन्ति षोडशीम्॥

अन्नात्प्राणा बलं तेजश्चान्नाद्वीर्यं धृतिः स्मृतिः॥२१॥

The merit, which is acquired by making gifts of horses, elephants, chariots, gems, lands, or of girls, or by performing Japas, or Vphotsargs (letting loose of a bull on the celebration of a Śrāddha ceremony), does not rank one sixteenth part of that, which is acquired by gifting food to the poor and the needy, in as much as food sustains strength and life, and from food proceed sperm and comprehension.

कूपवापीतडागादीनारामांश्चैव कारयेत्॥

त्रिसप्तकुलमुद्धृत्य विष्णुलोके महीयते॥२२॥

Excavations of wells, or tanks for public purposes and laying out of fruit-gardens for the use of the public lead to the regeneration of twenty one generations of the donor, who is also glorified for his piety in the region of Viṣṇu, after death.

साधूनां दर्शनं पुण्यं तीर्थादपि विशिष्यते॥

कालेन तीर्थं फलति सद्यः साधुसमागमः॥२३॥

The sight of the holy is more sanctifying than a pilgrimage to a sanctuary; the merit of a pilgrimage takes time to bear fruit, the company of the holy becomes fruitful on the same day.

सत्यं दमस्तपः शौचं सन्तोषश्च क्षमार्जवम्॥

ज्ञानं शमो दया दानमेष धर्मः सनातनः॥२४॥

Truthfulness, self-control, practice of austerities, purity, contentment, forbearance, simplicity, knowledge, compassion and charity-these are the eternal virtues.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे धर्मसारकथनं

नामैकविंशधिकं द्विशततमोऽध्यायः॥ २२१॥

अध्यायः २२२ / Chapter 222

ब्रह्मोवाच

प्रायश्चित्तादि वक्ष्येऽहं नरकौघविमर्दनम्॥

मक्षिका विप्रुषो नारी भुवि तोयं हुताशनः॥

मार्जारो नकुलश्चैव शुचीन्येतानि नित्यशः॥१॥

Brahmā said :—Now I shall deal with the mode of practising the expiatory penances, which tend to extinguish all sins for which the Self of a man is consigned to the pangs of hell. Flies, ants, drops of water, water that lies accumulated on the surface of the earth, fire, cats, and ichneumons, are always pure.

यः शूद्रोच्छिष्टसंस्पृष्टं प्रमादाद्भक्षयेदिद्वजः॥

अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥२॥

A twice-born one, who, through inadvertence, eats anything, which has been defiled by the touch of the residue of a Śūdra's meal, shall fast for an entire day and night and regain his purity by taking Pañcagavyam.

विप्रो विप्रेण संस्पृष्ट उच्छिटेन कदाचन॥

स्नानं जप्यञ्च कर्तव्यं दिनस्यान्ते च भोजनम्॥३॥

A Brāhmaṇa, accidentally touched by another Brahman, who has not washed his mouth after eating, or happening to touch the residue of the meal of another Brāhmaṇa, shall bathe and recite the Mantras, and take his meal at the close of the day.

अन्नं समक्षिकाकेशं शुष्येद्वान्तेन तत्क्षणात्॥

यश्च पाणितले भुङ्क्ते अंगुल्या बाहुना च यः॥४॥

A Brāhmaṇa, happening to partake of a meal containing a tip of hair or a flea, shall regain his purity by vomiting out the ingested food. He, who takes a meal, held in the hollow of his palm, or on the tips of his fingers, or on his arms, shall regain his purity by fasting for an entire day and night.

अहोरात्रेण शुष्येत पिबेद्यदि न वार्युत॥

पीतशेषन्तु यत्तोयं वामहस्तेन मद्यत्॥५॥

The residue of water, drunk with left-hand, is as impure as that which is contained in a leatherbag, and hence, that should not be drunk.

चर्ममध्यगतं तोयमशुचि स्यान् तत्पिबेत्॥

अन्त्यजातिरविज्ञातो निवसेद्यस्य वेश्मनि॥६॥

चान्द्रायणं पराकं वा द्विजातीनां विशेषधनम्॥

प्रजापत्यन्तु शूद्रस्य पश्चाज्ज्ञाते तथापरे॥७॥

A Brāhmaṇas, in whose house a Caṇḍāla lies concealed without his knowledge, shall effect his purification by practising a Parāka, or a Cāndrāyaṇa penance, whereas a Śūdra householder, under the circumstances, shall practise a Prājāpatyam.

यस्तत्र भुङ्क्ते पक्वान् कृच्छ्राद्धं तस्य दापयेत्॥

तेषामपि च यो भुङ्क्ते कृच्छ्रपादो विधीयते॥८॥

He, who takes any cooked food in the house of a low caste, shall practise a half Kṛccha penance. He, who eats meals belonging to these harbourers of law-castes in their houses, shall perform a quarter part of Kṛccha Vrata.

रजकानाञ्च शैलूषवेणुचर्मोपजीविनाम्॥

एतदन्नञ्च यो भुङ्क्ते द्विजचान्द्रायणं चरेत्॥९॥

A twice-born one having taken the food cooked by a washer man, carpenter, cobbler, or of one who manufactures articles of bamboo, or food belonging to any of these people, shall practise a Cāndrāyaṇam.

चाण्डालकूपभाण्डेषु अज्ञानाच्चेत्पिबेज्जलम्॥

कुर्यात्सान्तपनं विप्रस्तदद्धञ्च विशः स्मृतम्॥१०॥

A Brāhmaṇa, having unknowingly drunk water out of a Caṇḍāla's well-cup, shall practise a Śāntapaṇam. A Kṣatriya and a Vaiśya, under the circumstances, shall respectively practise a half and a quarter Śāntapaṇam.

पादं शूद्रस्य दातव्यमज्ञानादन्यवेश्मनि॥

प्रायश्चित्तं त्रिकृच्छ्रं स्यात्पराकमन्यजागतौ॥११॥

A Śūdra, under the same circumstances, shall practise a quarter Cāndrāyaṇam. Having unknowingly taken any food in the house of one of a vile caste, a Brāhmaṇa shall regain his purity by practising three Kṛccha Vratas, while a Śūdra, under the circumstances, shall practise a Parākam penance.

अन्त्यजोच्छिष्टभुङ्क्तेऽपि द्विजचान्द्रायणेन च॥

चाण्डालान्नं यदा भुङ्क्ते प्रमादादैन्दवञ्चरेत्॥१२॥

A Brāhmaṇa having partaken of the residue of the meal of a member of vile caste shall regain his purity by practising a Cāṇḍāyaṇam, while having drunk water in the house of low caste person a Brāhmaṇa shall fast for six nights (Six Rātram.)

क्षत्रजातिः सान्तपनं षड्विंशत् परे तथा॥

एकवृक्ष तु चण्डालः प्रमादाद्ब्रह्मणो यदि॥

फलं भक्षयते तत्र अहोरात्रेण शुध्यति॥१३॥

A Kṣtriya having unknowingly partaken of the food of a Cāṇḍāla shall practise a sāntapaṇam, while a Vaiśya and a Śūdra, under the circumstances shall respectively practise the Ṣaḍrātri and Trirātri penances. A Brāhmaṇa having unknowingly eaten a fruit, while seated on a branch of the same tree with a Cāṇḍāla, shall regain his purity by fasting for an entire day and night.

भुक्तवोपविष्टोऽनाचान्तश्चाण्डालं यदि संस्पृशेत्॥

गायत्र्यष्टसहस्रनतुदुपदां वा शतं जपेत्॥१४॥

A Brāhmaṇa happening to touch a Cāṇḍāla, before washing his face, after eating a meal, shall repeat eight thousand times the Gāyatrī, or a hundred times the Drupada Mantra.

चाण्डालश्चपचैर्वापि विण्मूत्रे तु कृते द्विजाः॥

प्रायश्चित्तं त्रिरात्रं स्यात्पराकश्चान्यजागतौ॥१५॥

Having eaten the food of a Cāṇḍāla or Śvapaca, or that which has been defiled by the touch of excreta, a Brāhmaṇa shall practise a Trirātram penance, the expiation for the members of other castes, under the circumstances, being the performance of a Parka Vratam.

अकामतः स्त्रियो गत्वा पराकस्तत्र साधकः॥

अन्यजातिप्रसूतस्य प्रायश्चित्तं न विद्यते॥१६॥

Having wantonly visited a woman, a man shall practise a Parka penance by way of expiation. No expiation exists for one, sprung of a vile caste, under these circumstances.

मद्यादिदुष्टभांडेषु यदापः पिबति द्विजः॥

कृच्छ्रपादेन शुध्येद्दे पुनःसंस्कारकर्मणा॥१७॥

A Brāhmaṇa, having drunk water out of a cup which contained wine, shall regain his

purity by practising a quarter Kṛccha Vratam, and by getting himself reinitiated with the holy thread.

ये प्रत्यवसिता विप्रा वज्राग्निपवनादिषु॥

अन्नपानादि संगृह्य चिकीर्षन्ति गृहान्तरम्॥१८॥

चारयेत्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि व॥

जातकर्मादिसंस्कारं वसिष्ठो मुनिरब्रवीत्॥१९॥

Brāhmaṇas, who having renounced the vows of Pravṛjyam or Agnihotram wish to reenter the order of house-holders, shall regain their purity by practising three Kṛccha Vratas and three Cāṇḍāyaṇas, and by again going through the-rites of Jāta Karma, etc. This is the opinion of the holy Vasiṣṭha.

प्राजापत्यादिभिर्द्रष्टा स्त्री शुध्येत्तु द्विभोजनात्॥

उच्छिष्टोच्छिष्टसंस्पृष्टशुना शूद्रेण वा द्विजः॥२०॥

उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥

वर्णबाह्येन संस्पृष्टः पञ्चरात्रेण वै तदा॥२१॥

A woman having failed to completely practise a Prajāpatyam shall regain her purity by feeding Brāhmaṇas. A Brāhmaṇa, with his face unwashed after a naval, happening to be touched by a Śūdra, similarly circumstanced as himself, or buy a dog, shall regain his purity by fasting for a night, and by taking the compound known as Pañcagavyam. Touched by members of other castes, while circumstanced as above a Brāhmaṇa shall regain his purity by fasting for five night.

अदुष्टाः सन्तता धाराः वातोद्भूताश्च रेणवः॥

स्त्रियो बालाश्च वृद्धाश्च न दुष्यन्ति कदाचन॥२२॥

नित्यमास्यं शुचि स्त्रीणां शकुनैः पातितं फलम्॥

प्रसवे च शुचिर्वत्सवः श्वाः मृगग्रहणे शुचिः॥२३॥

Undefined is a current stream of water; pure are the particles of dust blown about by the wind, women, infants, and old men are above all pollution; constantly pure is the face of a woman, pure are the fruits felled down by birds from their stems, pure is a calf after being delivered of its mother's womb, pure is the mouth of a dog at the time of catching a game.

उदके चोदकस्थं तु स्थलेषु स्थलजं शुचि॥

पादौ स्थाप्यौ च तत्रैव आचान्तः शुचितामियात्॥ २४॥

Pure are the aquatic animals in water, pure are the land-animals on the surface of the earth, pure is the person that perform an Ācamanam by resting his feet in water.

शुध्येतद्भस्मना कांस्यं सुरया यन् लिप्यते॥

मूत्रेण सुरया मिश्रं तपनैः खलु शुध्यति॥ २५॥

Articles of Indian bell-metal, undefiled by the touch of wine, are purified by robing them with ashes; defiled by the touch of wide or urine, they should be purified by heating.

गवाघातानि कांस्यानि शूद्रोच्छिष्टानि यानि च॥

काकश्वपहतायेव शुध्यन्ति दश भस्मना॥ २६॥

Articles of Indian bell-metal, smelted by kind or defiled by the touch of the residue of a Śūdra's meal, or by the contact of a dog or a crow, are purified by being rubbed with the ten kinds of ashes.

शूद्रभाजनभोक्ता यः पञ्चगव्यं त्र्युपोषितः॥

उचिष्टं स्पृशते विप्रः श्वसूद्रश्चापराधिकः॥ २७॥

Having partaken his meal out of the saucer of a Śūdra, a Brāhmaṇa shall regain his purity by fasting for a day, and by taking Pañcagavyam as well.

उपोषितः पञ्चगव्यसाच्छुध्येत्स्पृष्ट्वा रजस्वलाम्॥

अनुदकेषु देशेषु चोरव्याघ्राकुले पथि॥ २८॥

A Brāhmaṇa having touched a dog, a Śūdra, or any other beast, or a woman in her menses, before washing his face after a meal, shall regain his purity by fasting for a day, and by taking Pañcagavyam.

कृत्वा मूत्रपुरीषन्तु द्रव्यहस्तो न दुष्यति॥

भूमौ निःक्षिप्य तद्द्रव्यं शौचं कृत्वा समाहितः॥ २९॥

In a waterless place, or on a road infested by thieves or tigers, a person is not polluted by voiding urine with an article of human use in his hand. He shall place it on the ground, and again take hold of the same, after having cleansed his person.

आरनालं दधि क्षीरं तक्रन्तु कृसरञ्च यत्॥

शूद्रादपि च तद्ग्राह्यं मांसं मधु तथान्यजात्॥ ३०॥

Kāñjikam (fermented rice or barley grule) milkcurd, milk, whey, meat, honey and Kṛśārā, may be accepted, without impunity, even from a Śūdra.

गौर्डीं पैष्टीञ्च माध्वीकं विप्रादिर्यः सुरां पिबेत्॥

सुरां पिबन्निजः शुधयेदग्निवर्णां सुरां पिबन्॥ ३१॥

विप्रः पञ्चशतं जप्यं गायत्र्याः क्षत्रियस्य च॥

शतं विप्रश्च भुक्त्वाननं पानपात्रेण सूतके॥ ३२॥

A Brahmana, who takes any kind of intoxicating liquor such as Gaudī, Paiṣṭī, or Mādhvikam, shall expiate his sin by taking any flame-coloured wine, or by taking cow-dung and cow's urine.

शुचिर्विप्रो दशाहेन क्षत्रियो द्वादशाहतः॥

वैश्यः पञ्चदशाहन शूद्रो मासेन शुध्यति॥ ३३॥

On the occasion of a birth or death in his family, a Brāhmaṇa remains unclean for ten days; a Kṣatriya for twelve days; a Vaiśya, for fifteen days; and a Śūdra, for a month.

राज्ञां युद्धेषु यज्ञादौ देशान्तरगतेषु च॥

बाले प्रेते मासिके च सद्यः शौचं विधीयते॥ ३४॥

Uncleanness, incidental to the death of one's relation in battle, in a foreign country, burying the celebration of a religious sacrifice, or in execution of a capital sentence passed by the king, as well as that which results from the death of a cognate relation, below six months of age, expires with the very day of the occurrence of the death.

अविवाहा तथा कन्या द्विजो मौञ्जीविवर्जितः॥

जातदन्तश्च बालश्च कुमारी च त्रिवर्षिका॥ ३५॥

Uncleanness incidental of the death of an unmarried girl, of a twice-born son not initiated with the Mauñji, of a boy who has cut his teeth, or of a girl of three years of age, lasts for three nights only.

तेषां शुद्धिस्त्रिरात्रेण गर्भस्त्रावे त्रिरात्रिभिः॥

सूतार्या मासतुल्याश्च चतुर्थेऽह्नि रजस्वला॥ ३६॥

Uncleanness, incidental to the abortion or miscarriage of a fetus, lasts for the same number of days as that of the months of pregnancy in which the said abortion or miscarriage has occurred

दुर्भिक्षे राष्ट्रसंपाते सूतके मृतकेपि वा।
नियमाश्च न दुष्यन्ति दानधर्मपरास्तथा॥३७॥

Uncleanness in respect of the birth of a child, born before time, lasts for the same number of days as that of the months of gestation in which the birth has taken place. In times of famine or scarcity, during civic disturbances, birth or death-uncleanness does not affect a person, nor does it affect those who are in the habit of practising charities, every day, or those who are being initiated, or are practising vow, or penances, or are residing in any sanctuary.

दक्षिकाले विवाहादौ देवद्विजनिमन्त्रिते॥
पूर्वसंकल्पिते वापि नाशौचं मृतसूतके॥३८॥

At the time of spiritual initiation, during the celebration of a marriage ceremony, at times when Brahmanas are feasted in one's house, or while performing an act previously determined, a death or birth uncleanness does not affect.

प्रसूतपत्नीसंस्पर्शादशुचिः स्यात्तथा द्विजः॥
अग्नयो यत्र हूयन्ते वेदो वा यत्र पठ्यते॥३९॥
सततं वैश्वदेवादि न तेषां सूतकं भवेत्॥
अशुद्धे च गृहे भुक्ते त्रिरात्राच्छुध्यति द्विजः॥४०॥

Similarly, a Brāhmaṇa becomes unclean by touching his justly parturient wife. Birth uncleanness does not affect a man in a place where oblations are cast in the sacred fire, or the Vedas are studied, or offerings are constantly offered unto the Viśvedevas. A Śūdra, consecrated with the sacred Mantra, regains his personal purity a fortnight after the occurrence of a (birth) uncleanness. Brāhmaṇas in jeopardised conditions remain unclean for a single day in connection with a birth uncleanness. A performer of Agnihotra sacrifices, a vowist and a reciter of any sacred Mantra are not affected by birth-uncleanness.

ब्राह्मणी क्षत्रिया वैश्या शूद्रा चैव रजस्वला॥
अन्योन्यस्पर्शानात्तत्र ब्राह्मणी तु त्रिरात्रतः॥४१॥
द्विरात्रतः क्षत्रिया च शुद्धा वैश्या ह्युपोषिता॥
शूद्रा स्नानेन शुध्येतु द्रोणार्थं न विसर्जयेत्॥४२॥
काकश्वानोपनी तनतु अनं ब्राह्मन्तु तत्त्यजेत्॥

A woman in her menses happened to be touched by a dog, or a Caṇḍāla or a Pukkasa shall fast till the day or her bath of purification, when she shall regain her purity by bathing. Any household work done by her, under the circumstances, should be regarded as an unsanctified act, whereto sin is attached. A twice-born one happening to take his meal in a house under uncleanness shall practise a Trirātram Vratam by way of expiation. Brāhmaṇis, Kṣatriyas and Vaiśyās in their menses, happening to touch one another, shall respectively fast for three nights, two nights and one night, while Śūdrās shall be clean again only by taking ablutions. A Droṇa measure of cooked food or articles of fare, happened to be defiled by the touch of a dog or crow, should not be cast aside as impure; only the superficial stratum of such food should be rejected.

सुवर्णाद्भिः समभ्युक्ष्य हुताशे च प्रतापयेत्॥४३॥
कूपे च पतितान्दृष्ट्वा श्व शृगालौ च मर्कटम्॥
तत्कूपस्योदकं पीत्वा शुध्येद्विप्रस्त्रिभिर्दिनैः॥
क्षत्रियोऽहर्द्वयनैव वैश्यो वैकाहतः परम्॥४४॥

The mode of purifying such food consists in sprinkling waters, in which bits of gold have been kept immersed, over its pile and in heating it again on fire. A Brāhmaṇa, a Ksatriya, and a Vaiśya happening to drink the water of a well in which the carcass of a dog, jackal, or monkey has been cast, shall regain their purity by respectively fasting for three nights, two nights and one night.

अस्थि चर्म मलं वापि मूषिकां यदि कूपतः॥
उद्धृत्य चोदकं पञ्च गव्याच्छुद्ध्येतु शोधितम्॥४५॥

In the event of a well being defiled by the casting of bones, hair, or other excrementitious matter in its water, it shall be purified by dredging its bottom and casting Pañcagavyam into it.

तडागे पुष्करिण्यादौ भस्मादिं पातयेत्तथा॥
षट् कुम्भानप उद्धृत्य पञ्चगव्येन शुध्यति॥४६॥

It the event of a pond or tank being defiled by ashes, sixty pitcherfuls of water should be baled out of its bed, and Pañcagavyam should be cast in its water.

स्त्रीरजः पतितं मध्ये त्रिंशत्कुम्भान्समुद्धरेत्॥
 अगम्यागमनं कृत्वा मद्यगोमांसभक्षणम्॥४७॥
 शुष्येच्छान्द्रायणाद्विपः प्राजापत्येन भूमिपः॥
 वैश्यः सान्तपनाच्छूद्रः पञ्चहोभिर्विशुध्यति॥४८॥

In the event of a tank being defiled by the washing of catamenial blood of a woman in its water, thither, pitcherfuls, of its water should be baled out. Having visited a woman standing in interdicted relation to him, or used any forbidden article of food and drink such as beef, wine, etc., a Brāhmaṇa, or a Kṣatriya is purified by practising a Prājāpatyam penance; a Vaiśya, by a Sāntapaṇam; and a Śūdra, by a Pañcārātram penance.

प्रायश्चित्ते कृते दद्याद्गवां ब्राह्मणभोजनम्॥
 क्रीडायां शयनीयादौ नीलीवस्त्रं न दुष्यति॥४९॥
 नीलीवस्त्रं न स्पृशेच्च नीली च निरयं व्रजेत्॥

After practising an expiatory penance, one shall feed the worth Brahmanas and make gifts of kine to them. The use (wearing) of an indigo-dyed cloth by one in bed or at the time of visiting one's wife is not sinful, otherwise an indigo-dyed cloth should not be touched and an indigodyer goes to hell, after death.

ब्रह्मघ्नश्च सुरापश्च स्तेयी च गुरुतल्पगः॥५०॥
 ऋक्षं दृष्ट्वा विशुध्यन्ते तत्संयोगी च पञ्चमः॥
 ततो धेनुशतं दद्याद्ब्राह्मणानान्तु भोजनम्॥५१॥

A Brāhmaṇicide, a wine drinker, a stealer of gold of more than eighty Ratis weight, he who defiles the bed of his own preceptor, as well as the one who keeps company of thesep mean, are absolved of their sin by paying visit to Setubandha. After return from his pilgrimage, any of these absolved sinners shall feed the pious Brāhmaṇas and make gifts of kine of them.

ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत्॥
 न्यस्येदात्मानमग्नौ वा सुसमिद्धे सुरापकः॥५२॥
 स्तेयी सर्ववेदविदे ब्राह्मणायोपपादयेत्॥
 वृषभेकं सहस्रं गां दद्याच्च गुरुतल्पगः॥५३॥

A Brāhmaṇicide shall live for twelve years in a cottage in the forest; and carrying a human skull on his head he shall stroll out for alms.

Thus he shall live on alms for twelve years, where by he will be absolved of his sin. On the other hand, he shall immolate his self in a blazing fire, or shall remounce his life for the good of a Brāhmaṇa, or shall dedicate all his possessions to use of a Brāhmaṇa. Similarly, a wine drinker shall immolate his self in a blazing fire. A gold stealer, falling under the category of a Steyin, shall expiate his sin by making gift of all his possessions to a Brāhmaṇa, well-versed in the Veda. He, who has defiled the bed of his preceptor, shall purchase his absolution by making gifts of a thousand bullocks of Brāhmaṇas.

कृतपापश्चरेद्रोधो द्वौ पादौ बन्धयन्मृशोः॥
 सर्वकृच्छ्रं निपाने स्यात्कान्तारे गृहदाहतः॥५४॥
 कण्ठाभरणदोषेण कृच्छ्रपादं मृते गवि॥

If a cow dies, while penned in a shed or an enclosure, her owner shall practise a quarter part of the Kṛccha penance by way of expiation, in the case where the cow dies with fastenings or halter round her neck, the expiation is the practice of a half Kṛccha penance, whereas in cases the cow is burnt down to death, or where the death occurs from its being led astray in the wilderness, her owner shall practise a full Kṛccha Vratam by way of expiation. The practice of a quarter Kṛccha penance is the expiation in the case where the cow dies from the effects of injudicious fastenings of bells round her neck.

अस्थिभङ्गं गवां कृत्वा शृङ्गभङ्गमथापि वा॥५५॥
 त्वग्भेदं पुच्छनाशे वा मासार्द्धं यावकं पिबेत्॥

Having accidentally broken the horn of a cow, or a bone in her body, or having broken her tail or injured her skin, one shall live, for a fortnight, on Jāvakam.

सर्वं हस्त्यश्वशस्त्रद्वैर्निश्चयं कृच्छ्रमेव तु॥५६॥
 अज्ञानात्प्राश्य विष्णुमूत्रं सुरासंस्पृष्टमेव च॥
 पुनःसंस्कारमायान्ति त्रयो वर्णा द्विजातयः॥५७॥

A member of any of the three twice born orders, having unknowingly taken wine or any excrementitious matter such as the stool or urine, should be re-initiated with the holy thread.

वपनं मेखला दण्डो भैक्ष्यचर्याव्रतानि च॥

निवर्त्तन्ते द्विजातीनां पुनःसंस्कारकर्मणि॥५८॥

Shaving of the head, carrying of staff, wearing of the grass girdle (Mekhalā), begging of alms and observance of vows should be omitted in the rites of such second initiation of the twice-born.

आममांसं घृतं क्षौद्रं स्नेहश्च कालसम्भवाः॥

अन्त्यभाण्डस्थिताः सर्वे निष्कान्ताः शुचयःस्मृताः॥५९॥

तैलादिघृतमाध्वीकं पण्यद्रव्यं द्रवस्तथा॥

एवभक्तं क्रमान्नक्तं एकैकाहमयाचितम्॥

उपवासः पादकृच्छ्रं कृच्छ्राद्धाद्विगुणं हि यत्॥६०॥

Raw meat, clarified butter, honey and seedoils, kept in the vessel of a man of vile cast, become pure as soon as they are taken out of it. The practice of a quarter-Kṛccha penance consists in taking a night-meal on the first day, in living on what is obtained without asking on the second day, and in fasting on the third day of its term, while that of a half Kṛccha Vratam is double of what is laid down in connection with a quarter-Kṛccham.

प्रजापत्यन्तु तत्स्याच्च सर्वपातकनाशनम्॥

कृच्छ्रं सप्तोपवासैश्च महासान्तपनं स्मृतम्॥६१॥

The practice of a Prājāpatyam penance, which extinguishes all sin, consists in triply doing what is laid down in respect of a quarter-Kṛccham. A Kṛccham penance, practised by fasting for seven days in succession, is called a Mahā-Sāntapanam Vratam.

त्र्यहमुष्णं पिबेच्चापः त्र्यहमुष्णं पयः पिबेत्॥

त्र्यहमुष्णं पिबेत्सर्पिस्तप्तकृच्छ्रमघापहम्॥६२॥

॥ इति श्रीगारुडे महापुराणे प्रथमांशोऽख्ये आचार काण्डे प्रायश्चित्तकथनं ना द्वाविंशत्यधिकद्व्यशततमोऽध्यायः॥ २२२॥

अध्यायः २२३ / Chapter 223

ब्रह्मोवाच

मुनिभिश्चरिता धर्मा भक्त्या व्यास मयोदिताः॥

त्रैविष्णुस्तुष्यते चैव सूर्यादिपरिचारणात्॥१॥

O Vyāsa, the holy sages have devoutly practised the pieties I have narrated; those, who propitiate the divine Viṣṇu, live in comfort and happiness.

Take only warm water on the first three days, only warm milk on the second three days, and only clarified butter on the third three days of the penance. This is called the sin-absolving Tapta-Kṛccham-Vratam. The practice of a Parāka Vratam, which extinguishes all sin consists in fasting for twelve days in succession

द्वादशाहोपवासेन पराकः सर्वपापहा॥

एकैकं वर्द्धयेत्पिण्डं शुक्ले कृष्णे च ह्यायेत्॥६३॥

पयः काञ्चनवर्णायाः श्वेतवर्णं च गोयम्॥

गोमूत्रं ताम्रवर्णाया नीलवर्णभवं घृतम्॥६४॥

दधि स्यात्कृष्णवर्णाया दधौदकसमायुतम्॥

गोमूत्रमाषकाण्यष्टौ गोमयस्य चतुष्टयम्॥६५॥

क्षीरस्य द्वादश प्रोक्ता दध्नस्तु दश उच्यते॥

घृतस्य माषकाः पञ्च पञ्चगव्यं महापहम्॥६६॥

In this penance the penitent shall take one morsel of food (Pinch) on the first day of the light fortnight, and successively increase the number by one, each day till the day of the full moon, and thereafter go decreasing it by one, each day, till the day of the moon. The compound known as the Pancagavyam, the use of which tends to extinguish all sin, shall consist of the milk of a golden-coloured cow, the dung of a white cow, the urine of a copper-coloured cow, the butter made out of the milk of a blue-coloured cow, the curdled milk of a black cow, and the washings of the blades of Kuśā-grass, in the following proportions viz., eight Mesas of cow's urine, four Māṣas of cowdung, twelve Māṣas of cowmilk, ten Māṣas of curdled cow-milk, and five M4 as of melted cowbutter.

तर्पणेन च होमेन सन्ध्याया वन्दनेन च॥

प्राप्यते भगवान् विष्णुर्धर्मकार्थामोक्षदः॥२॥

By performing Japas, Homas, and Sandhyās, one acquires (is merged in) Vishnu, the granter of virtues, wealth, creature-comforts and emancipation.

धर्मो हि भगवान्विष्णुः पूजा विष्णोस्तु तर्पणम्॥
होमः सन्ध्या तथा ध्यानं धारणा सकलं हरिः॥३॥

Viṣṇu is virtue, Viṣṇu is vow, Viṣṇu is worship; Viṣṇu is Tarpaṇam. He is Homa, Sandhyā, meditation and psychic trance.

सूत उवाच

प्रलयं जगतो वक्ष्ये तत्सर्वं शृणु शौनक॥
चतुर्युगसहस्रन्तु कल्पैकाब्जदिनं स्मृतम्॥४॥

Sūta said :—O Śaunaka, now hear for me describe the dissolution of the universe (Pralayam). A thousand of each of the four Yugas make one Kalpa, which in its turn, constitutes one day of the lotus sprung deity.

कृतत्रेताद्वापरादियुगावस्था निबोधमे ॥
कृते धर्मश्चतुष्पाच्च सत्यदानं तपो दया॥५॥

Now hear me narrate the rules of conduct and life, etc., which respectively obtained in the said four Yugas. Virtue reigned unimpaired with its four feet of truthfulness, charity, penance of mercy in the cycle of Satyam (truth).

धर्मपाता हरिश्चेति सन्तुष्टा ज्ञानिनो नराः॥
चतुर्वर्षसहस्राणि नरा जीवन्ति वै तदा॥६॥

The protector of virtue was (Śveta) whitecomplexioned Hari. Men were contented and erudite in that age, and the duration of human life was four thousand years.

कृतान्ते क्षत्रियैर्विप्रा विट्शूद्राश्च जिता द्विजैः॥
शूरश्चातिबलो विष्णु रक्षांसि च जघान ह॥७॥

At the close of Satya Yuga, Kṣatriyas of the twice born order conquered the Brahmanas, Vaiśyas and Śūdras; and the valarous Viṣṇu of mighty prowess killed many Rākshasas.

त्रेतायुगे त्रिपाद्धर्मः सत्यदानदयात्मकः॥
नरा यज्ञपरास्तस्मिंस्तथा क्षत्रोद्धवं जगत्॥८॥

In the Tretā Yuga, virtue was robbed of one of its limbs, and was composed of the three factors of truthfulness, charity and compassion. Men were devoted to the performances of religious of religious sacrifices; and the earth was peopled by men of Kṣatriya extraction in that cycle of Treta.

रक्तो हरिनरैः पूज्यो नरा दशशतायुषः॥
तत्र विष्णुर्भीमस्थः क्षत्रिया राक्षसानहन्॥९॥

The red-complexioned Hari was worshipped by the people of that age, and the duration of human life was one thousand years. Bhīmaratha of Kṣatriya extraction, who was an incarnation of Viṣṇu, killed many Rākṣasas in the Tretā Yuga.

द्विपादविग्रहो धर्मः पीतताञ्जच्युते गते॥
चतुःशतायुषो लोका द्विजक्षत्रोद्धवाः प्रजाः॥१०॥

In the cycle of Dvāpara, when the yellowcomplexioned Acyuta was the protector of virtues, the duration of human life was fourteen hundred years, and men born of Brāhmaṇa and Kṣatriya parents peopled the earth.

तत्र दृष्ट्वापुद्गींश्च विष्णुर्व्यासस्वरूपधृक्॥
तदेकन्तु यजुर्वेद ? चतुर्धा व्यभक्तुनः॥११॥
शिष्यान्धयापयामास समस्तांस्तान्निबोध मे॥
ऋग्वेदमथ पैलन्त सामवेदश्च जैमिनिम्॥१२॥

The god Viṣṇu, incarnate in the shape of the holy Vyāsa, considering the smallness of human intellect (comparative dulness of human memory) at the time, divided, the Veda into four parts, and taught them to his own disciples in the following order, viz, he taught the R̥gveda to Paila ; the Sāma Veda, to Jaimini.

अथर्वाणं सुमन्तुन्तु यजुर्वेदं महामुनिम्॥
वैशम्पायनमङ्गन्तु पुराणं सूतमेव च॥
अष्टादशपुराणानि यैर्वेद्यो हरिरेव हि॥१३॥

The Atharvan, to Sumanta; and the Yajur Veda, to Mahāmuni. To Vaiśampāyana he taught the Purāṇam; and the eighteen Purāṇas, to Sūta, by reading which one is enabled to know the god Hari.

सर्गश्च प्रतिर्गश्च वंशो मन्वन्तराणि च॥
वंशानुचरितच्चैव पुराणं पञ्चलक्षणम्॥१४॥

A Purāṇam, treats, of five topics such as, the creation of the universe (Sarga), dissolution, of the universe (Pratisarga), geneologies, of kings, specific traits of the different cycles of time as represented, by the different Lawgivers, and the annals of royal progeny.

ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतन्तथा॥
 भविष्यन्नारदीयञ्च स्कान्दं लिङ्गं वराहकम्॥१५॥
 मार्कण्डेयं तथानेयं तथानेयं ब्रह्मवैवर्तमेव च॥
 कौर्म मात्स्यं गारुडञ्च वायवीयमनन्तरम्॥
 अष्टादशसमुद्दिष्टं ब्रह्माण्डमिति संज्ञितम्॥१६॥

The eighteen Mahā (great) Purāṇas are the Brahman. Pādmam. Vaiṣṇavam, Śaivam, Bhāgavatam, Bhaviṣyam, Nārādīyam, Skāndam, Laiṅgam, Varāhakam, Mārkaṇḍeyam, Agneyam, Brahma-Vaivaṭam, Kaurmam, Mātsyam, Gāruḍam, and Brahmāṇḍam Purāṇas.

अन्यान्युपपुराणानि मुनिभिः कथितानि तु॥
 आद्यं सनत्कुमारोक्तं नारसिंहमथापरम्॥१७॥

The other minor Purāṇas, narrated by the holy sages, are the Santa-kumaram, Nārsiṃham Purāṇam.

तृतीयं स्कान्दमुद्दिष्टं कुमार्येण तु भाषितम्॥
 चतुर्थं शिवधर्माख्यं स्यान्नन्दीश्वरभाषितम्॥१८॥
 दुर्वाससोक्तमाश्चर्य्यं नारदोक्तमतः परम्॥
 कापिलं वामनञ्चैव तथैवोशनसेरितम्॥१९॥
 ब्रह्माण्डं वारुणञ्चाथ कालिकाह्वयमेव च॥
 माहेश्वरं तथा साम्बमेवं सर्वार्थसञ्चयम्॥
 पराशरोक्तमपरं मारीचं भार्गवाह्वयम्॥२०॥

Skandam, as narrated by the god Kumāra, Śiva-Dharmakṣam, directly narrated, by Nandīśa, the Purāṇam of wonderful incidents narrated by the holy Durvāsa, the one narrated by the holy Nārada, the Kapilam, the Vāmaṇam, the one related by the holy Uśanā, the Brahmandam, the Varuṇam, the Kālikā, the Māheśvaram, the Śāmbam, the Sarvartha Sañcayam, the one narrated by Parāśara, the Māricam, and the Bhārgavam Purāṇas.

पुराणं धर्मशास्त्रञ्च वेदास्त्वंगानि यन्मुने॥
 न्यायः शौनक मीमांसा आयुर्वेदार्थशास्त्रकम्॥
 गान्धर्वश्च धनुर्वेदो विद्या ह्यष्टादश स्मृताः॥२१॥

The Purāṇam, the Dharma Śāstras (Codes of Moral Laws), the Vedas with their six kindred branches of study such as the Nyāya (Logic), Mīmāṃsā (Exegetic philosophy) Ayurveda (Medical Science) Artha Śāstras

(Science of Wealth), Gandharva (Science of Music) and Dhanurveda (Science of War)—these are the eighteen branches of knowledge.

द्वापारान्तेन च हरिर्गुरुभारमपाहरत्॥
 एकपादस्थिते धर्मे कृष्णत्वञ्चाच्युते गते॥२२॥

At the close of the cycle of Dvāparam, the god Hari removed the burden of the world by killing the evil-souled Kṣatriyas. In the age of Kali when the god Acyuta will assume a black complexion, the virtue will suffer a great mutilation and make out a miserable existence, standing on one leg only.

जनास्तदा दुराचाराभविष्यन्ति च निर्दयाः॥
 सत्त्वं रजस्तम इति दृश्यन्ते पुरुषे गुणाः॥
 कालसञ्ज्ञोदितास्तेऽपि परिवर्तन्त आत्मनि॥२३॥

Men will be cruel miscreant in that Yuga Sattva (principle of illumination or knowledge) Rajas (principle of action) and Tamas (principle of Nescience) are the three qualities that are usually found in men. Even these qualities, O Śaunaka, vary in proportions in the self of a man, augmented by the spirit of the age he lives in. -

प्रभूतञ्च यदा सत्त्वं मनो बुद्धीन्द्रियाणि च॥
 तदा कृतयुगं विद्याज्ञाने तपसि यदतिः॥२४॥

The age in which the quality of Sattva abounds in the mind, intellect, and sense organs of men, and in which they feel an irresistible inclination to practise charity and penances—known that age, O Śaunaka, to be the Satyam Yuga.

यदा कर्मसु काम्येषु शक्तिर्यशसि देहिनाम्॥
 तदा त्रेता रजोभूतिरिति जानीहि शौनक॥२५॥

When men are found to energetically pursue undertakings that lead to fame or bring about the fruitions of desires, and when the mind, intellect and sense-organs of men abound in the quality of Rajas, know then, O Śaunaka, that the Treta Yuga (of triped virtue) has set in.

यदा लोभस्त्वसन्तोषो मानो दम्भश्च मत्सरः॥
 कर्मणाञ्चापि काम्यानां द्वापरं तद्रजस्तमः॥२६॥

The age in which men are found to energetically follow pursuits of gain or desire,

and in which greed, discontent, pride, envy and egotistic feelings assail the minds of men, and in which the qualities of Tamas and Rajas suffer an unhealthy augmentation in the temperaments of beings-know that, O Śaunaka, to be the age of Dvāparam (of biped virtue).

यदा सदानृतं तन्ना निद्रा हिंसादिसाधानम्॥

शोकमोहौ भयं दैन्यं स कलिस्तमसि स्मृतः॥ २७॥

The age in which untruthfulness, sleep, drowsiness (laziness), life-killing, grief, delusion, fright, misery, and Tamas rage rampant in the world-known that to be the age of Kali.

यस्मिञ्जनाः कामिनः स्युः शश्वत्कटुकभाषिणः॥

दस्यूत्कृष्टजनपदा वेदाः पाषण्डदृषिताः॥ २८॥

राजानश्च प्रजाभिक्षाः शिशोदरपराजिताः॥

In the Kali-yuga men will be slaves to lust and low passions, and abusive of one another. Towns and villages will be infested with thieves and robbers, vilifiers of virtue will vilify the Vedas, kings will prey upon their subjects, and Brahmanas will care only for the pampering of their bellies and seek gratifications of their carnal desires.

अव्रता वटवोऽशौचा भिक्षवश्च कुटुम्बिनः॥ २९॥

तपस्विनो ग्रामवासाः न्यासिनो ह्यर्थलोलुपाः॥

Impure and vowless will be the students and youths, Bhikṣā will contract various forms of relationship and live with their relations, Tapasvins (ascetics) will live in villages, and Nyāsins will covet riches.

ह्रस्वकाया महाहाराश्चौरास्ते साधवः स्मृताः॥ ३०॥

त्यक्ष्यन्ति भृत्याश्च पतिं तापसस्त्यक्ष्यति व्रतम्॥

Diminutive in size, gluttonous, thievish, and rashly in their conduct, men will walk in the path of iniquity servants will desert their masters, and Tapasas (ascetics) will renounce their vows.

शूद्राः प्रतिग्रहिष्यन्ति वैश्या व्रतपरायणाः॥ ३१॥

उद्विग्नाः सन्ति च जनाः पिशाचसदृशाः प्रजाः॥

अन्यायभोजनेनाग्निं देवतातिथिपूजनम्॥ ३२॥

करिष्यन्ति कलौ प्राप्ते न च पित्र्योदकक्रियाम्॥

स्त्रीपराश्च जना सर्वे शुद्रप्रायाश्च शौनकाः॥ ३३॥

Śūdras, clad in the garbs of ascetics for a living, shall accept alms. The people, dismayed, divested of all ornaments, and filthy as the Piśācas, shall renounce all ceremonial ablutions and propitiations of the gods and Atithis, and cease to offer oblations and libations of water unto their departed manes. O Śaunaka, man will be Śūdras in their lives and habit, and shall be under the thumbs of their wives.

बहुप्रजाल्पभाग्याश्च भविष्यन्ति कली स्त्रियः॥

शिरःकण्डूयनपरा आज्ञां भेत्यन्ति भर्त्सिताः॥ ३४॥

Women, mostly unhappy and unlucky, will conceive many children and will grudge the behests of their lords by scratching their heads.

विष्णुं न पूजयिष्यन्ति पाषण्डोपहता जनाः॥

कलेदोषनिधेर्विप्रा अस्ति ह्येको महागुणः॥ ३५॥

Man under the counsel of the unsanctimonious heretics will fall off from the path of virtue and renounce the worship of Viṣṇu

कीर्तनादेव कृष्णस्य महाबन्धं परित्यजेत्॥

कृते यद्भगवतो विष्णुं त्रेतायां उपतः फलम्॥ ३६॥

द्वापरे परिचर्यायां कलौ तद्भरिकीर्तनात्॥

तस्माद्भयेयो हरिर्नित्यं गेयः पूज्यश्च शौनकाः॥ ३७॥

The only one great redeeming feature in the fact that they will be able to shake off the fetters of rebirth, by once singing the praise of Kṛṣṇa. The merit, which is acquired by meditation in the Satyam Naga, by celebrating religious sacrifices in the Tretā, by serving the god in the Dvāpara, may be acquired in the Kali Yuga by singing the praise of Viṣṇu. Therefore, O Śaunaka, the god Hari should be constantly worshipped and meditated upon.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे युगधर्मकथनं
नाम त्रयोविंशत्यधिकद्विशततमोऽध्यायः॥ २२३॥

अध्यायः २२४ / Chapter 224

सूत उवाच

चतुर्युसहस्रान्ते ब्राह्मो नैमित्तिको लयः॥
अनावृष्टिश्च कल्पान्ते जायते शतवार्षिकी॥ १॥
उत्तिष्ठन्ति तदा रौद्रा दिवि सप्त दिवाकराः॥
ते तु पीत्वा जलं सर्वं शोषयन्ति जगत्त्रयम्॥ २॥

Sūta said :—After the expiry of a thousand of such four Yugas, occurs the causal or periodical (Naimittika) dissolution of the universe. At the close of each Kalpa, will follow a rainless period of a hundred years, during which the seven suns will rise in the sky, which by absorbing all water, will burn down the three regions with a dreadful conflagration of fire.

भुर्भुवः स्वर्मल्लोकं चराचरं जनस्तथा॥
विष्णुश्च रुद्रो भूत्वासौ पातालानि दहत्यधः॥ ३॥
विष्णुदहेत्रिलोकीञ्च मुखान्मेघान् सृजत्यलम्॥
वर्षन्ते वै वर्षशतं नानावर्णा महाघनाः॥ ४॥

Inmates of the regions of Bhū, Bhuva, Sva and Maha will fly to the region of Jana, and the god Viṣṇu, manifest in the shape of Rudra, shall consume the Nether regions (Pātālas, Clouds of all shades of colour will originate from the mouth of this Rudra-form. Viṣṇu, which will incessantly pour down torrents of rain, for a hundred years.

विष्णुरूपशतं वाति वर्षाणां वायुरुर्जितः॥
विष्णुरेकार्णवीभूते वर्षे ब्रह्मस्वरूपधृक्॥
शेतेऽनन्तासने विष्णुर्नष्टे स्थावरजंगमे॥ ५॥

From the mouth of Viṣṇu, winds, abnormally augmented and enraged, shall blow in storms for a hundred years. On the annihilation of all creatures, both mobile and immobile, the god, Viṣṇu, assuming, the shape of Brahma, shall lie down on the one universal ocean of undivided waters.

सुप्त्वा वर्षसहस्रं स जगद्भूयोऽसृजद्भरिः॥
अथ प्राकृतिकं वक्ष्ये प्रलयं शृणु शौनका॥ ६॥

Thus sleeping for another hundred years, the god, Viṣṇu, will again, create the universe.

Now hear me, O Śaunaka, describe the

Natural dissolution of the universe (Annihi-lation of Nature).

पूर्णे संवत्सरशते संहृत्य सकलं जगत्॥
ब्रह्माणं न्यस्य देहे हि मुक्तो योगबलैर्हरिः॥ ७॥

At the expiry of the full one hundred years of Brahmā, the God Hari, absorbed, in Yoga, shall get the whole universe, with its progenitor Brahma, merged in his own Self.

ये गता ब्रह्मणः स्थानं तेऽपि यान्ति परं पदम्॥
अनावृष्ट्यर्कसम्पन्ना आसन्मेघास्तथा द्विजा॥
शतं वर्षाणि वर्षद्विर्मेघैरण्डं प्रपूर्यन्ते॥ ८॥
अन्तर्गतेन तोयेन भिन्नमण्डं जगत्पतेः॥
पूर्णे ब्रह्मायुषि गते भिद्यतेऽम्भसि लीयते॥ ९॥

Those, who might have attained to the region of Brahmā at the time, shall reach the final goal of existence. Then will follow a period of drought, with the fierce sun of dissolution consuming every thing with its deadly heat from the heaven of a dissolving universe. After that, primordial clouds will pour down heavy torrents of rain upon the universe, which, being filled with water in its inside, will finally burst out.

एवं सा जगदाधारा तोये चोर्वी प्रलीयते॥
आपस्तेजसि लीयन्ते तेजो वायौ प्रलीयते॥ १०॥
वायुः खे खञ्ज भूतादौ विशते च तदा महान्॥
महान्प्रपद्यतेऽव्यक्तं प्रकृतिः पुरुषे परे॥ ११॥

Thus at the completion of the life-duration of Brahma, the earth-matter will be resolved into water; the water, into heat; heat, into air; air, into ether; the ether, into essential matter (Bhūtādi), the essential matter, into the principle of intellection; the principle of intellection, into Prakṛti (Nature); and Nature, into Puruṣa (the eternal subjectivity).

शतवर्षं हरिः शेते सृजत्यथ दिनागमे॥
अव्यक्तादिक्रमेणैव व्यक्तीभूतं चराचरम्॥ १२॥

Thus for a hundred years of his own, the God Hari will repose in sleep, and after that, he will create a fresh universe in the order of evolution, commencing from Nature to the

principle of intellection, from the principle of intellection to ether, from ether to air, from air

to heat, from heat to Water, and from water to earth.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नैमित्तिकप्रलयोनाम चतुर्विंशत्यधिक
द्विशततमोऽध्यायः॥ २२४॥

अध्यायः २२५ / Chapter 225

सूत उवाच

आध्यात्मिकादितापांस्त्रीज्ञात्वा संसारचक्रवित्॥

उत्पन्नज्ञानवैराग्यः प्राप्नोत्यात्यन्तिकं लयम्॥ १॥

संसारचक्रं वक्ष्येऽहमादावुत्क्रान्तिकालतः॥

यनिा पुरुषार्थो न लीनः स्यात्परमात्मन॥ २॥

Sūta said :—Knowing fully of the threefold misery such as, the mental, physical, and physiological, the wise, one, conversant with the laws of the wheel of existence (Saṁsāra Cakra) and possessed of true knowledge and apathy to the concerns of life, seeks his psychic annihilation (Ātyantīkam Layam). I shall describe the wheel of existence from the moment a man comes into being, a knowledge whereof leads him to merge his self in its universal and eternal portotype.

उद्धर्वासी नरस्त्यक्त्वा देहमन्यत्प्रपद्यते॥

नीयते द्वादशाहेन यमस्य यमपूरुषैः॥ ३॥

A man, after quitting his gross material frame, assumes a subtler body in the higher ethereal regions, whence he is carried by the emissaries of death to the mansion of their lord, in the course of a period of twelve days.

तत्र यदबान्धवास्तोयं प्रयच्छन्ति तिलैः सह॥

यच्च पिण्डं प्रयच्छन्ति यमलोके वदन्ते॥ ४॥

The offerings, and libations of water containing sesame, which his friends offer unto him, a deceased person takes in the mansion of death.

गतश्च नरकं पापात्स्वर्गं याति स्वपुण्यतः॥

पापकृद्याति नरकं पुण्यकृद्याति वै दिवम्॥ ५॥

Through piety one goes to heaven, through sin one goes to hell.

स्वर्गाच्च नरकात्पुनः स्त्रीणां गर्भे भवत्यपि॥

नाभिभूतश्च तस्यैव याति बीजद्वयं हि तत्॥ ६॥

कललं बुद्बुदमयं ततः शोणितमवे च॥

पेश्याः पलसमोऽण्डः स्यादङ्कुरं तत उच्यते॥ ७॥

उपांगान्यङ्गुलीनेत्रनासास्य श्रवणानि च॥

आवहं याति चाङ्गेभ्यस्तत्परन्तु नखादिकम्॥ ८॥

त्वचो रोमाणि जायन्ते केशाश्चैव ततः परम्॥

नरश्चाधोमुखः स्थित्वा दशमे च सः जायते॥ ९॥

From hell or from heaven a man enters into the womb of a woman. At first he becomes manifest in the form of a bifurcated sperm; after that, he assumes a forthy gelatinous form, after that, blood is produced in its body, which looks like a lump of muscles of flesh, from which the limbs; fingers etc., are found to sprout up, and the organs of smell, sight etc., are gradually developed. After the evolution of the sprout-like limbs are developed nails of fingers, and skin, and after that hair. The foetus lying with its head downward in the womb is delivered in the tenth month of pregnancy.

ततस्तु वैष्णवी माया वृणोत्यत्यन्तमोहिनी॥

बालत्वं त्वथ कौमारं यौवनं वृद्धतामपि॥ १०॥

ततश्च मरणं तत्तद्धर्ममाप्नोति मानवः॥

एवं संसारचक्रेऽस्मिन् भ्राम्यते घटीयंत्रवत्॥ ११॥

From the moment of his birth the illusion of Viṣṇu envelopes the soul of a man. Infancy, youth, old age and death—there are the different stages of existence, and human life is repeatedly made to pass through them as a sand glass is repeatedly turned upside down.

नरकात्प्रतिमुक्तस्तु पापयोनिषु जायते॥

पतितात्प्रतिगृह्यथ अधोयानिं व्रजेद्बुधः॥ १२॥

Liberated from hell, a human soul takes birth in the womb of a low caste woman. O thou intelligent one, for taking girls from a degraded person, a person is punished with a birth in a low class womb.

नरकात्प्रतिमुक्तस्तु कृमिर्भवति याचकः॥

उपाधयायव्यलीकं तु कृत्वा श्वा भवति द्विजः॥ १३॥

A twice-born one, who deceives his preceptor, is reborn as a dog.

तज्जायां मनसा वाञ्छंस्तद्दव्यं वाप्यसंशयम्॥

गर्दभो जायते जन्तुर्मित्रस्यै त्रापमानकृत्॥ १४॥

He, who covets the wife or riches of his preceptor, or insults or brings about the humiliation of his friend, is reborn as an ass.

पितरौ पीडयित्वा तु कच्छपत्वञ्च जायते॥

भर्तुः पिण्डमुपाश्वस्तो वञ्चयित्वा तमेव यः॥ १५॥

He, who oppresses his parents in this life, shall be re-born as a tortoise in his next incarnation.

सोऽपि मोहसमापन्नो जायते वानरो मृतः॥

न्यासापहर्ता नरकाद्विमुक्तो जाते कृमिः॥ १६॥

He, who eating the bread of a trustful master, serves another in this life. will be re-born as a monkey in his next. He, who misappropriates any trust property, shall be re-born as a vile worm in his next existence.

असूयकश्च नरकान्मुक्तो भवति राक्षसः॥

विश्वासहर्ता च नरो धीनयोनौ प्रजायते॥ १७॥

The self of a envious or malicious person, liberated from hell, shall take birth as a Rākṣasa (monster) in this world, He, who commits breach of trust, shall take birth as fish in his next existence.

यवधान्यानि संहृत्य जायते मूषको मृतः॥

परदाराभिमर्शान्तु वृको घोरोऽभिजायते॥ १८॥

A stealer of paddy or barley corn shall be reborn as a mouse. A ravisher of other men's wives shall be reborn as a fearful wolf.

भ्रातृभार्याप्रसंगेन कोकिलो जायते नरः॥

गुर्वादिभार्यागमनाच्छूकरो जायते नरः॥ १९॥

He, who carnally knows his brother's wife, shall be reborn as a cuckoo. He, who defiles the bed of his preceptor, or knows a woman standing in the interdicted relation to him, shall be re-born as a hog.

यज्ञदानविवाहानां विघ्नकर्ता भवेत्कृमिः॥

देवतापितृविप्राणामदत्त्वा योऽन्नमश्नुते॥ २०॥

He, who obstructs the celebration of a nuptial or sacrificial ceremony, or stands as an impediment of one's practising charity, shall be re-born as a vile worm.

प्रमुक्तो नरकाद्वापि वायसः सन्प्रजायते॥

ज्येष्ठभ्रात्रापमानाच्च क्रौञ्चयोनौ प्रजायते॥ २१॥

He, who eats or partakes of anything without first offering it to the gods, departed manes and Atithis, shall be re-born as a crow, after being liberated from hell. He, who insults his elder brother, shall be re-born as a crane.

शूद्रस्तु ब्राह्मणीं गत्वा कृमियोनौ प्रजायते॥

तस्यामपत्यमुत्पाद्य काष्ठान्तः कीटको भवेत्॥ २२॥

A Śūdra, who goes unto a Brāhmaṇa woman, shall be reborn as a earth-worm, whereas having procreated a progeny on her, he shall be reborn as a white ant that eats into the vitals of trees.

कृतज्ञः कृमिकः कीटः पतङ्गो वृश्चिकस्तथा॥

अशस्त्रं पुरुषं हन्ती नरः सञ्जायते खरः॥ २३॥

An ungrateful person shall be successively reborn as an insect, worm, scorpion and a fly.

कृमिः स्त्रीवधाकर्ता च बालहन्ता च जायते॥

भोजनञ्छोरयित्वा तु मक्षिका जायते नरः॥ २४॥

A woman-killer or an infanticide will be re-born as a worm, a pilferer of food will be re-born as a fly.

हत्वाज्यञ्चैव मार्जारस्तिलहृच्चैव मूषकः॥

घृतं हत्वा च नकुलः काको मद्भुरमामिषम्॥ २५॥

A stealer of cooked rice will be re-born as a cat; a sesame-stealer will be re-born as a rat. A stealer of clarified butter will be re-born as an ichneumon, a stealer of flesh will be re-born as a crow.

मधु हत्वा नरो दंशः पूषं हत्वा पिपीलिकः॥

आपो हत्वा तु पापात्मा वायसः सम्प्रजायते॥ २६॥

A stealer of honey will be re-born as a gnat, a stealer of cakes will be re-born as an ant. A stealer of water, or a miscreant will be re-born as a crow.

हते काष्ठे च हारीतः कपोतो वा प्रजायते॥

हत्वा तु काञ्चनं भाण्डं कृमियोनौ प्रजायते॥ २७॥

A stealer of Indian bell-metal will be reborn as a Hārīta bird or a pigeon. A stealer of a gold-vessel will be re-born as worm.

कार्पासिके हृते क्रौञ्चौ वह्निहर्ता बकस्तथा॥

मयूरो वर्णकं हत्वा शाकपत्रञ्च जायते॥ २८॥

A stealer of cotton will be reborn as a crane; a fire-stealer will be re-born as a heron. A stealer of pig=menu or vegetables will be re-born as a peacock.

जीवञ्जीवकतां याति रक्तवस्त्वपह्नरः॥

छुछुन्दरिः शुभान्गन्धाञ्छशं हत्वा शशो भवेत्॥ २९॥

A stealer of any red substance will be reborn as a Cakora bird. A stealer of scents will be re-born as a mole. A bamboo-stealer will be reborn as a hare.

षण्डाः कलापहरणे काष्ठहृत्तृणकीटकः॥

पुष्पं हत्वा दरिद्रस्तु पंगुर्याचकहन्नरः॥ ३०॥

A stealer of peacock-plumes will be reborn as an eunuch, a woodstealer will be re-born as an woodinsect. A flower-stealer will be re-born as an indigent man, a stealer of lac-dye shall be re-born as a maimed or deformed person.

शाकहर्ता च हारीतस्तोयहर्ता च चातकः॥

गृहहन्नरकान्ता रौरवादीन्सुदारुणान्॥ ३१॥

तृणगुल्मलतावल्लीत्वग्घारी तरुतां व्रजेत्॥

एष एव क्रमो दृष्टो गोसुवर्णादिहारिणाम्॥ ३२॥

A stealer of edible leaves and plants will be re-born as a Hārīta birds, a warer-stealer will be reborn as a Cātaka bird. A stealer of house, after suffering the pangs of many a hell such as the Raurava; etc., will be reborn as an insect, worm, shrub, creeper, or grass. The same fate awaits those who steal gold, or kine.

विद्यापहारी मूकः स्यादगत्वा च नरकान्बहन्॥

असिमद्धे हुते चाग्नौ मन्दाग्निः खलु जायते॥ ३३॥

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कर्मविपाकादिकथनं नाम पञ्चविंशत्यधिकं द्विशतमोऽध्यायः॥ २२५॥

अध्यायः २२६ / Chapter 226

सूत उवाच

वक्ष्ये साङ्गं महायोगं भुक्तिमुक्तिकरं परम्॥

सर्वपापप्रशमनं भक्त्यानुपठितं शृणु॥ १॥

A stealer of knowledge, after suffering the pangs of many hells, shall be re-born as a dumb person. He, who casts oblations in a weak fire, shall be re-born as one suffering from, indigestion.

परनिन्दा कृतघ्नत्वं परसीमाभिघातनम्॥

नैष्ठुर्यं निर्घृणात्वञ्च परदारोपसेवनम्॥ ३४॥

परस्वहरणाशौचं देवतानां च कुत्सनम्॥

निकृत्य बन्धनं नृणां कार्पण्यञ्च नृणां वधः॥

उपलक्षणाद्विजानीयान्मुक्तानां नरकादनु॥ ३५॥

Scandalising, ingratitude, hurting other men's feelings, cruelty, shamelessness, adultery, stealing other men's goods, impurity or uncleanness, speaking ill of the gods, cheating and miserliness are the traits in the conduct of those who are just liberated from hell.

यदाभूतेषु संवादः परलोकः प्रति क्रिया॥

सत्यं हितार्थमुक्तिश्च वेदप्रामाण्यदर्शनम्॥ ३६॥

गुरुदेवर्षिसिद्धिर्षिसेवनं साधुसंयमः॥

सत्क्रियाध्वसनं मैत्री स्वर्गस्य लक्षणं विदुः॥

अष्टांगयोगविज्ञानात्प्राप्तोत्थात्यन्तिकं फलम्॥ ३७॥

Compassion towards all, asking good news of all creatures, works for the purpose of acquiring spiritual benefit, truthfulness, good advice to all, judgment in the light of the Vedas and philosophies, performances of good deeds, service of the gods, Ṛsis and Siddhas, company of the good and friendliness to all are the traits in the conduct of those among men who have come down from the heaven. By practising Yoga with its eight component parts, one is enabled to effect one's Atyantika Layam (Non-existence of Self).

Now I shall describe the mode of practising the great Yoga, which absolves a man of all sin and grants him emancipations, and creature-comforts in this life. This (narration), listened

to in a devout spirit, serves to extinguish all sin.

ममेति मूलं दुःखस्य न ममेति निवर्त्तनम्॥

दत्तात्रेयो ह्यलर्काय इममाह महामतिः॥ २॥

The sense of "me" and "mine" are the root of all misery. This sense of Egoism does not cease to exist. This is what the holy Dattātreya narrated to Alarka.

अहमित्यङ्कुरोत्पन्नो ममेति स्कन्धवान्महान्॥

गृहक्षेत्राणि शाखाश्च यत्र दाराभिपल्लवः॥ ३॥

This tree, which sprouts up from the feeling of Egoism as its seed, has the sense of "me" and "mine" as its principle trunk, of which one's house and field are the branches, and sons and daughters are the leaves.

धनधान्ये महापत्रे पापमूलोऽतिदुर्गमः॥

विधावत्सुखशान्त्यर्थं ज्ञातोऽज्ञानमहातरुः॥ ४॥

Riches and paddy (food-grains) are the principle leaves of this tree, virtue and vice are its flowers, and happiness and misery are its fruits.

छिन्नो विद्याकुठारेण ते गता लयमीश्वरे॥

प्राप्य ब्रह्मरसं पीतं नीरजस्कमकण्टकम्॥ ५॥

The great tree of non-knowledge exists for the relief and comfort of mortals. Those, who tired with the fatigue of life's journey, repose under the shade of this mighty tree, labour under the delusion of ignorance. By hewing down this tree with the axe of knowledge, mortals merged in the supreme Brahma.

प्राप्नुवन्ति पराः प्राज्ञाः सुखनिर्वृतिमेव च॥

मूर्तेन्द्रियलयं नूनं न त्वं राजन् च चाप्यहम्॥ ६॥

By drinking the sinless and soothing juice of Brahma, men become endued with the perfect knowledge; clamours of contending passions are silenced in their breasts, and perfect happiness results from perfection of knowledge. O king, neither our forms, dimensions, and organs constitute our real selves.

न तन्मात्रादिकं वाचा नैवान्तःकरणं तथा॥

कं वा पश्यसि राजेन्द्र प्रधानमिदमावयोः॥ ७॥

Neither the Tanmātrās (essential matter nor speech and intellection constitute our true

Selves. O thou king of kings, whom do you find to be the principal one in ourselves?

मृतः परेऽहि क्षेत्रज्ञः संजातोऽयं गुणात्मकः॥

एकत्वेऽपि पृथग्भावस्तथा क्षेत्रात्मनो नृप॥ ८॥

Does this self-conscious being, composed of the qualities, take birth again? O thou king, the self-conscious ego and the self, though virtually one, appear, and are thought as two different entities.

ज्ञानपूर्ववियोगोऽसौ ज्ञाने नष्टे च योगिनः॥

सा मुक्तिर्ब्रह्मणा चैक्य मनैक्यं प्राकृतैर्गुणैः॥ ९॥

It is knowledge that dispels this notion of duality or separateness. The Yogins, on the extinction of this sense of separateness, through Yoga, realise their oneness with the supreme Brahma and their difference from the hosts of qualities or attributes. Realisation of this oneness is called Mukti or Emancipation.

तद्गृहं यत्र वसति तद्भोज्यं येन जीवति॥

यन्मुक्तये तदेवोक्तं ज्ञानाज्ञाने च चान्यथा॥ १०॥

That is house in which one lives, that is food which sustains life, that is knowledge which leads to Mukti (emancipation). Any other kind of knowledge is ignorance or delusion.

उपभोगेन पुण्यमानामपुण्यानाञ्च पार्थिव॥

कर्तव्यानाञ्च नित्यानां क्षयन्त्वकरणात्तथा॥ ११॥

O king, by enjoying the fruits of virtue and vice in this world, and by discharging all duties which are obligatory on him, a man may exhaust and extinguish his Karma and annihilate his desires in consequence.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यपरिग्रहौ॥

यमाः पञ्चाथ नियमाः शौचं द्विविधामिरितम्॥ १२॥

Cessation of all killing propensities, truthfulness, non-stealing, continence, and nonacceptance of gifts are the five Yamas or Niyamas (rules of self-control). There are two kinds of purity or cleanliness such as, the external or bodily and internal or mental.

सन्तोषस्तपसा शान्तिर्वासुदेवार्चनं दमः॥

आसन पद्मकाद्यक्तं प्राणायामो मरुज्जयः॥ १३॥

प्रत्येकं त्रिविधः सोऽपि पूरकुम्भकरेचकैः॥

Contentment, bliss won by practising Tapas, and worship of the god Vāsudeva are called Damas. The different seats or postures in Yoga are called Padmaka, etc, while Prāṇyāma consists in checking or controlling the wind breath. An act of Prāṇyāma consists of three parts such as Pūrakam (taking in of breath), Kumbhakam (arresting the process of breathing) and Recaka (letting out of the breath).

लघुर्यो दशमात्रस्तु द्विगुणः स तु मध्यमः॥ १४॥

त्रिगुणाभिस्तु मात्राभिरुत्तमः स उदाहृतः॥

जप ध्यानयुतौ गर्भोविपरीतस्त्वर्भकः॥ १५॥

A light (laghu) Pyama consists of ten Mātrās; one of intermediate form, of twenty and a full Prāṇyāma, of thirty Mātrās. A pregnant of Sagarbha Prāṇyāma is that in which the votary meditates upon any definite subject at the time of practising it, while the contrary is called Agarbha.

प्रथमेन जयेत्स्वप्नं मध्यमेन च वेपथुम्॥

विपाकं हि तृतीयेन जातान्दोषस्तवनुक्रमात्॥ १६॥

At the first stage of the practice the practiser shall conquer the soporific tendency, shivering during its second or middle, and the augmented heat during its third stage, which is brought forth through the aggravation of the bodily Vāyu. Hence, these defects should be conquered in the order of their enumeration.

आसनस्यन्तु युञ्जीत कृत्वा च प्रणवं हृदि॥

पार्ष्णिभ्यां लिङ्गवृषणौ स्पर्शन्नकाग्रमानसः॥ १७॥

With the effulgent image of the Pranava Mantra in his heart, and its mind fully concentrated the reon, a Yogin shall practise Yogam, sitting in a posture so as to press his genitals with his legs.

रजसा तमसो वृत्तिं सत्त्वेन रजसस्तथा॥

निरुधय निश्लो भूत्वा स्थितो युञ्जीत योगवित्॥ १८॥

One conversant with the practice of Yoga shall suppress the Tamasa attributes of his mind with the Rājasika ones, and the latter with the Sattvika attributes of his mind, finally bringing about a state of mind in which it lies serene, unruffled and devoid of all thoughts and impressions:

इन्द्रियाणीन्द्रियार्थेभ्यः प्राणादीन्मन एव च॥

निगृह्य समवायेन प्रत्याहार मुपक्रमेत्॥ १९॥

प्राणायामा दशाष्टौ च धारणा सा विधीयते॥

द्वे धारणे स्मृतौ योगो योगिभिस्तत्त्वदर्शिभिः॥ २०॥

By withdrawing the mind, consciousness and sense organs from their respective objects of perception and the external world, and by keeping their functions thus in abeyance, a Yogin shall practise the art of mental abstraction (Pratyāhāra) and control his breath in Prāṇyāma to the extent of ten or eight Mātrās. These are called the two kinds of Dhāraṇā in the parlance of Yoga.

प्राङ्नाड्यां हृदये चात्र तृतीया च तथोरसि॥

कण्ठे मुखे नासिकाग्रे नेत्रे भूमध्यमूर्द्धसु॥ २१॥

A Yogin shall concentrate his whole self either in the region of his umbilicus, or in his mouth, or withing his heart, or in the region of his throat, or at the tip of his nose, or in his eyes, or at a point between the eye brows.

किञ्चित्स्मात्परस्मिश्च धारणा दशधा स्मृता॥

दशैता धारणाः प्राप्य प्राप्नोत्यक्षररूपताम्॥ २२॥

These are the ten places of Dhāraṇā or points on which a Yogin shall concentrate his whole Self, by practising which he will suffer no decay.

यथाग्निरगौ संक्षिप्तस्तथात्मा परमात्मनि॥

ब्रह्मरूपं महापुण्यमोमित्येकाक्षरं जपेत्॥ २३॥

अकारश्च तथोकारो मकारश्चाक्षरत्रयम्॥

एतास्तिस्त्रस्ततो मात्राः सत्त्वरजसतामसाः॥ २४॥

निर्गुणा योगिगम्याद्यार्द्धमात्रा परा स्थिता॥

गान्धारीति च विज्ञो गान्धारस्वरसंश्रया॥

इत्येतदक्षरं ब्रह्म परमोङ्कारसंज्ञितम्॥ २५॥

As fire is cast in the first, so by merging his Self in that of the supreme Brahma, a Yogin shall mentally recite the Omkāra Mantra, which is sacred of the all sacred Mantras and is symbolical of the Self of Brahma. The term Om is composed of three letters, Akāra (A), Okāra (O), and Makāra (M), and is the great exponent of the universal Self (Brahma).

अहं ब्रह्म परं ज्योतिः स्थूलदेहविवर्जितम्॥

अहं ब्रह्म परं ज्योतिर्जरामरावर्जितम्॥ २६॥

I am Brahma, the supreme light, devoid of a gross, material body. I am Brahma, the supreme light, devoid of death and decay.

अहं ब्रह्म परं ज्योतिः पृथिव्या मलवर्जितम्॥

अहं ब्रह्म परं ज्योतिर्वाय्वाकाशविवर्जितम्॥ २७॥

I am Brahma, the supreme light, divested of the principle of earth-matter. I am Brahma, the supreme light, divested of the principles of air and ether.

अहं ब्रह्म परं ज्योतिः सूक्ष्मदेहविवर्जितम्॥

अहं ब्रह्म परं ज्योतिः स्थानास्थानविवर्जितम्॥ २८॥

I am Brahma, the supreme light, devoid of a subtle body. I am Brahma the supreme light which is neither bound by space or non space (non extension).

अहं ब्रह्म परं ज्योतिर्गन्धमात्रविवर्जितम्॥

अहं ब्रह्म परं ज्योतिः श्रोत्रत्वक्परिवर्जितम्॥ २९॥

I am Brahma, the supreme light, devoid of the Tanmātra of smell. I am Brahma, the supreme light, devoid of the Tanmātrā of sight. I am Brahma, the supreme light, devoid of the Tanmātrā of sound. I am Brahma the supreme light, devoid of speech and hands. I am Brahma, the supreme light, devoid of ears and skin.

अहं ब्रह्म परं ज्योतिर्जिह्वाघ्राणाविवर्जितम्॥

अहं ब्रह्म परं ज्योतिः प्राणापानविवर्जितम्॥ ३०॥

I am Brahma, the Supreme light, devoid of tongue and nose. I am Brahma, the Supreme light, devoid of the currents of up-coursing and downcoursing vital Vayus.

अहं ब्रह्म परं ज्योतिर्व्यानोदानविवर्जितम्॥

अहं ब्रह्म परं ज्योतिरज्ञानपरिवर्जितम्॥ ३१॥

I Brahma, the supreme light, devoid of the vital Vāyus of Vyāna and Udāna. I am Brahma, the supreme light, void of all Nescience.

अहं ब्रह्म परं ज्योतिस्तुरीयं परमं पदम्॥

देहेन्द्रियमनोबुद्धिप्राणाहङ्कारवर्जितम् ॥ ३२॥

I am Brahma, the supreme light, the receptacle of supreme bliss; my self is my own wife, and devoid of mind intellect, life, Egoism and cognitive organs.

नित्यशुद्धबुद्धमुक्तमहमानन्दमद्वयम् ॥

अहं ब्रह्म परं ज्योतिर्ज्ञानरूपो विमुक्तये॥ ३३॥

I am Brahma, the Supreme light, pure intellect, infinite reality and without a second. I am the supreme Brahma, the embodiment of perfect knowledge, an emancipated self.

सूत उवाच

इत्यष्टाङ्गो मया योग उक्त शौनक मुक्तिदः॥

नित्यनैमित्तिकं गत्वा लयं प्राकृतबन्धनाः॥ ३४॥

उत्पद्यन्ते हि संसारे नैकं यात्वा परात्मनाम्॥

विमुच्यते विमुक्तश्च ज्ञानादज्ञानमोहितः॥ ३५॥

Sūta said :—O Śaunaka, thus I have described unto you the Science of Yoga with its eight essential appendages, and a knowledge of this Yoga brings about the emancipation of one's Self. Those, who attain to (meet their annihilation in) the Nityam and Naimittikam dissolution, are not liberated from the fetters of Nature (physical laws), and are subjected to the necessity of being born again and again in this world, but not so are those who merge themselves in the Supreme Self.

ततो नं प्रियते दुःखी न रोगी न च वन्धवान्॥

न पापैर्युज्यते योगी नरके न विपच्यते॥ ३६॥

They are emancipated; and thus emancipated, they no longer die, or suffer from disease or affection as they used to do under; the influence of Nescience before their liberation. Thus sin affecteth not an emancipated Yogin and ceases to exist for him for all eternity.

गर्भवासे स नो दुःखी स स्यान्मारायणोऽव्ययः॥

भक्त्या त्वन्यया लभ्यो भगवान्भुक्तिमुक्तिदः॥ ३७॥

He is not bound by the chain of necessary rebirths, and is not consigned to suffer the pangs of inter-uterine existence. He is one with the unchanging, undecaying Nārāyaṇa.

ध्यानेन पूजया जयैः सम्यक् स्तोत्रैर्यतव्रतैः॥

यज्ञैर्दानैश्चित्तशुद्धिस्तया ज्ञानञ्च लभ्यते॥ ३८॥

By dint of such an unswerving faith and devotion, one may attain the god Hari, the grantor of emancipation and creature-comforts. The purification of the heart is effected by means of meditation, worship, mental recitations of Mantras, and psalms, and by practising vows of charity and continence, and by

celebrating religious sacrifices, and from the purification of heart proceeds knowledge.

प्राणवादिकमन्त्रैश्च जप्यैर्मुक्तिं गता द्विजाः॥

इन्द्रोऽपि परमं स्थानं गन्धर्वाप्सरसो वराः॥३१॥

Twice-born ones, by reciting the Pranava Mantra, have become emancipated selves. Dhruva by devoutly worshipping Viṣṇu, attained the region of highest bliss, as well as the god Viṣṇu. Pracetas, the creators of worlds, Kāndiu and others, by worshipping the lord of lords, became pure in spirit and obtained liberation. In the same way, and by the same means, Uddhava attained the region of highest

bliss. Holy sages such as Nārada etc., the celestials such as Indra etc., the Gandharvas and the Apsaras, attained the region of highest bliss by worshipping Viṣṇu

प्राप्ता देवाश्च देवत्वं मुनित्वं गताः॥

गन्धर्वत्वञ्च गन्धर्वा राजत्वञ्च नृपादयः॥४०॥

The gods attained their godhead; the sages, their status of Munis; the Gandharvas, the status of Gandharvas; and the kings, their kindoms through the merit of worshipping the eternal Viṣṇu. All these attained the celestial kingdom by worshipping the god Janārdana.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेष्टायोगकथनं नाम षड्विंशत्यधिकद्विशततमोऽध्यायः॥ २२६॥

अध्यायः २२७ / Chapter 227

सूत उवाच

विष्णुभक्तिं प्रवक्ष्यामि यया सर्वमवाप्स्यते॥

यथा भक्त्या हरिस्तुष्येतथा नान्येन केनचित्॥१॥

Sūta said : —Now I shall discourse on Viṣṇu-Bhakti (loving devotion of Viṣṇu) by means of which a man obtains all that he desires. Nothing is more pleasing to Hari than devotion.

महतः श्रेयसो मूलं प्रसवः पुण्यसन्ततेः॥

जीवितस्य फलं स्वादु नियतं स्मरणं हरेः॥२॥

तस्मात्सेवा बुधैः प्रोक्ता भक्तिसाधनभूयसी॥

ते भक्ता लोकनाथस्य नामकर्मादिकीर्तने॥३॥

मुञ्चन्त्यश्रूणि संहर्षाद्ये प्रहृष्टनूरुहाः॥

जगद्धातुर्महेशस्य दिव्याज्ञाचरणा वयम्॥४॥

Contemplation of the god, Hari is the only palatable fruit of human life, the progenitor of supreme bliss, and the root of the increase of one's animals and progeny. The term Bhakti (devotion) is derived from the root Bhaj to serve; hence the wise shall serve the god, as service strengthens devotion to his Self. The devotees of the lord of the universe weep and shed tears at time of singing his name and glory, and the hairs of their bodies stand on their roots at the time. Verily they are the real Vaiṣṇavas, the loving servants of God for all eternity, who devote their lives to the daily execution of his divine commands.

इह नित्यक्रियाः कुर्युः स्निग्धा ये वैष्णवास्तु ते॥

ब्रह्मक्षरं न शृण्वन्तै तया भगवतेरितम्॥५॥

He, who even without knowing the Praṇava, or the commands of God (without any knowledge of religion or theological works), bows down before His all pervading presence, and humbly offers Him the homage of love and affection, is a true Vaiṣṇava.

प्रणामपूर्वकं भक्त्या यो वदेद्वैष्णवो हि सः॥

तद्भक्तजनवात्सल्यं पूजनं चानुमोदनम्॥६॥

तत्कथाश्रवणे प्रीतिरश्रुनेत्राङ्गविक्रियाः॥

येन सर्वात्मना विष्णौ भक्त्या भावो निवेशितः॥७॥

विप्रेभ्यश्च कृतात्मत्वान्महाभागवतो हि सः॥

विश्वोपकरणं नित्यं तदर्थं सङ्गवर्जनम्॥

स्वयमभ्यर्चनञ्चैव यो विष्णुञ्जोपजीवति॥८॥

He, whose love overflows to the servants of god he who readily approves of His worship, he whose highest joy is in listening to discourses on His love and goodness, he whose voice trembles and eye's look moist at hearing of His all-abiding love; he who has devoted his whole self to the allpervading divinity and looks upon a Brāhmaṇas as His prototype, is a superb servant of God (Mahā Bhāgavata). He, who daily worships Viṣṇu, and offers him cooked rice, every day, in a spirit of true humility, is a Bhāgavata.

भक्तिरष्टविधा ह्येषा यस्मिन्लेच्छोऽपि वर्तते॥

स विप्रेन्द्रो मुनिः श्रीमान्स याति परमां गतिम्॥१॥

There are eight forms of devotion, and even a Mleccha may be true devotee of God. A truly god loving Mleccha, a true devotee, is the foremost of Brāhmanas; he is a Muni (holy sage), a seer, and is an heir to the highest bliss.

तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा हरिः॥

स्मृतः संभाषितो वापि पूजितो वा द्विजोत्तमः॥

पुनाति भगवद्भक्तश्चण्डालोऽपि यदृच्छया॥१०॥

To him should be given, from him should be take (food), he is adorable as the God Himself. O thou foremost of Brāhmaṇas, a true, godloving, devotional Cāṇḍāla, a true servant of gods remembered, spoken to, or adored by a Brāhmaṇa. sanctifies him to airy extent he pleases.

दयां कुरु प्रपन्नय तवास्मीति च यो वदेत्॥

अभयं सर्वभूतेभ्यो दद्यादेतद् व्रतं हरेः॥११॥

To say I am throe to one who seeks protection, or to one who is oppressed or tyrannised, and to say dread not to all creatures are the vows sacred to-Hari.

मन्त्रजापिसहस्रेभ्यः सर्ववेदान्तपारगः॥

सर्ववेदान्तवित्कोट्यां विष्णुभक्तो विशिष्यते॥१२॥

An expert in the Vedānta is greater than a thousand reciters of Mantras, a devotee of the allpervading God is greater than a million of such Vedāntins.

एकान्तितः स्ववपुषा गच्छन्ति परमं पदम्॥

एकान्तेन समो विष्णुस्तस्मादेषां परायणः॥१३॥

By dint of an unswerving and all absorbing faith and devotion men attain to the region of highest bliss. It is for this oneness of purpose that god, though impartial and equally kind to all, is lovingly fond of these persons.

यस्मादेकान्तिनः प्रोक्तास्तद्भागतवचेतसः॥

प्रियाणापि सर्वेषां देवदेवस्य सुप्रियः॥१४॥

Hence these devoted servants of God are called Ekāntins (single-purposed ones). He whose devotion remains unflinching even in moments of peril, is the most favourite, among the favoured ones, with the god of gods,

आपत्त्वपि सदा यस्य भक्तिरव्यभिचारिणी॥

या प्रीतिरधिका विष्णोर्विषयेष्वनपायिनी॥१५॥

विष्णुं संस्मरतः सा मे हृदयान्नोपसर्पति॥

दृढभक्तोऽपि वेदादिसर्वशास्त्रार्थपारगः॥१६॥

May that kind of pleasure which the ignorant find in the things of the world, be mine on divine contemplation, and may a pleasure of similar intensity not leave my heart, when I meditate upon the Self of the all-pervading one (Viṣṇu).

यो न सर्वेश्वरे भक्तस्तं विद्यात्पुरुषाधमम्॥

नाधीतवेदशास्त्रोऽपि न कृतोऽध्वरसम्भवः॥

यो भक्तिं वहते विष्णौ तेन सर्वं कृतं भवेत्॥१७॥

A reader of all the Vedas, a knower of all the philosophies is but the worst of fools, if he is not devoted to Viṣṇu. He, who has faith in Him and is devoted to His service, has practised all pieties, even with out studying the Vedas or celebrating any religious sacrifice.

यज्वानः ऋतमुख्यानां वेदानां पारगा अपि॥

न तां यान्ति गतिं भक्तां या यान्ति मुनिसत्तमाः॥१८॥

The foremost of the holy sages do not attain to that elevated status by the study of all the Vedas, or by celebrating the most meritorious of religious sacrifices, as they do through the merit of simple faith in, and unflinching devotion to, Viṣṇu.

यः कश्चिद्वैष्णवो लोके मिथ्याचारोऽप्यनाश्रमी॥

पुनाति सकलाल्लोकान्सहस्रांशुरिवोदितः॥१९॥

Even a man, who is not true to the duties of his social order, or misbehaves himself, if he becomes a Vaiṣṇava purifies all the regions, like the full-risen, thousand rayed sun.

ये नृशंसा दुरात्मानः पापाचाररतास्तथा॥

तेऽपि यान्ति परं स्थानं नारायणपरायणाः॥२०॥

Even miscreants, who are addicted to vice and wicked acts, come by the highest bliss, if they become devoted to Viṣṇu.

दृढा जनादने भक्तिर्यदैवाव्यभिचारिणी ॥

तदा कियत्स्वर्गसुखं सैवनिर्वाणहेतुका॥२१॥

Pleasures of celestial life appear insignificant and inglorious to one, who has a strong and

loving faith in Janārdana, inasmuch as such a faith is but the precursor to one's emancipation (Mukti).

भ्राम्यतां तत्र संसारे नगाणां कर्मदुर्गमे॥
हस्तावलम्बने ह्येकं येन तुष्येज्जनार्दनः॥
न शृणोति गुणान्दिव्यान्देवदेवस्य चक्रिणः॥
स नरो बधिरो ज्ञेयः सर्वधर्मबहिष्कृतः॥२२॥

To persons, who wander about in this dreadful valley of life, where each act spins out a new destiny for man, the only thing, which can be easily caught hold of with the hand, is the faith-appeased Janārdana. He who does not hear of the glories of the discus-wielding deity, is really deaf and is a spiritual outcast.

नामि संकीर्तिते विष्णोर्यस्य पुंसो न जायते॥
शरीरं पुलकोद्भासि तद्भवेत्कुणपोपमम्॥२३॥

He, whose bodily hairs do not stand on their roots in ecstasy while engaged in singing the psalms of Janārdana, is indeed a carcase.

यस्मिन्भक्तिर्द्विजश्रेष्ठ मुक्तिरप्यचिराद्भवेत्॥
निविष्टमनसां पुंसां सर्वथा वृजिनक्षयः॥२४॥

O thou foremost of the twice-born ones, what wonder that sins of a man will be extinguished by contemplating Viṣṇu, when by such a contemplation he comes by emancipation.

सवचपुरुषभिवीक्ष्य पाशहस्तं
वदति यमः किल तस्य कर्णमूले॥

परिहर मधुसूदनप्रपन्नान्भु-
रहमन्यनृणां न वैष्णवानाम्॥२५॥

Yama, the lord of death, seeing his emissaries ready to bind the Souls of Viṣṇavas with their nooses, says to them: "Leave them alone, O my emissaries, I have power over all hlen except those who are devoted to Visnu."

अपि चेत्सुदुराचारो भजते मामनन्यभाक्॥
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥२६॥

Even if the worst of miscreant worships him (Viṣṇu) alone in exclusion of all other deities, he should be regarded as a holy person.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं स गच्छति॥
विप्रेन्द्र प्रतिजानीहि विष्णुभक्तो न नश्यति॥२७॥

O thou foremost of Brāhmaṇas, one, who is devoted to Visnu, soon becomes holy and comes by the highest bliss; a devotee of Viṣṇu never perisheth.

धर्मार्थकामः किं तस्य मुक्तिस्तस्य करे स्थिता॥
समस्तजगतां मूलं यस्य भक्तिः स्थिरा हरौ॥२८॥

What does he care for (fruits of) virtue or (objects of) desire and opulence whose mind is absorbed in the rootcause of the universe (Viṣṇu)? His Salvation is in his own hands.

दैवा ह्येषा गुणमयी हरेर्माया दुरत्यया॥
तमेव ये प्रपद्यन्ते मायोमेतां तरन्ति ते॥२९॥

Verily insurmountable is the Nescience or illusion (Māyā) of Visnu, which is composed of the three qualities (Sattva, Rajas and Tamas); he, who is fondly devoted to him, alone sails across this ocean of phenomena.

किं यज्ञाराधने पुंसा शिष्यते हरिमेधसाम्॥
भक्त्यैवाराध्यते विष्णुर्नान्यत्तत्रोपकारकम्॥३०॥

Of what good, is the celebration of a religious sacrifice to a man, who performs, every monent, the sacrifiice of (contemplates) Hari? It is faith and devotion alone by which a man can attain to Viṣṇu and by no other means.

न दानैर्विविधैर्दानैः पुण्यैर्नानुलेपनैः॥
तोषमेति महात्मासौ यथा भक्त्या जनार्दनः॥३१॥

Neither the various forms of gifts, offered in due form and to worthy recipients, nor the offerings of flowers and scents unto the god, so much lead to his satisfaction, as the homage of heart-felt love and devotion to him.

संसारविषवृक्षस्य द्वे फले ह्यमृतोपमे॥
कदाचित्केशवे भक्तिस्तद्भक्तैर्वा समामः॥३२॥

This poison-tree of worldliness bears two ambrosial fruits, one is the service of the Lord and the other is the company of His servants.

पत्रेषु पुष्पेषु फलेषु तोयेष्वकष्टलभ्येषु सदैव सत्सु॥
भक्त्यैकलभ्ये पुरुषे पुराणे मुक्त्यैकलाभे

क्रियते प्रयत्नः॥३३॥

Inspite of so many easily available offerings to god, such as water, flowers, fruits and vegetable leaves, why should not a man strive

for the emancipation of his self by placing absolute confidence in the oldest of Beings, who is attainable through love and faith"

पत्रेषु आस्फोटयन्ति पितरः प्रनृत्यन्ति पितामहाः॥

वैष्णवोऽस्मत्कुले जातः स नः सन्तारयिष्यति॥ ३४॥

Ancestors rebound in joy, and grandfathers dance in delight (in consideration of the fact that) "a Vaiṣṇava is born in our line and he will succour us all."

अज्ञानिनः सुरवरे समधिक्षिपन्तो

यत्पापिनोऽपि शिशुपालसुयोधनाद्याः॥

मुक्तिं गताः स्मरणमात्रविधूतपापाः कः

संशयः परमभक्तिमतां जनानाम्॥ ३५॥

The ignorant and proud souls, like Śiśupāla and Suyodhana, who abused and looked down upon the foremost of the celestials, obtained their emancipation by once thinking of him and were absolved of all sin what wonder is there that men who are fondly devoted to him, will be liberated from the trammels of rebirth?

शरणं तं प्रपन्नां ये ध्यानयोगाविवर्जिताः॥

तेऽपि मृत्युमतिक्रम्य यान्ति तद्वैष्णवं पदम्॥ ३६॥

Even they, who, devoid of contemplation

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भगवद्भक्तिविवरणं नाम सप्तविंशतधिकद्विशततमोऽध्यायः॥ २२७॥

अध्यायः २२८ / Chapter 228

सूत उवाच

मुक्तिहेतुमनाद्यन्तमजमव्ययमक्षयम् ॥

यो नमेत् सर्वलोकस्य नमस्यो जायते नरः॥ १॥

Sūta said :—He, who for his own salvation bows down unto the endless, originless, birthless, changeless, deathless reality, becomes fit to be honoured by all the regions.

विष्णुमानन्दमद्वैतं विज्ञानं सर्वगं प्रभुम्॥

प्रणमामि सदा भक्त्या चेतसा हृदयालयम्॥ २॥

Humbly do I make obeisance unto the allpervading, almighty Visnu who is pure knowledge and highest joy and who resides in the hearts of beings.

योऽन्तस्तिष्ठन्निशेषस्य पश्यतीशः शुभाशुभम्॥

तं सर्वसाक्षिणं विष्णुं नमस्ये परमेश्वरम्॥ ३॥

and communion, are fondly devoted to him shall overcome death and attain to the blissful region of Viṣṇu.

भवोद्भवक्लेशशतैर्हस्तस्तथा परिभ्रमन्निन्द्रियरन्ध्रकैर्हयैः॥

नियम्यतां माधव ! मे मनोहयस्त्वदङ्घ्रिशङ्कौ

दृढभक्तिबन्धने॥ ३७॥

Control, O Mādhava, the horse of my mind, who, lashed with the stripes of worldly misery, madly dashes out in the path which is seen through the apertures of my cognitive organs (path of passion), by restraining them with, acid fastening them to, thy conch-like white feet.

विष्णुरेव परं ब्रह्म त्रिभेदमिह पठ्यते॥

वेदसिद्धान्तमार्गेषु तन्न जानन्ति मोहिताः॥ ३८॥

Viṣṇu is same as the supreme Brahma, this is the conclusion which the Vedānta has arrived at with the help of incontrovertible proofs (argument). This is what the ignorant do not know. He, in whose heart dwells that eternal Puruṣa, becomes a favourite with the whole universe. His whole heart, filled with the honey of the love of the world, conveys its message of love back to it.

I make obeisance to the lord, who, residing in the hearts of beings, bears witness to all their acts, whether good or evil.

शक्ते नापि नमस्कारः प्रयुक्तश्चक्रपाणये॥

संसारतृणवर्गाणामुद्वेजनकरो हि सः॥ ४॥

He, who being capable does not bow down unto Viṣṇu, is not a man but a consumer of earth's cereals.

कृष्णो स्फुरज्जलधरोदरचारुकृष्णो

लोकाधिकारपुरुषे परमप्रमेये॥

एको हि भावगुणमात्रदृढप्रणामः

सद्यः श्वपाकमपि साधयितुं सशक्तः॥ ५॥

Even a single act of obeisance unto Kṛṣṇa, beautifully black as a pregnant rain cloud, the immeasurable reality, the over-lord of all

regions, done with true love and humility, instantaneously serves to purify even a Cāṇḍāla (lit.: eater of dog's flesh).

प्रणम्य दण्डवद्भूमौ नमस्कारेण योऽर्चयेत्॥

स यां गतिमवाप्नोति न तां क्रतुशतैरपि॥६॥

The elevated status, which a person attains to by laying himself prostrate before Kṛṣṇa can not be acquired by performing even a hundred horsesacrifices

दुर्गसंसारकान्ताराकूपारेऽपि प्रधावताम्॥

एकः कृष्णे नमस्कारो मुक्त्या तांस्तारयिष्यति॥७॥

Faith in, and devotion and obeisance to Kṛṣṇa succour those, who wander benighted in the wilderness of the world, or are drifted about by the currents of the ocean of worldiness.

आसीनो वा शयानो वा तिष्ठन् वा यत्र तत्र वा॥

नमो नारायणायेति मन्त्रैकशरणो भवेत्॥८॥

Whether standing, scaled, or laid down in bed., one should recite the Mantra, Salutation unto Nārāyaṇa.

नारायणेति शब्दोऽस्ति वागास्ति वशवर्तिनी॥

तथापि नरके मूढाः परतन्तीति किमद्भुतम्॥९॥

As long as there exists the Mantra "Salutation unto Nārāyaṇa" in this world, and as long as one retains the faculty of speech, pity it is that one should wilfully go to hell.

चतुर्मुखो वा यदि कोटिवक्रो

भवेन्नरः कोषि विशुद्धचेताः॥

स वै गुणानामयुतैकदेशं

वदेन् वा देवदरस्य विष्णोः॥१०॥

A pure-souled man, if he be a four-mouthed or a hundred mouthed one, will not be able to enumerate a ten thousandth part of the countless attributes of Viṣṇu.

व्यासाद्या मुनयः सर्वे स्तुवन्तो मधुसूदनम्॥

मतिक्षयान्निवर्तन्ते न गोविन्दगुणक्षयात्॥११॥

The holy sages such as, Vyāsa etc., stopped short in their praise of the destroyer of Madhu on account of their limited comprehension, and not on account of the limited nature of his attributes.

अवशेनापि यन्नामि कीर्त्तिते सर्वपातकैः॥

पुमान् विमुच्यते सद्यः सिंहत्रस्तो मृगा यथा॥

बद्धः परिकरस्तेन मोक्षाय गमनं प्रति॥१२॥

स्वप्नेऽपि नाम स्पृशतोऽपि

पुंसः क्षयं करोत्यक्ष यपापराशिम॥

प्रत्यक्षतः किं पुनरत्र पुंसा

प्रकीर्त्तिते नामि जनार्दनस्य॥१३॥

By singing his name, a man, even in a moribund condition, is absolved of all sin, and progresses of his journey to Mukti as a liberated spirit, like an elephant liberated from the clutches of a lion.

नमः कृष्णाच्युतानन्तवासुदेवेत्युदीरितम्॥

यैर्भावभावितैर्विप्रन ते यमपुरं ययुः॥१४॥

Obeisance to Kṛṣṇa, to Acyuta (eternal one), or to Vasudeva; those, whoutter any of these Mantras, are never carried to the mansion of Yama.

क्षयो भवेद्यथा वह्नेस्तमसो भास्करोदये॥

तथैव कलुषौधस्य नामसंकीर्तनाद्धरेः॥१५॥

क्व नाकपृष्ठगमनं पुनरायाति न क्षयम्॥

गच्छतां दूरमध्वानं कृष्णमूर्च्छितचेतसाम्॥१६॥

पाथेयं पुण्डरीकाक्षनामसंकीर्तनं हरेः॥

संसारसर्पसंदष्टविषचेष्टैकभेषजम् ॥

कृष्णोति वैष्णवं क्षान्तं जाप्त्वा मुक्तो भवेन्नारः॥१७॥

ध्यायन् कृते जपेन्मन्त्रैस्त्रेतायां द्वापरेऽर्चयन्॥

यदाप्नोति तदाप्नोति कलौ संस्मृत्य केशवम्॥१८॥

जिह्वाग्रे वर्तते यस्य हरित्यिक्षरद्वयम्॥

संसारसागरं तीर्त्वा स गच्छेद्वैष्णवं पदम्॥१९॥

विज्ञातदुष्कृतिसहस्रसमावृतोऽपि

श्रेयः परन्तु परिशुद्धिमभीप्समानः॥

स्वप्नान्तरे न हि पुनश्च भवं

स पश्येन्नारायणस्तुतिकथापरमो मनुष्यः॥२०॥

As the sun or fire dissipates darkness so does the singing of the names of Kṛṣṇa dissipate the sin of the singer. The term Kṛṣṇa is an ambrosial antidote to the venom of the serpent of worldliness, those, who are bitten by this serpent, shall do well to recite it. He, on the tip of whose tongue lie the two sounds of Ha and ri (Hari), is sure to sail across the ocean of life

and to come by the highest bliss. A man, who is conscious of the guilt of many wilful iniquities, shall not dream of a re-birth in this world, if he

sincerely seeks his reformation and becomes a devoted hearer of the glorise of Nārāyaṇa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुभक्तिविवरणं
नामाष्टाविंशत्युत्तरद्विशततमोऽध्यायः॥ २२८॥

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सूत उवाच

अशेषलोकनाथ सार माराधनं हरेः॥

दद्यात् पुरुषसूक्तेण यः पुष्पाण्यप एव च॥१॥

Sūta said :—Only one substantial thing there is amidst the frivolties of life : Every thing here is but a show, a phantom, the only real thing is the contemplation of Hari. He who gives offerings of flowers of libations of water unto Hari by reciting the Puruṣa Sūktam, is supposed to worship and propitiate the universal god.

अर्चितं स्याज्जादिदं तेन सर्वं चराचरम्॥

यो न पूजयते विष्णुं तं विद्याद्ब्रह्मघातकम्॥२॥

He, who does not worship Viṣṇu, who protects the universe like a mother, is guilty of the sin of Brāhmanicide,

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्॥

तं यो न ध्यायते विष्णुं स विष्टायां क्रिमिर्भवेत्॥३॥

From Viṣṇu has emanated this universe, by him this universe exists, and in him it will be merged (at the time of dissolution). He, who does not mediate upon the self of such Viṣṇu, shall be re-born as a worm in the excreta.

नरके पच्यमानस्तु यमेन परिभाषितः॥

किन्त्वया नार्चितो देवः क्लेशवः क्लेशनाशनः॥४॥

उदकेनाप्यभावेन द्रव्याणामर्चितः प्रभुः॥

यो ददाति स्वकं लोकं स त्वया किं च चार्चितः॥५॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णु पूजानिरूपणं
नामैकोनत्रिंशदुत्तरद्विशततमोऽध्यायः॥ २२९॥

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सूत उवाच

आलोक्य सर्वशास्त्राणि विचार्य च पुनः पुनः॥

इदमेकं मुनिष्मननं ध्येयो नारायणः सदा॥१॥

Yama, the lord of death, addresses a soul, undergoing punishment in hell, as “way have you not meditated upon the destroyer of Keśi (Viṣṇu) in your life, why have you not worshipped the deity, in your life, that, being propitiated with libations of water in the absence of any other articles of offering, grants to his votary a residence in the region over which he presides himself?

न तत्करोति सा माता न पिता नापि बान्धवः॥

यत्करोति हृषीकेशः सन्तुष्टः श्रद्धयार्चितः॥६॥

वर्णाश्रमाचारवता पुरुषेण परः पुमान्॥

विष्णुराराध्यते पन्था नान्यस्ततोऽकारकः॥७॥

न दानैर्विविधैर्दत्तैर्न पुष्पैर्नानुलेपनैः॥

तोषमेति महात्मासौ यथा भक्त्या जनार्दनः॥८॥

One's own parents or brothers do not do what Viṣṇu, propitiated with true faith, does for him. The only way of propitiating Viṣṇu by a man who is true to the duties of his own order is to worship him with true faith. The offerings of flowers or perfumes are not more pleasing to Janārdana than true, unsophisticated faith.

सम्पदैश्वर्यमाहात्म्यैः सन्तत्या न च कर्मणा॥

विमुक्तैश्चैकता लभ्या मूलमाराधनं हरेः॥९॥

The god Viṣṇu should be propitiated with acts of obeisance, or with any other special forms of worship.

किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः॥

यो नित्यं ध्यायते देवं नारायणमनन्यधीः॥२॥

Of what worth is the celebration of a sacrifice, gift-making, pilgrimage or penance to one, who, with a steady mind, meditates upon the Self of Nārāyaṇa?

षष्टिस्तीर्थसहस्राणि षष्टिस्तीर्थशतानि च॥

नारायणप्रणामस्य कलां नार्हन्ति षोडशीम्॥३॥

The merit of sojourning to sixty-six thousand holy pools or sanctuaries does not rank a sixteenth part of what is acquired by making an obeisance to Nārāyaṇ.

प्रायश्चित्तान्यशेषाणि तपः कर्माण यानि वै॥

विद्धि तेषामशेषाणां कृष्णानुस्मरणं परम्॥४॥

Contemplation of Kṛṣṇa is the greatest of austerities and most sanctifying of all penitential rites.

कृतपापेऽनुरक्तिश्चयस्य पुंसः प्रजायते॥

प्रायश्चित्तनतु तस्यैकं हरेः संस्मरणं परम्॥५॥

मूहुर्त्तमपि यो ध्यायेन्नारायणमतन्द्रितः॥

सोऽपि स्वर्गतिमाप्नोति किं पुनस्तत्परायणः॥६॥

For him who repents having committed a sin, the contemplation of Hari is the one great atonement. He, who, even for a moment, meditates upon the self of Hari, goes towards the region of Viṣṇu, not to speak of those who are constantly devoted to him.

जाग्रत्स्वप्नसुषुप्तेषु योगस्थस्य च योगिनः॥

या काचिन्मसो वृत्तिः सा भवत्यच्युताभयात्॥७॥

The state of mind which a Yogin feels in his states of waking, dream and dreamless sleep, is attached to Hari.

उत्तिष्ठनिपतन्विष्णुं प्रलपन्बिबिषंस्तथा॥

भुञ्जन्नाग्रच्छ गोविन्दं माधवं यश्च संस्मरेत्॥८॥

Whether standing, sitting, talking, entering (a house), eating, sleeping or walking one should contemplate Mādhava.

स्वेस्वे कर्मण्यभिरतः कुर्याच्चित्तं जनादेनै॥

एषा शास्त्रानुसारोक्तिः किमन्यैर्बहुभाषितैः॥९॥

Discharging their duties or doing their proper works, man should repose their minds

;—n Janārdana. This is the essence of Śāstras: What is the good of saying much?

ध्यामेव परो धर्मो ध्यानमेव परं तपः॥

ध्यानमेव परं शौचं तस्माद्ध्यानपरो भवेत्॥१०॥

Meditation is the highest of all virtues, meditation is the greatest of all austerities, meditation is the greatest of all purifications, hence a man should always practise meditation.

नास्ति विष्णो परं ध्येयं तपो नानशनात्परम्॥

तस्मात्प्रधानमत्रोक्तं वासुदेवस्य चिन्तनम्॥११॥

No other worthier object of meditation there exists than Viṣṇu; no austerity is greater than fasting; greater than these, than all is the contemplation of Vāsudeva.

यहुर्लभं परं प्राप्यं मनसो यन्न गोचरम्॥

तदप्यप्रार्थितं ध्यातो ददाति मधुसूदनः॥१२॥

The destroyer of Madhu, meditated upon, grants a status to his votary without solicitation, which is very hard to acquire and which the mind cannot even dream of.

प्रमादात्कुर्वतां कर्म प्रच्यवेताध्वरेषु यत्॥

स्मरणादेव तद्विष्णोः संपूर्णं स्यादिति श्रुतः॥१३॥

Any defect in connection with the celebration of a religious sacrifice is remedied by the contemplation of Viṣṇu by its celebrator. This is the dictum of the Śruti.

ध्यानेन सदृशो नास्ति शोधनं पापकर्मणाम्॥

आगामिदेहहेतूनां दाहको योगपावकः॥१४॥

Nothing is more sin-absolving in its effect than divine contemplation, the fire of Yoga burns down the elements which construct the future births of man.

विनिष्पन्नसमाधिस्तु मुक्तिमत्रैव जन्मनि॥

प्राप्नोति योगी योगान्दिग्धकर्मा च योऽचिरात्॥१५॥

The fire of Yoga destroys (lit., consumes) the dynamics of the acts of a Yogin, who having brought about his Samādhī (psychic trance) becomes a liberated Self, even in this life.

यथाग्निरुद्यतांशेखः कक्षं दहति वानिलः ॥

तथा चित्तस्थिते विष्णौ योगिनां सर्वकिल्बिषम्॥१६॥

As a hearth-fire, aided by the wind, consumes a house, so the effulgent Viṣṇu, located

in the heart of a Yogin, burns down all his sin.

यथाग्नियोगात्कनकमलं संप्रजायते॥

संप्लुष्टो वासुदेवेन मनुष्याणां सदा मलः॥१७॥

As gold, under the heat of fire, parts with its dross and becomes pure, so the mind of a man is shorn of all its evil propensities and becomes pure in touch with the universal spirit.

गङ्गास्नानसहस्रेषु पुष्करस्नानकोटिषु॥

यत्पापं निलय याति स्मृते नश्यति तद्धरौ॥१८॥

The sin which a thousand ablutions in the Ganges, or a million ablutions in the sacred pool at Puṣkara fail to wash off, is extinguished by one's recollecting the name of Viṣṇu.

प्राणायामसहस्रैस्तु यत्पापं नश्यति ध्रुवम्॥

क्षणमात्रेण तत्पापं हरेर्ध्यानात्प्रणश्यति॥१९॥

The sin, which required a thousand Prāṇāyāmas to be extinguished, is instantly destroyed by a contemplation of Viṣṇu. It a moment passes without divine contemplation.

कलिप्रभावाहुष्टोक्ति पाषण्डानां तथोक्तयः॥

न क्लामेन्मानसं तस्य यस्य चेतसि केशवः॥२०॥

Evil advices, counsels of the agnostics and sceptics, and the influences of Kali (evil propensities) cannot assail the mind of him, in whose heart resides the (god) Keśava (the spirit that broods over the universal ocean of uncreated Nature).

सा तिथिस्तदहोरात्रं स योगः स च चन्द्रमाः॥

लग्नं तदेव विख्यातं यत्र संस्मर्यते हरिः॥२१॥

That day is real day, that night is real night, that phase of the moon is the real phase, that astral combination is the real combination, that moon is the real moon, under the auspices of which a man meditates upon Hari.

सा हानिस्तनमहच्छिद्रं सा चार्थजडमूकता॥

यन्मुहूर्त्तं क्षणो वापि वासुदेवो न चिन्त्यते॥२२॥

The moment a man lives without contemplating Vāsudeva is a loss, a dumb moment of idiocy, a gap in the continuity of his existence.

कलौ कृत युगं तस्य कलिस्तस्य कृते युगे॥

हृदि नो यस्य गोविन्दो यस्य चेतसि नाच्युतः॥२३॥

A Kṛta Yuga is a Kali Yuga to one who does not think of Govinda, a Kali Yuga is a Kṛta Yuga

(golden age) to one who has Acyuta in his heart.

यस्याग्रतस्तथा पृष्ठे गच्छतस्तिष्ठतोऽपि वा॥

गोविन्दे नियतं चेतः कृतकृत्यः सदैव सः॥२४॥

He, who beholds Govinda in his front, and at his back, while moving or in rest, and whose mind tranquilly reposes in Govinda, has indeed achieved the end of his existence.

वासुदेवे मनो यस्य जपहोमार्चनादिषु॥

तस्यान्तरायो मैत्रेय देवद्वत्वादिकं फलम्॥२५॥

O thou foremost of Brāhmaṇas, he, whose mind never deviates [from the contemplation of Govinda at the time of performing a Japa or a Homa comes by a nobler possession than the lordship of heaven.

असंत्यज्य च गार्हस्थ्यं स तप्त्वा च महत्तपः॥

छिनत्ति पौरुषीं मायां केशवार्पितमानसः॥२६॥

He, who has offered his whole soul to Keśava becomes able to snap the chord of universal illusion of Viṣṇu, without the necessity of renouncing his house and world.

क्षमां कुर्वति क्रुद्धेषु दयां पूर्वेषु मानवाः॥

मुदञ्च धर्मशीलेषु गोविन्दे हृदय स्थिते ॥२७॥

With Govinda in his heart, a man shows forbearance the angry, pities the ignorant, and takes delight in the discourses of the virtuous.

ध्यायेन्नारायणं देवं स्नानदानादिकर्मसु॥

प्रायश्चित्तेषु सर्वेषु दुष्कृतेषु विशेषतः॥२८॥

In all acts of ablation, gift making, or penance, one should meditate upon Nārāyaṇa.

लाभस्तेषां जयस्तेषां कुतस्तेषां पराभवः॥

येषामिन्दीवरश्यामो हृदयस्थो जनार्दनः॥२९॥

Their's is the victory their's is the profit in whose hearts dwelleth the lotus-blue Janārdana; whence shall they dread discomfiture?

कीटपक्षिगणानाञ्च हरौ संन्यस्तचेतसाम्॥

ऊर्ध्वा ह्येव गतिश्चास्ति किं पुनर्ज्ञानिना नृणाम्॥३०॥

Even birds and insects, that have offered their souls unto Hari, shall come by an elevated status (after death), not of speak of wise men.

वासुदेवतरुच्छाया नातिशीतातितापदा॥

नरकद्वारशमनी सा किमर्थं न सेव्यते॥ ३१॥

The shadow, which the tree of Vāsudeva casts, is extremely cooling, it subdues heat and obscures the gate to hell, wherefore should not a man sit under its shadow?

न च दुर्वाससः शापो राज्यञ्चापि शचीपतेः॥

हन्तुं समर्थं हि सखे हृत्कृते मधुसूदने॥ ३२॥

O thou, foremost of Brāhmaṇas, even the imprecation of Durvāsā's was not potent enough to destroy the kingdom of Indra, only because he had the destructor of Madhu in his heart.

वदतस्तिष्ठतोऽन्यद्वा स्वेच्छया कर्म कुर्वतः॥

नापयाति यदा चिन्ता सिद्धां मन्येत धारणाम्॥ ३३॥

When the mid of a man is permanently attached to God even while he is outwardly busy with the works of life he is said to have realised his Dhāraṇā (comprehension),

ध्येयः सदा सवितृमण्डलमध्यवर्त्ति

नारायणः सरसिजासनसन्निविष्टः॥

केयूरवानमकरकुण्डलवाङ्किरीटी

हारी हिरण्यवपुर्धृतशङ्खचक्रः॥ ३४॥

The God Nārāyaṇa of olden body, who is in the disc of the sun, seat on a full-blown lotus-flower, decorated with golden bracelets, earrings and necklace and who wields a discus and conch-shall in his arms, should be constantly meditated upon.

न हि ध्यायनेन सदृशं पवित्रमिह विद्यते॥

श्वपचान्तानि भुञ्जानो पापी नैवात्र लिप्यते॥ ३५॥

I do not wish to say much, enough it is to say that contemplation of Hari tends to absolve one's all sin. There is nothing more purifying than divine contemplation in this world. Sin affecteth not the man who partakes of a Caṇḍāla's boifed race, meditating of Hari in his heart.

सदा चित्तं समासक्तं जन्तोर्विषयगोचरे॥

यदि नारायणेऽप्येवं को न मुच्येत बन्धनात्॥ ३६॥

A man constantly thinks of his worldly affaris, if he thus thinks of his God,

emancipation would not become rare in this life. Yogins, who by dint of such comprehensions merge themselves in God, are able to annihilate the seeds of their future rebirths, even without renouncing their hearth and home.

सूत उवाच

विष्णुभक्तिर्यस्य चित्ते कं वा जीवो नमेत्सदा॥

स तारयति चात्मानं तदैव दुरितार्णवात्॥ ३७॥

Sūta said :-When shall one make salutation unto except the man in whose heart is the devotion to Hari? He saves his self from the ocean of misdeeds.

तज्ज्ञानं यत्र गोविन्दं सा कथा यत्र केशवः॥

तत्कर्म यत्तदर्थाय किमन्यैर्बहुभाषितैः॥ ३८॥

A knowledge that encompasseth Govinda, is the true knowledge; a discourse that is about Govinda is the true discourse, an act, done for his gratification, is the only true act-what is the good of being prolific in its narration?

सा जिह्वा या हरिं स्तौति तच्चित्तं यत्तदर्पितम्॥

तावेव केवली श्लाघ्यौ यौ तत्पूजाकरौ करौ॥ ३९॥

A tongue that hymnises the god Hari is the only true tongue, a heart that dwells in Hari is the only true heart, and those two are the only commendable hands that are engaged in making offerings unto him.

प्रणाममीशस्य शिरःफलं

विदुस्तदर्चनं पाणिफलं दिवौकसः॥

मनः फलं तद्गुणकर्मचिन्तनं

वचस्तु गोविन्गुणस्तुतिः फलम्॥ ४०॥

The significance of one's head is that it is bowed down unto Hari in an act of obeisance, the significance of the mind is that it is engaged in devising works for his gratification, and the significance of ; the tongue is that, O Govinda, it sings of or utters your glories.

मेरुमन्दरमात्रोऽपि राशिः पापस्य कर्मणः॥

केशवस्मरणादेव तस्य सर्वं विश्रयति॥ ४१॥

The accumulated iniquities of a man, even if they have assumed dimensions as great as

those of mount Meru or the Mandara, are sure to vanish away at the touch of Keśava, like a dreadful disease in the hand of a good physician.

यत्किञ्चित्कुरुते कर्म पुरुषः साध्वसाधु वा॥
सर्वं नारायणे न्यस्य कुर्वन्नपि न लिम्पति॥४२॥
तृणादिचतुरारयान्तं भूतग्रामं चतुर्विधमथ॥
चराचरं जगत्सर्वं प्रसुप्तं मायया तव॥४३॥

By offering whatever acts he does, whether good or evil, to god, a man is not bound by their effects. The whole universe with its inmates of fourfold order of created beings, mobile and immobile, from the smallest grass to the highest Brahma, sleeps under the influence of thy Nescience, O lord.

यन्मिनयस्तमतिर्न याति नरकं स्वर्गोऽपि
यच्चिन्तने विघ्नो यत्र नवा
विशेत्कथमपि ब्राह्मोऽपि लोकोऽल्पकः॥
मुक्तिञ्चेतसि संस्थितो जडधियां पुंसां
ददात्यव्ययः किञ्चित्त्रं यदयं
प्रयाति विलयं तत्राच्युते कीर्तिते॥४४॥

He, by reposing mind in whom a man never visits hell, he, to whom offering his Self a man gets rid of all impediments, he by reposing mind in whom a man does not go to hell he, in the contemplation of whom lies, heaven, he, by locating whom in his heart a man becomes liberated from the fetters of re-birth, when meditated upon by the dull-witted, absolve them all of sin : what wonder is there that a man, by singing the praises of the undecaying, one, will be absolved of his sin? He, who has purchased the whole universe with his accumulated pieties, becomes an awakened spirit through the grace to Visnu.

अग्निकार्यं जपः स्नानं विष्णोर्ध्यानञ्च पूजनम्॥
गन्तुं दुःखोदधेः कुर्युर्ये च तत्र तन्ति ते ॥४५॥

Those, who wish to sail across this ocean of misery, shall perform Agnikāryas (Homas), Japas, and rites of ceremonial ablutions, and worship Viṣṇu.

राष्ट्रस्य शरणं राजा पितरो बालकस्य च॥
धर्मश्च सर्वमर्त्यानां सर्वस्य शरणं हरिः॥४६॥

The king is the refuge of the kingdom, the father is the refuge of his sons, virtue is the refuge of all beings, and the god Hari is the refuge of all.

ये नमन्ति जगद्योनिं वासुदेवं सनातनम्॥
न तेभ्यो विद्यते तीर्थमधिकं मुनिसत्तम्॥४७॥

O thou greatest of the holy sages, to those who make obeisance to the eternal Vāsudeva, the parent of the universe, exists not a holier sanctuary (place of pilgrimage) than a contemplation of the god.

अनर्घरत्नपूजाञ्च कुर्यात्स्वाध्यायमेव च॥
तमेवोद्दिश्य गोविन्दं ध्यायन्नित्यमतन्द्रितः॥४८॥

Without laziness one, should meditate upon Govinda, it is immaterial whether he fails of make any offering of gems, or to study any part of the Vedas.

शूद्रं वा भगवद्भक्तं निषादं श्वपचं तथा॥
द्विजजाति सममन्यो न याति नरकं नरः॥४९॥

A devotee of Viṣṇu, whether he be a Niṣāda or a Cāṇḍāla, is equal to a Brāhmaṇa in respect of purity, and the gate of hell is permanently closed against him.

आदरेण सदा स्तौति धनवन्तं धनेच्छया॥
तथा विश्वस्य कर्तारं को न मुच्येत बन्धनात्॥५०॥

If a suppliant is always found to fondly supplicate a rich man for money, what wonder that a man, by supplicating Viṣṇu, will be liberated from the fetters of re-birth.

यथा प्राप्तवनो वह्निर्दहत्याद्रमपीन्यनम्॥
तथाविधः स्थितो विष्णुयोगिनां सर्वकिल्बिषम्॥५१॥

As a full blazed fire consumes even moist fuels, so the contemplation of the effulgent Viṣṇu consumes all the sin of Yogins.

आदीप्तं पर्वतं यद्वन्नाश्रयन्ति मृगादयः॥
तद्वत्पापानि सर्वाणि योगाभ्यासरतं नरम्॥५२॥

As wilds beasts shun the mountain-summit that is on fire, so all kinds of sin leave the person who is addicted to the practice of Yoga.

यस्य यावांश्च विश्वासस्तस्य सिद्धिस्तु तावती॥
एतवानेव कृष्णस्य प्रभावः परिमीयते॥५३॥

The success achieved by a man (in matters

of psychic knowledge) is proportionate to the extent of his faith in Viṣṇu.

विद्वेषादपि गोविन्दं दमघोषात्मजः स्मरन्॥

शिशुपालो गतस्तत्त्वं किं पुनस्तत्परायणः॥५४॥

The glory of Śrī Koreans is so much that even his abusers or vilifiers such as; Śiśupāla (who was the son of Damaghoṣa) etc., were enabled

to come by better state, not to speak of those who are devoted to him. So long a person labours under the delusion of worshipping separate Godheads such as Brahmā, Bṛhaspati, or such and such holy sages, as long as he is not favoured with the knowledge of worshipping the one and universal Hari.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुमहात्म्यवर्णनं नाम त्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३०॥

अध्यायः २३१ / Chapter 231

सूत उवाच

नारसिंहस्तुतिं वक्ष्ये शिवोक्तं शौनकाधुना॥

पूर्वं मातृगणाः सर्वे शङ्करं वाक्यमब्रुवन्॥१॥

भगवन् भक्षयिष्यामः सदेवासुरमानुषम्॥

त्वत्प्रसादाज्जगत्सर्वं तदनुज्ञातुमर्हसि॥२॥

Sūta said :—O Śaunaka, now I shall narrate the hymn to Nārasimha, as composed by diva. The Mātṛkās of yore addressed the blissful one (Śaṅkara) as follows :—we shall devour, O lord, all the demons and men, if you so permit us. The universe is from thee, O lord.

शङ्कर उवाच

भवतीभिः प्रजा सर्वा रक्षणीया न संशयः॥

तस्माद्वोरतरप्रायं मनः शीघ्रं निवर्त्यताम्॥३॥

Śaṅkara said :—O you goddesses, I think it is rather incumbent on you to preserve the inmates of the universe; banish, O goddesses, these cruel intentions from your minds.

इत्येवं शंकरेणोक्तमनादृत्य तु तद्वचः॥

भक्षयामासुरव्यग्रास्त्रैलोक्यं सचराचरम्॥४॥

Sūta said :—Even thus being addressed by Śaṅkara, the ferocious Mātṛkās paid no heed to his counsels and began to devour the universe with all its inmates, both mobile and immobile.

त्रैलोक्ये भक्ष्यमाणे तु तदा मातृगणने वै॥

नृसिंहरूपिणं देवं प्रदध्यौ भगवाञ्छिवः॥५॥

The god Śiva meditated upon the form of Nṛsiṃha while the Mātṛkās were engaged in devouring the universe. The endless and originless Śiva contemplated a form which inspired terror in the hearts of all creatures.

अपनादिनिधनं देवं सर्वभूतभवोद्भवम्॥

विद्युज्जिह्वं महादंष्ट्रं स्फुरत्केसरमालिनम्॥६॥

The manes of his neck stood up erect on their ends. His dreadful teeth were illuminated with the lurid light of his lightning tongue, which fearfully lolled out. His was a voice which resembled the roar of the seven oceans, agitated by the tornado of universal dissolution. He pulled aside the corners of his lips with the tips of his finger-nails, which were hard as thunder-bolts. His eyes had a glow, which resembled that of the summits of the mount Meru reflecting back the splendour of the rising sun.

रत्नाङ्गदं समुकुटं हेमकेसरभूषितम्॥

श्रोणिसूत्रेण महता काञ्चनेन विराजितम्॥७॥

His body was like the summit of the Himalayas, illuminated with the reflected blaze of his diabolical teeth. The manes on his neck were burning, like the tongues of fire, with rage. He wore a crown of gold on his head and bracelets of gems round his wrists.

नीलोत्पलदलश्यामं रत्ननूपुरभूषितम्॥

तेजसाक्रान्तसकलब्रह्माण्डोदरमण्डपम्॥८॥

Girdles composed of chains of gold decorated his waist, and the whole expanse of universe was illumined with the glow of his complexion, which was like the colour of a blue lotus.

आवर्तसदशाकारैः संयुक्तं देहरोमभिः॥

सर्वपुष्पैर्योजिताञ्च धारयश्च महाम्रजम्॥९॥

Ringlets of hairs grew on his body, and he wore a garland of beautiful and multi-coloured flowers.

स ध्यातमात्रो भगवान्प्रददौ तस्य दर्शनम्॥
यादृशेनैव रूपेण ध्यातो रुद्रैस्तु भक्तिः॥१०॥
तादृशेनैव रूपेण दुर्निरीक्ष्येण दैवतैः॥
प्रणिपत्य तु देवेशं तदा तुष्टाव शंकरः॥११॥

The god, thus meditated upon by Śaṅkara, instantly appeared before him in this form, and Śaṅkara propitiated this dreadful Vision of Nṛsiṃha.

शंकर उवाच

नमस्तेऽस्य जगन्नाथ नरसिंहवर्धर॥
दैत्येश्वरेन्द्रसंहारिनशखुक्तिविराजित॥१२॥

Śaṅkara said :-Salutation unto thee, the lord of the universe. Thou hast assumed the form on Narasimha and bearest the entrails of the demon king on thy finger-nails.

नखमण्डलसभिन्नेमपिंगलविग्रह ॥
नमोऽस्तु पद्मनाभाय शोभनाय जगद्गुरो॥
कल्पान्ताऽम्भोदनिर्घोष सूर्यकोटिसमप्रभ॥१३॥

Obeisance to thee, the lotus-navel one, whose complexion illumines the whole expanse of the universe. Obeisance to thee, the beautiful one, effulgent as a million suns, and whose voice is like the roar of the universal ocean of dissolution.

सहस्रयमसंत्रास सहसेन्द्रपराक्रम॥
सहस्रधनदस्फीत सहस्रचरणात्मक॥१४॥
सहस्रचन्द्रप्रतिम ! सहस्रांशु हरिक्रम॥
सहस्ररुद्रतेजसक सहस्रब्रह्मसंस्तुत॥१५॥
सहस्ररुद्रसंजप्त सहस्राक्षनिरीक्षण॥
सहस्रजन्ममथन सहस्रबन्धनमोचन॥१६॥
सहस्र वायुवेगाक्ष सहस्राज्ञकृपाकर॥
स्तुत्वैवं देवदेवेशं नृसिंहवपुषं हरिम्॥
विवज्जपयामास पुनिर्वनयावनतः शिवः॥१७॥

I make obeisance to thee, who art dreaded by thousands of the lords of death, who bearest the strength of thousand Indras in they limbs, whose riches exceed those of thousands of Kuberas, who art composed of the essence of thousands of Varunas, who art effulgent with the effulgence of thousands of moons, who art mightier than thousands of planets and thousands of Rudras, art hymnised by thousands of Brahmās and meditated upon by

thousands of Rudras, and looked up to by thousands of Indras, and dost snap the chords of thousands of rebirths and unfetter the chains of thousands of bondage; dreadful as thousands of winds thou dost compassion to thousands of Indras.

Sūta said :—Having thus hymnised the Nṛsiṃha-shaped Hari, the god Śiva, devoutly bent down, addressed him as follows :

अन्यकस्य विनाशाय या सृष्टा मातरो मया॥
अनादृत्य तु मद्राक्यं भक्षयन्त्वद्भुताः प्रजाः॥१८॥
सृष्ट्वा ताश्च न शक्तोऽहं संहर्तुमपराजितः॥
पूर्वं कृत्वा कथं तासां विनाशमभिरुचये॥१९॥

Sūta said :—The Mātṛkās, whom I had created for the purpose of killing the demon, Andhaka, are now devouring the inmates of the universe without paying heed to my admonition. Invincible though I am, yet I do not wish to kill them myself, as it is I who have brought them into being. How can I wish their annihilation, when I am their creator?

एवमुक्तः स रुद्रेण नरसिंहवर्धरिः॥
सहस्रहेवीर्जिह्वाग्रात्तदा वागीश्वरो हरिः॥२०॥
तथा सुरगणान्सर्वात्रौद्रान्मातृगणान्विभुः॥
संहृत्य जगतः शर्म कृत्वा चान्तर्दधे हरिः॥२१॥
नारसिंहमिदं स्तोत्रं यः पठेन्नियतेन्द्रिः॥
मनोरथप्रदस्तस्य रुद्रस्येव न संशयः॥२२॥

Sūta said :—Having been thus addressed by Rudra, the lord (Nṛsiṃha) caused the Mātṛkās to be merged in his person, and having reestablished peace in this world, vanished in the air. The self-controlled votary, who reads this hymn to Nṛsiṃha, is enabled, like Rudra, to witness the realisation of his desires.

ध्यायेन्नृसिंहं तरुणाकनेत्रं सिताम्बुजातं ज्वलिताग्निवल्क्रम॥
अनादिमध्यान्तमज पुराणं परापरेशं जगतां निधानम्॥२३॥

"I meditate upon Nṛsiṃha, whose eyes are like the rising sun, and tongues of blazing fire are emitted from whose lotus-white mouth. I meditate upon the endless, originless Nṛsiṃha, the original subjectivity, the most excellent lord of the universe and its final refuge."

जपेदिदं सन्ततदुःखजालं जहाति नीहारमिवांशुमाली॥
समातुर्वर्गस्य करोति मूर्तिं यदा तदा तिष्ठति तत्समीपे॥२४॥

Recitation of this hymn by a person dissipates his misery as the sun destroys the dews. The Mātrikās fly the presence of such a person, and the god Hara waits upon him to do him a good turn.

देवेश्वरस्यापि नृसिंहमूर्तेः पूजां
विधातुं त्रिपुरान्तकारी॥

॥ इति श्रीगारुड महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नृसिंहस्तोत्रं नामैकत्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३१॥

अध्यायः २३२ / Chapter 232

सूत उवाच

कुलामृतं प्रवक्ष्यामि स्तोत्रं यत्तु हरोऽब्रवीत्॥
पृष्टः श्रीनारदेनैव नारदाय तथा शृणु॥१॥

Sūta said :—Now I shall narrate to you the hymns of the knowledge of ambrosia as the god Hara, interrogated by Nārada first disclosed to him.

नारद उवाच

युः संसारे सदा द्वन्द्वैः कामक्रोधैः शुभाशुभैः॥
शब्दादिविषयैर्बद्धः पीड्यमानः स दुर्मतिः॥२॥

Nārada said :—He, who is bound by the pairs of opposite, by anger and passion, by good and evil, by objects of the senses, is veritably an evil-minded and tyrannised being.

क्षणं विमुच्यते जनतुर्मुत्सुसारसागरात्॥
भगवज्छ्रोतुमिच्छामि त्वत्तो हि त्रिपुरान्तक॥३॥

O thou destroyer of Tripura, do I wish to learn from thee, the means of sailing across the sea of existence.

तस्य तद्वचनं श्रुत्वा नारदस्य त्रिलोचनः॥
उवाच तमृषिं शम्भुः प्रसन्नवदनो हरः॥४॥

Hearing this word of Nārada, Śambhu, the three-eyed deity, with his countenance beaming with joy, replied as follows :

महेश्वर उवाच

ज्ञानामृतं परं गुह्यं रहस्यमृषिसत्तम॥
वक्ष्यामि शृणु दुःखधनं भवबन्ध भयापहम्॥५॥

Mahesvara said :—Hear me, O thou foremost of the Ṛsis, the, extremely secret hymn

प्रसाद्य तं देववरं स लब्ध्वा

अव्याज्जगन्मातृगणेभ्य एव च॥ २५॥

The destroyer of Tripura (Śiva) first promulgated the worship of Nṛsiṃha, the lord of the gods, in this world, and was enabled to protect its inmates from the depredations of the Mātrikās, through his grace.

of Jñānāmṛtam, which dissipates all misery and dispels the fear of chains of rebirths.

तृणादि चतुरास्यान्तं भूतयामं चतुर्विधम्॥
चराचरं जगत्सर्वं प्रसुप्तं यस्य मयया॥६॥
तस्य विष्णोः प्रसादेन यदि कश्चित्प्रबुध्यते॥
स निस्तरति संसारं देवानामपि दुस्तरम्॥७॥

He, through whose illusion all the inmates of the universe, from the humblest animal-culum to the four-faced Brahma, are enveloped in a delusive sleep on Nescience; if through the grace of such Viṣṇu one quits his sleep (delusion) and wakes the awakening, of perfect knowledge, verily he liberates himself from the chain of necessary rebirths, so difficult of achievement even by the gods. In different to cultivation of the knowledge of the Real, an individualised Self (man), intoxicated with the wine of power, pride and luxury, sinks down, like a cow, in the oozy mire of worldliness.

भोगैश्वर्यमदोन्मत्तस्तत्त्वज्ञानपराङ्मुखः ॥

पुत्रदारकुटुम्बेषु मत्ताः सीदन्ति जन्तवः॥८॥

सर्व एकार्णवे मग्ना जीर्णा वनगजा इव॥

यत्त्वाननं निबध्नाति दुर्मतिः कोशकारवत्॥९॥

तस्य मुक्तिं न पश्यामि जन्मकोटिशतैरपि॥

तस्मान्नारद सर्वेषां देवानां देवमव्ययम्॥

आराधयेत्सदा सम्यग्ध्यायेद्विष्णुं मुदान्वितः॥१०॥

Fondly attached to their sons, wives and relations, men sink in the ocean of worldliness, as old and worn out wild elephants are drowned in one and the same ocean through an unconquerable instinct of companionship. I do not find the emancipation of that foolish

person, even in the course of a hundred millions of rebirths, who, like a silk-worm, imprisons his self in a cocoon of delusion. Hence, O Nārada, constantly meditate upon the self of Viṣṇu, the undecaying god of the gods, the lord of the universe, and worship him with the greatest selfcontrol.

यस्तु विश्वमनाद्यन्तमजमात्मनि संस्थितम्॥

सर्वज्ञमचलं विष्णुं सदा ध्यायेत्समुच्यते॥११॥

देवं गभोचितं विष्णुं सदा ध्यायन्विमुच्यते॥

अशरीरं विधातारं सर्वज्ञानमनोरतिम्॥

अचलं सर्वगं विष्णुं सदा ध्यायन्विमुच्यते॥१२॥

He, who contemplates the birthless, originless, endless, omniscient, unmoving, allpervading spirit, contained within its own self, is liberated from the shackles of life. He, who constantly contemplates the eternal Visnu, the only reality that is unknowable, and which is without any parts (indivisible) and affections, lying beyond the sphere of mortality the embodiment of sacrifice, the manifest and unmanifest, is liberated from the shackles of life. He, who contemplates the eternal, blissful, occult, allseeitlg Visnu, the infinite reality, devoid of all qualities, beyond all Nescience, is liberated from the shackles of life. He, who constantly meditates upon the disembodied, immoveable, omniscient, allpervading Vishnu, the ordainer, the enjoyer of thoughts and sentiments, becomes an emancipated self. He, who constantly contemplates the lord Viṣṇu, who knows without the aid of sensations, who is unmanifest and without any substitute, and lies beyond the sphere of illusion, unaffected by disease or affection, the god Vāsudeva, the preceptor of all, is liberated from the shackles of life. He, who constantly contemplates the birthless Viṣṇu, the pure and perfect knowledge, which cannot be known by the senses, whom the mind comprehendeth not, and the speech fails to describe, the one unconquerable entity, is liberated from the shackles of life. He, who constantly contemplates Viṣṇu, who is without any limitation, mind, and sense of egoism, and is not affected by the pairs of opposite, is liberated

from the shackles of life. He, who constantly contemplates the eternal birthless, deathless, decayless, fearless Viṣṇu, that suffers no change, and has sprung from no seed is liberated from the trammels of life. He,, who constantly contemplates the great Vishnu, the deathless spirit, the infinite joy whom sin touches not and the senses cannot reach, in liberated from the shackles of life.

निर्विकल्पं निराभासं निष्प्रपञ्चं निरामयम्॥

वासुदेवं गुरुं विष्णुं सदा ध्यायन्विमुच्यते॥१६॥

संसारबन्धनानमुक्तिमिच्छँल्लोको ह्यशेषतः॥

स्तुत्वैवं वरदं विष्णुं सदा ध्यायन्विमुच्यते॥१७॥

संसारबन्धनात्कोऽपि मुक्तिमिच्छन्समाहितः॥

अनन्तमव्ययं देवं विष्णुं विश्वप्रतिष्ठितम्॥

विश्वेश्वरमजं विष्णुं सदा ध्यायन्विमुच्यते॥१८॥

He, who constantly contemplates the great Viṣṇu, devoid of good and evil, free from the dashings of the six kinds of waves (propulsions of the senses), the only knowable, sinless entity, is liberated from the shackles of life. He, who with undisturbed mined contemplates Visnu, the embodiment of self, whose determination (congitation) is truth, and whose seat is purity is liberated from the shackles of life. He, who constantly contemplates the most excellent Viṣṇu, the lord of the universe, the knower of past, present, and future, the witness to whatever takes place in the universe, and who is beyond all speech (description), becomes an emancipated self. He, who constantly contemplates. Viṣṇu, that lies beyond the ken of knowledge, the undecaying, eternal subjectivity, is liberated from the shackles of life. He, who constantly contemplates Visnu, the protector of the universe, the friend, the grantor of all desired objects, the spirit that occupies the three regions and is imaged in the universe, is liberated from the shackles of life. He, who constantly contemplates Visnu, the dissipator of all misery, the misery, the grantor of all bliss the extinguisher of all sin, is liberated from the shackles of life. He, who constantly contemplates Viṣṇu, who is always served by the Devas, Gandharvas, Apsarāṣas, Siddhas,

Cāraṇas, Munis, and Yogins, is liberated from the trammels of life, He, who wishing to be liberated from the bond of existence constantly contemplates Viṣṇu by hymnising him in the abovesaid way, becomes a liberated self. The universe is established in Viṣṇu, Viṣṇu is established in the universe; he, who constantly contemplates the birthless, Viṣṇu the lord of the universe, is liberated from the shackles of life.

सूत उवाच

नारदेन पुरा पृष्ट एवं स वृषभध्वजः॥
यत्तेन तस्मै व्याख्यातं तन्मया कथितं तव॥१९॥

Sūta said :—The bull ensigned deity thus addressed the holy Nārada of yore. I have narrated to you (the hymn) exactly as diva narrated it to that holy sage.

तमेव सततं ध्ययन्निर्व्ययं ब्रह्म निष्कलम्॥
अवाप्स्यसि ध्रुवं तता ! शाश्वतं पदमव्ययम्॥२०॥

O my child, by thus meditating upon the changeless, indivisible Brahma, you shall attain his eternal Self.

अश्वमेधसहस्राणि वाजपेयशतानि च॥
क्षणमेकाग्रचित्तस्य कलां नार्हन्ति षोडशीम्॥२१॥

॥ इति श्रीगारुडे महापुराणे कुलामृतस्तोत्रं नाम द्वात्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३२॥

अध्यायः २३३ / Chapter 233

सूत उवाच

स्तोत्रं तत्संप्रवक्ष्यामि मार्कण्डेय न भाषितम्॥
दामोदरं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥१॥

Sūta said :—I shall narrate to you that hymn of Viṣṇu, which was, first sung by the holy Mārkaṇḍeya. I lie prostrate before the thousand-eyed, lotus-navelled Nārāyaṇa, the original being who is also addressed as Hṛṣīkeśa, what shall Death do unto me?

शङ्खचक्रधरं देवं व्यक्तरूपिणमव्ययम्॥
अधोऽक्षजं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥२॥

I crave the protection of the wielder of discus and conch shell, the deity manifest in the shape of this visible universe, who may be perceived only with the inner sense; what shall Death do unto me?

The merit of celebrating a thousand horsesacrifices and a hundred Vājapeya Yajñas does not rank a sixteenth part of what is acquired by meditating, for a moment, with undivided attention, on the eternal Self of Viṣṇu.

श्रुत्वा सुरऋषिर्विष्णोः प्राधान्यमिदमीश्वरात्॥
स विष्णुं सम्यगाराध्य सिद्धः पदमवाप्तवान्॥२२॥

The celestial Ṛṣi (sage) having learnt from Īśvara (Śiva) of the superiority of Viṣṇu to all the gods devoutly worshipped him and attained to the region of Viṣṇu.

यः पठेच्छृणुयाद्वापि नित्यमेव स्तवोत्तमम्॥
कोटिजन्मकृतं पापमपि तस्य प्रणश्यति॥२३॥

He, who recites this excellent hymn, or hears it recited by others, stands absolved of sin, committed by him in the course of a million rebirths.

विष्णोः स्तवमिदं दिव्यं महादेवेन कीर्तितम्॥
प्रयत्नाद्यः पठेन्नित्यं ममृतत्वं स गच्छति॥२४॥

He who, in a devout spirit, recites this hymn of Viṣṇu, narrated by Mahādeva, comes by immortality.

वराहं वामनं विष्णुं नारसिंहं जनार्दनम्॥
माधवं च प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥३॥

I have placed myself under the protection of the boar, dwarf and Nṛsiṃha manifestations of Viṣṇu, I crave the mercy of Mādhava, and of Janārdana, what shall Death do unto me?

पुरुषं पुष्करक्षेत्रबीजं पुण्यं जगत्पतिम्॥
लोकनाथं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥४॥

I have surrendered myself to the mercy of the lord of the universe, the pure, eternal subject that manifests itself as the Ego in self-conscious individuals, what shall Death do unto me?

सहस्रशिरसं देवं व्यक्ताव्यक्तं सनातनम्॥
महायोगं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥५॥

I have surrendered myself to the protection of the thousand-headed, eternal reality, the

great Yoga that is both manifest and unmanifest; what shall Death do unto me?

भूतात्मानं महात्मानं यज्ञयोनिमयोनिजम्॥
विश्वरूपं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥६॥
इत्युदीरितमाकर्ण्य स्तोत्रं तस्य महात्मनः॥
अपयातस्ततो मृत्युर्विष्णुदूतैः प्रपीडितः॥७॥

I have resigned myself to the care of the Supreme Self, the soul of all creatures, the one manifest in the shape of the universe, the one, that without taking birth in any womb, is incarnated through the merit of a religious sacrifice; what shall Death do unto me'!

इति तेन जितो मृत्युर्मार्कण्डेयेन धीमता॥
प्रसन्ने पुण्डरीकाक्षे नृसिंहे नास्ति दुर्लभम्॥८॥

The god of Death, hearing this hymn of the Lord recited by Mārkaṇḍeya, hastily fled away chased by the emissaries of Viṣṇu. Thus the holy Mārkaṇḍeya conquered Death, nothing is rare to one with whom Nṛsiṃha is pleased, impossibilities

॥ इति श्रीगारुडे महापुराणे मार्कण्डेयकृतः मृत्यवष्टस्तोत्रं नाम त्रयस्त्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३३॥

अध्यायः २३४ / Chapter 234

सूत उवाच

वक्ष्येऽहमयुतस्तोत्रं शृणु शौनक सर्वदम्॥
ब्रह्मा पृष्टो नारदाय यथोवाच तथा परम्॥१॥

Sūta said :—O Śaunaka, now here me narrate the hymn to the decay less one (Acyuta), which grants to its reciter all that he may wish to obtain, and which Brahma being asked by Nārada first related to him.

नारद उवाच

यथाक्षयोऽव्ययो विष्णुः स्तोतव्यो वरदो मया॥
प्रत्यहं चार्चनाकाले तथा त्वं वक्तुमर्हसि॥२॥

Nārada said :—Be pleased to describe to me, O lord the undecaying, unchanging Viṣṇu, the grantor of all bliss who should be hymnised, every day, at the time of divine worship.

ते धन्यास्ते सुजन्मानस्ते हि सर्वसुखप्रदाः॥
सफलं जीवितं तेषां ये स्तुवन्ति सदाच्युतम्॥३॥

Commendable and well-born are they, and they have achieved the end of their existence,

मृत्यवष्टकमिदं पुण्यं मृत्युप्रशमनं शुभम्॥
मार्कण्डेयहितार्थाय स्वयं विष्णुरुवाच ह॥१॥

This death-dissolving hymn was first narrated by Viṣṇu to the holy Mārkaṇḍeya for his benefit.

इदं यः पठते भक्त्या त्रिकालं नियतं शचिः॥
नालाके तस्य मृत्युः स्यान्नरस्याच्युतचेतसः॥१०॥

He, who recites this hymn, thrice every day, in a pure and devout spirit, suffers no premature death—a devotee of the undecaying one dies not an early death.

हृत्पद्ममध्ये पुरुषं नारायणं शाश्वतमप्रतेयम्॥
विचिन्त्य सूर्यादतिराजमानं मृत्युं स
योगी जितवांस्तथैव॥११॥

Pondering withing the lotus of his heart the god Nārāyaṇa, the eternal, infinite, original subjectivity, more effulgent than the midday sun, the Ṛṣi (Mārkaṇḍeya) was enabled to conquer death.

who constantly hymnise the undecaying Viṣṇu. Such men are competent to confer all sorts of happiness on their kindred.

ब्रह्मोवाच

मुने स्तोत्रं प्रवक्ष्यामिः वासुदेवस्य मुक्तिदम्॥
शृणु येन स्तुतः सम्यक् पूजाकाले प्रसीदति॥४॥

Brahma said :—Hear me narrate, O holy sage, the hymn to Vāsudeva, which grants emancipation to its reciters, and which, being sung at the time of worship by a votary, brings about the gratification of the deity.

ॐ नमो (भगवते) वासुदेवाय नमः सर्वापहारिणे॥
नमो विशुद्धदेहाय नमो ज्ञानस्वरूपिणे॥५॥
नमः सर्वसुरेशाय नमः श्रीवत्सधारिणे॥
नमश्चर्मसिहस्ताय नमः पङ्कजमालिने॥६॥

Om, obeisance of the god, Vāsudeva, the absolver of all sin, obeisance to the pure bodied one, the embodiment of pure knowledge, obeisance to the lord of all the gods, who wears

the ringlets of hair on his breast known as the Śrīvatsa. Obeisance to the wielder of sword and buckle, who wears a garland of lotus flowers around his neck.

नमो विश्वप्रतिष्ठाय नमः पीताम्बराय च॥

नमो नृसिंहरूपाय वैकुण्ठाय नमोनमः॥७॥

Obeisance to the mainstay of the universe to the support of the heaven-to the dreadful Nṛsiṃha (Man-lion) to the light that burns in the heart, free from doubt and hesitation (Vaikuṇṭha).

नमः पङ्कजनाभाय नमः क्षीरोदशायिने॥

नमः सहस्रशीर्षाय नमो नागाङ्गशायिने॥८॥

Obeisance to the lotus-navelled thousand-headed one, who lies on the serpent of eternity (Śeṣa) in the ocean of the milk of ambrosia (Kṣīroda).

नमः परशुहस्ताय नमः क्षत्रान्तकारिणे॥

नमः सत्यप्रतिज्ञाय ह्यजिताय नमोनमः॥९॥

Obeisance to the destroyer of the Kṣatriya race, who wields a battle-axe in his hand. Obeisance, over and again, to the adorable and the true-willed one.

नमस्त्रै लोक्यनाथय नामश्चक्रधराय च॥

नमः शिवाय सूक्ष्माय पुराणाय नमोनमः॥१०॥

Obeisance to the lord of the three regions, to the discus-wielding divinity, to the subtlest, original, blissful principle.

नमो वामनरूपाय बलिराज्यापहारिणे॥

नमो यज्ञवराहाय गोविन्दाय नमोनमः॥११॥

Obeisance to the dwarf shaped god, who relieved Bali of the cares of a kingdom-to the spirit of the sacrifice, manifest in the shape of the primordial boar. Om obeisance to Govinda.

नमस्ते परमानन्द नमस्ते परमाक्षर॥

नमस्ते ज्ञानसद्भाव नमस्ते ज्ञानदायक॥१२॥

Obeisance to the highest joy, to the perfect knowledge of one who is eternal knowledge and original idea and from whom all knowledge proceeds.

नमस्ते परमाद्वैत नमस्ते पुरुषोत्तम॥

नमस्ते विश्वकृद्देव नमस्ते विश्वभावन॥१३॥

Obeisance to the supreme, secondless reality to the foremost subjectivity, to the creator, governor and final cause of the universe, to the fountain source of all knowledge, to the supreme idealist whose idea has taken shape in the form of the universe.

नमस्ते स्तुताद्दिश्वनाथ नमस्ते विश्वकारण॥

नमस्ते मधुदैत्यघ्न नमस्ते रावणान्तक॥१४॥

नमस्ते कंसकेशिघ्न नमस्ते कैटभार्दन॥

Obeisance to the destroyer of Madhu (amativeness), to the killer of Rāvaṇa, and to the god who brought about the ruins of the demons Kansa, Keśi and Kaiṭabha.

नमस्ते शतपत्राय नमस्ते गरुडध्वज॥१५॥

नमस्ते कालेनमिघ्न नमस्ते गरुडासन॥

Obeisance to the lotus-eyed one, to the Garuḍa ensigned divinity, to the destroyer of Kālanemī, to the one that rides on the pinions of the celestial Garuḍa.

नमस्ते देवकीपुत्र नमस्ते वृष्णिनन्दन॥१६॥

नमस्ते रुक्मिणीकान्त नमस्ते दितिनन्दन॥

Obeisance to the son of Devakī, to the joy of the race of Viṣṇū, to the lord of Rukmiṇī, to the son of Aditi.

नमस्ते गोकुलावास नमस्ते गोकुलप्रिय॥१७॥

जय गोपवधुः कृष्ण जय गोपीजनप्रिय॥

Obeisance to the Gokula-abiding one to the darling of Gokula, to Kṛṣṇa, the darling of the milkmaids.

जय गोवर्द्धनाधार जय गोकुलवर्द्धन॥१८॥

जय रावणवीरघ्न जय चाणूरनाशन॥

जय वृष्णिकुलो ह्योत जय कालीयमर्दन॥१९॥

जय सत्य जगत्साक्षिन् जय सर्वार्थसाधक॥

जय वेदान्तविद्वेद्य जय सर्वद माधवा॥२०॥

Victory to the wielder of the mount Govardhana, to the killer of Vāṇa, to the destroyer of Cāṇūr and Kāliya; victory to the eternal truth, the eternal witness of the universal phenomena, to the fulfiller of all ends, to the all-giving Mādhava known only by the Vedāntins.

जय सर्वाश्रव्याक्त जय सर्वग माधवा॥

जय सूक्ष्म चिदानन्दन जय चित्तनिरञ्जन॥२१॥

Victory to the unmanifest, occult, undecaying reality, that runs through all to perfect knowledge, to the undecaying self of supreme felicity.

जयस्तेऽस्तु निरालम्ब जय शान्त सनातन॥

जय नाथ जगत्पुष्ट (तूज्य) जय विष्णो नमोऽस्तु ते॥ २२॥

Victory to the self of eternal peace that' is without support (does not depend on anything) to the adorable Viṣṇu, the lord of the universe.

त्वं गुरुस्त्वं हरे शिष्यस्त्वं दीक्षामन्त्रमण्डलम्॥

त्वं न्यासमुद्रासमयास्त्वं च पुष्पादिसाधनम्॥ २३॥

Thou art the preceptor, the disciple, the initiation, and the mystic formula. Thou art the Nyāsa (psychic location or projection), the rules, postures and Mudrās of Yoga; thou, are the implements of worship such as flowers, offerings, etc.

त्वमाधारस्त्वं ह्यनन्तस्त्वं कूर्मरस्त्वं धराम्बुजम्॥

धर्मज्ञानादयस्त्वं हि वेदिमण्डलशक्तयः॥ २४॥

Thou art the supreme receptivity, the mystic tortoise, the emblem of the pendency of the world; thou are the mystic lotus, the sacrificial platform and the dieties that preside over the mystic diagram (Maṇḍalam) such as, the energies of virtue, knowledge etc.

त्वं प्रभो छलभृद्रामस्त्वं पुनः स खरान्तकः॥

त्वं ब्रह्मर्षिश्च देवस्त्वं विष्णुः सत्यपराक्रमः॥ २५॥

त्वं नृसिंहः परानन्दो वराहस्त्वं धराधरः॥

त्वं सुपर्णस्तथा चक्रं त्वं गदा शङ्ख एव च॥ २६॥

त्वं श्रीः प्रभोत्वं मुष्टिस्त्वं त्वं माला देव शाश्वती॥

श्रीवत्सः कौस्तुभस्त्वं हि शार्ङ्गं त्वं च तथेषुधिः॥ २७॥

त्वं खड्गचर्मणा साङ्गं त्वं दिक्पालस्तथा प्रभो॥

त्वं वेधास्त्वं विधाता च त्वं यमस्त्वं हुताशनः॥ २८॥

त्वं धनेशस्त्वमीशानस्त्वमिन्द्रस्त्वमपांपतिः॥

त्वं रक्षोऽधिपतिः साध्यस्त्वं वायुस्त्वं निशाकरः॥ २९॥

Thou art Rāma, the wielder of the plough-share, the destroyer of Śambara; thou art the Devas and the Brahmarṣis, thou art the all pervading god whose prowess is truth.

आदित्या वसवो रुद्रा अश्विनौ त्वं मरुद्गणाः॥

त्वं दैत्या दानवा नागास्त्वं यक्षा राक्षसाः खगाः॥ ३०॥

गन्धर्वाप्सरसः सिद्धाः पतिरस्त्वं महामराः॥

भूतानि विषयस्त्वं हि त्वमव्यक्तेन्द्रियाणि च॥ ३१॥

मनोबुद्धिरहङ्कारः क्षेत्रज्ञस्त्वं हृदीश्वरः॥

त्वं यज्ञस्त्वं वषट्कारस्त्वमोङ्कारः समित्कुशाः॥ ३२॥

त्वं वेदी त्वं हरे दीक्षा त्वं यूपस्त्वं हुताशनः॥

त्वं पत्नी त्वं पुरोडाशस्त्वं शाला स्तुक्च त्वं स्तुवः॥ ३३॥

ग्रावाणः सकलं त्वं हि सदस्यस्त्वं सदक्षिणः॥

त्वं शूर्पादिस्त्वं च ब्रह्मा मुसलोलूखले ध्रुवम्॥ ३४॥

Thou art the Adityas, Vasus, Rudras, Aśvi, Maruts, Devas, Dānavas, Nāgas, Yakṣas, Rākṣasas, and Khagas. Thou art the Gandharvas Apsarāsas, Siddhas, Pitṛs, and the immortals. Thou art the universal matter, the senses, the unmanifest one; thou art the mind, intellect, egoism, objects of sense-perception, and the selfconscious ego, the god that resides in the hearts of all creatures.

त्वं होता यजमानस्त्वं त्वं धान्यं पशुयाजकः॥

त्वमध्वर्युस्त्वमुद्गाता त्वं यज्ञः पुरुषोत्तमः॥ ३५॥

Thou the sacrifice, the implements of sacrifice, the sacrificial Mantras, the oblations, the priest, the sacrificer the chanter of the Vedic Mantras, the burnt offering the priest that casts the sacrificial animal in fire.

दिक्पातालमहि व्योम द्यौस्त्वं नक्षत्रकारकः॥

देवतिर्य्यङ्मनुष्येषु जगदेतच्चराचरम्॥ ३६॥

Thou art the firmament with its suns and starry constellations, the nether regions, the universal expanse of ether, the region of Maha; in short whatever is found to exist among men, beast and Devas, all creation whether mobile or immobile are but the manifestations of thy eternal Self, O Lord.

यत्किञ्चिद्दृश्यते देव ब्रह्माण्डमखिलं जगत्॥

तव रूपमिदं सर्वं दृष्ट्यर्थं संप्रकाशितम्॥ ३७॥

नाथयन्ते परं ब्रह्म दैवरपि दुरासदम्॥

कस्तज्ज्ञानाति विमलं योगगम्यतीन्द्रियम्॥ ३८॥

Who can behold thy eternal and universal image, O Lord, which can not be perceived by the senses, which is invisible to the immortals, and which only the Yogins behold in their psychic trance?

अक्षयं पुरुषं नित्यमव्यक्तमजमव्ययम्॥
 प्रलयोत्पत्तिरहितं सर्वव्यापिनमीश्वरम्॥३९॥
 सर्वज्ञं निर्गुणं शुद्धमानन्दमजरं परम्॥
 बोधरूपं ध्रुवं शान्तं पूर्णमद्वैतमक्षयम्॥४०॥

Who can comprehend thy real, unmanifest, birthless, deathless, changeless, undecaying, all pervading, perfect, secondless Self, which is infinite reality perfect purity, pure knowledge, though devoid of qualities and full of supreme felicity?

अवतारेषु या मूर्तिर्विदूरे देव दृश्यते॥
 परं भावमजानन्तस्त्वां भजन्ति दिवौकसः॥४१॥
 कथं त्वामीदृशं सूक्ष्मं शक्नोमि पुरुषोत्तम्॥
 अराधयितुमीशान मनोगम्यमगोचरम्॥४२॥
 इह यन्मण्डले नाथ पूज्यते विधिवत्क्रमैः॥
 पुष्पधूपादिभिर्यत्र तत्र सर्वा विभूतयः॥४३॥

The shape which thou assumest in any particular incarnation, any of them the Devas, in their limited capacity, meditate upon as a substitute for thy real Self. O thou infinite subjectivity how shall I be able to worship thy real Self, which the mind comprehendeth not and the senses do not perceive.

संकर्षणादिभेदेन तव यत् पूजिता मया॥
 क्षन्तुमर्हसि तत्सर्वं यत्कृतं न कृतं मया॥४४॥

I have been able to worship with offerings of flowers etc., only a few of thy attributes, O lord, manifest in the shape of Saṅkarṣana, etc.

न शक्नोमि विभो सम्यक्कर्तुं पूजां यथोदिताम्॥
 यत्कृतं जपहोमादि असाधयं पुरुषोत्तमम्॥४५॥
 विनिष्पादयितुं भक्त्या अतः स्त्वां क्षमयाम्यहम्॥
 दिवा रात्रौ च सन्ध्यायां सर्वावस्थासु चेष्टतः॥४६॥
 अचला तु हरे ! भक्तिस्तवांग्रियुगले मम॥
 शरीरे न (ण) तथा प्रीतिर्न च धर्मादिकेषु च॥४७॥

Be graciously pleased to pardon me for the defects in my performances of Japas and Homas, as well as for any omission on my part in connection with thy divine worship I have not been able to worship thee, O lord, as laid down in the āstras, with due devotion, so be pleased to pardon my inefficiency, Day and night, morning and evening, whether moving

or at rest, my devotion is firmly attached to thy feet, O lord, I do not care for my body.

यथा त्वयि जगन्नाथ प्रीतिरात्यन्तिकी मम॥
 किं तेन न कृतं कर्म स्वर्गमोक्षादिसाधनम्॥४८॥
 यस्य विष्णौ दृढा भक्तिः सर्वकामफलप्रदे॥
 पूजां कर्तुं तथा स्तोत्रं कः शक्नोति तवाच्युत्॥४९॥
 स्तुतं तु पूजितं मेऽद्य तत्क्षमस्व नमोऽस्तु ते॥
 इति चक्रधरस्तोत्रं मया सम्यगुदाहृतम्॥
 स्तौहि विष्णुं मुने भक्त्या यदच्छिसि परं पदम्॥५०॥
 स्तोत्रेणानेन यः स्तौति पूजाकाले जगद्गुरुम्॥५१॥
 अचिराल्लभते मोक्षं छित्वा संसारबन्धनम्॥
 अन्योऽपि यो जपेद्भक्त्या त्रिसन्ध्यं नियतः शुचिः॥५२॥

I am quite indifferent to the performances of religious rites, my sole delight in in thee O lord of the universe. What has he not done for the attainment of heaven, or for selfemancipation, who has placed a firm faith in Viṣṇu, the grantor of all desires? Who is there in the universe, who can worship or hymnise thee to the fullest extent? Be pleased to accept this humble and deficient worship which I have made of thee, to-day.

Thus I have narrated to you, O sage, the hymn of the discus-wielding deity; sing his glories in a devout spirit, if you wish to attain the supreme bliss. He, who recites this hymn at the close of a worship of the universal preceptor, is able to work out his salvation in no time, and becomes freed from the bonds of re-births.

इदं स्तोत्रं मुने सोऽपि सर्वकाममवाप्नुयात्॥
 पुत्रार्थी लभते पुत्रान्बद्धो मुच्येत बन्धनात्॥५३॥

Even in the Kali Yuga he, who recites this hymn, thrice, every day, in a pure spirit, obtains all that he wishes to obtain. By reading this, hymn to Viṣṇu, a sonless man obtains a son, a sick person gets rid of diseases, an indigent man obtains wealth, a captive obtains his liberty.

रोगाद्विमुच्यते रागी लभते निर्द्धनोधनम्॥
 विद्यार्थी लभते विद्यां भाग्यं कीर्तिं च विदिति॥५४॥

A seeker after erudition obtains erudition, a seeker after fame obtains renown, even the

remembrances of his past births recur to a man who recites this hymn.

जाति स्मरत्वं मेधावी यद्यदिच्छति चेतसा॥

स धन्यः सर्ववित्प्राज्ञस्स साधुः सर्वकर्मकृत्॥५५॥

He, who sings the glories of the absolute subjectivity is truly wise, is really pure and truthful in his speech.

स सत्यवाक्छूचिर्दाता यः स्तौती पुरुषोत्तमम्॥

असंभाष्या हि ते सर्वे सर्वधर्मबहिष्कृताः॥५६॥

He is omniscient and acquires the merit of performing all the religious rites.

येषां प्रवर्तने नास्ति हरिमुद्दिश्य सत्क्रिया ॥

न शुद्धं विद्यते तस्य मनो वाक्च दुरात्मनः॥५७॥

Those, who are not propelled to do any thing for the service of Hari (God), or are not fondly moved towards him, are beyond the pale of all religion.

यस्य सर्वार्थादे विष्णौ भक्तिर्नाव्यभिचारिणी॥

आराध्य विधिवद्देवं हरिं सर्वसुखप्रदम्॥५८॥

प्राप्नोति पुरुषः सम्यग्यद्यत्प्रार्थयते फलम्॥

कर्म कामादिकं सर्वं श्रद्धातः सुरोत्तमः॥

असुरादिवपुः सिद्धैर्दीयते यस्य नान्तरम्॥५९॥

No, purificatory rite can purify the mind or speech of the miscreant, who has not an unswerving faith in the all-pervading lord (Viṣṇu). By duly worshiping the god Hari, the grantor of all comforts, a person obtains whatever he wishes to obtain in this life, I make obeisance to the immorts, birthless, allpervading god, who resides in the hearts of all creatures, and whom the Asuras, Siddhas, and erudite persons can not comprehend in their minds, whom only the holy sages know, and who is the sole witness of 'the universal phenomena.

सकलमुनिभिराद्यश्चिन्त्यते यो हि शुद्धो

निखिलहृदि निविष्टो वेत्ति यः सर्वसाक्षी॥

तमजममृतमीशं वासुदेवं नतोऽस्मि

भयमरणाविहीनं नित्यमानन्दरूपम्॥६०॥

निखिलभुवननाथं शाश्वतं सुप्रसन्नं

त्वतिविमलविशुद्धं निर्गुणं भावपुष्पैः॥

सुखमुदितसमस्तं पूजयाम्यात्मभावं

विशतु हृदयपद्मे सर्वसाक्षी चिदात्मा॥६१॥

I make offerings of the flowers of sentiments, of pure, pleasurable faith and love to the eternal, universal lord, the embodiment of self, devoid of all qualities, the absolute purity; may that all witnessing Self, the perfect knowledge, reside in my heart.

एवं मयोक्तं परमप्रभावमाद्यन्तहीनस्य परस्य विष्णोः ॥

तस्माद्विचिन्त्यः परमेश्वरोऽसौ विमुक्तिकामेन

नरेण सम्यक्॥६२॥

बोधस्वरूपं पुरुषं पुराणमादित्यवर्णं विमलं विशुद्धम्॥

सञ्चिन्त्य विष्णुं परमद्वितीयं कस्तत्र योगी

न लयं प्रयाति॥६३॥

Thus I have narrated to you the hymn to the endless; originless supreme Viṣṇu. Let a man, whose mind is shorn of all desires, constantly meditate upon his divine self, in as much as he is the god. Where is the Yogin who contemplating the pure, original, secondless subjectivity, effulgent as the sun, is not merged in his eternal essence?

इमं स्तवं यः सततं मनुष्यः

पठेच्च तद्वत्प्रयतः प्रशान्तः॥

स धूतपाप्मा विततप्रभावः

प्रयाति लोकं विततं मुरारेः॥६४॥

The self controlled person, who recites this hymn in a devotional spirit, becomes absolved of all sin, and enters the infinite region presided over by Murari.

यः प्रार्थयत्यर्थमशेषसौख्यं धर्मं

चकामं च तथैव मोक्षम्॥

स सर्वमुत्सृज्य परं पुराणं

विष्णुं शरणं वरेण्यम्॥६५॥

He, who prays for friendship of the god, a well as for liberation of self, and virtue and object of desire, is freed from all the shackles of life, and attains Viṣṇu, the adorable refuge of all.

विभुं प्रभु विश्वधरं

विशुद्धमशेषसंसारविनाशहेतुम्॥

यो वासुदेवं विमलं प्रपन्नः

स मोक्षमाप्नोति विमुक्तसङ्गः॥६६॥

He, who abjuring all company takes I an emancipated self, recourse to Vāsudeva, the

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽच्युतस्तोत्रं नाम चतुस्त्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३४॥

अध्यायः २३५ / Chapter 235

सूत उवाच

वेदांतसाङ्ख्यसिद्धांतब्रह्मज्ञानं वदाम्यहम्॥

अहं ब्रह्म परं ज्योतिर्विष्णुरित्येव चिन्त्यन् ॥१॥

सूर्ये हृद्योऽग्निं वह्नौ च ज्योतिरेकं त्रिधा स्थितम्॥

यथा सर्पिः शरीरस्थं गवां न कुरुते बलम्॥२॥

Brahmā said :—Now I shall discourse on the knowledge of Brahma as expounded by the philosophical systems of the Sāṅkhya and Vedānta. As light, triply divided, resides in the sky (as lightning), in fire, and in the two great luminaries (the sun and the moon) so the supreme light (Ātman) runs through three different categories as I, Viṣṇu, and the supreme Brahma.

निर्गतं कर्मसंयुक्तं दत्तं तासां महाबलम्॥

तथा विष्णुः शरीरस्थो न करोति हितं नणाम्॥३॥

विनाराधनया देवः सर्वगः परमेश्वरः॥

आरुरुक्षुमतीनां तु कर्मज्ञानमुदाहृतम्॥४॥

आरूढयोगवृक्षाणां ज्ञानं त्यागं परं मतम्॥

ज्ञातुमिच्छति शब्दादीन्नागो द्वेषोऽथ जायते॥५॥

लोभो मोहः क्रोध एतैर्युक्तः पापं नरश्चरेत्॥

हस्तावुपस्थमुदरं वाक्चतुर्थी चतुष्टयम्॥६॥

As butter when it remains within the organisms of kine does not impart any additional strength to them, but being prepared in the usual process and administered to them, it greatly contributes to their bodily strength, so Viṣṇu, though located in the heart of every body, does not give him any special benefit without being invoked and worshipped in a special way. Karma (action) and Jñāna (knowledge) are the two means open to those who wish to ascend the tree of Yoga. After once having climbed the tree of Yoga let a Yogin take recourse to knowledge and renunciation. From

absolute purity, the lord, the governor and destroyer of the universe, is freed from the shackles of life, and becomes committs sin.

the desire to know the external objects such as the sound etc., proceed the senses of attachment and repulsion, from these originate greed, delusion, and anger etc., and coupled with these a man commits sin.

एतत्सुसंयतं यस्य स विप्रः कथ्यते बुधैः (धः)॥

परचित्तं न गृह्णाति न हिंसां कुरुते तथा॥७॥

He, whose hands, genitals, belly and speech are under control, is called a true Brahman.

नाक्षक्रीडारतो यस्तु हस्तौ तस्य सुसंयुतौ॥

परस्त्रीवर्जनरतस्तस्योपस्थं सुसंयतम्॥८॥

The hands, which do not pilfer other men's goods, which do not hurt or kill any creature, nor grapple dice, are said to be having wellcontrolled hands. He, who does not look upon another's wife with lustful eyes, is said to be a man who has controlled his generative organs.

अलोलुपमिदं भुङ्क्ते जठरं तस्य संयतम्॥

सत्यं हितं मितं ब्रूते यस्माद्वाक्तस्य संयता॥९॥

He, who ungreedily eats a moderate quantity of food, is said to be a man who has controlled his belly. He, who speaks only what is true, beneficial, and only when necessary, is said to be man who has controlled his tongue.

यस्य संयतान्येतानि तस्य किं तपसाध्वरैः॥

यदबुद्धिमनसोरिन्द्रियाणां च सर्वदा॥१०॥

Of what use is the practice of austerities or celebration of a religious sacrifice to one who has controlled these organs? The concentration of the mind, intellect and the senses (cognition) on the supreme lord of the universe is called Dhyānam i.e.) meditation).

सबीजं वापि निर्बीजं ध्यानमेतत्प्रकीर्तितम्॥

भुवोर्मध्ये स्थितां बुद्धिं विषयेषु युनक्ति यः॥११॥

इन्द्रियाणामुपरमे मनसि ह्यव्यवस्थिते॥१२॥

He, who joins his intellect, focussed in a point between the eye-browss, to thoughts of the external world, even after the cessation of the functions of the cognitive organs and before the mind has assumed a state of perfect quiescence, dreams many dreams both internal and external.

स्वप्नान्यथत्यसौ जीवो बाह्यानाभ्यन्तरानथ॥

जीवो जाग्रदवस्थायामेवमाहुर्विपश्चितः॥ १३॥

The individualised Self beholds many such dreams even in the waking state, this is the opinion of the erudite ones.

हृदि स्थितः स तमसा मोहितो न स्मरत्यपि॥

यदा तस्य कुतो वेति सुषुप्तिरिति कथ्यते॥ १४॥

The state called Suṣupti (Dreamless sleep) occurs when the Jīva located in the heart and enveloped in the quality of Tamas does not remember 'where' 'when' and 'wherefrom'.

जाग्रतो यस्य नो तन्द्रा न मोहो न भ्रमस्तथा॥

उत्पद्यते न जानाति शब्दार्थविषयान्वशी॥ १५॥

इन्द्रियाणी समाहृत्य विषयेभ्यो मनस्तथा॥

बुद्ध्यहङ्कारमपि च प्रकृत्या बुद्धिमेव च॥ १६॥

संयम्य प्रकृतिं चापि चिच्छत्तया केवले स्थितः॥

पश्यत्यात्मनि चात्मानमात्मनात्प्रकाशकम्॥ १७॥

चिद्रूपममृतं शुद्धं निष्क्रियं व्यापकं शिवम्॥

तुरीयायामवस्थायामास्थितोऽसौ न संशयः॥ १८॥

The state called the Turiya (lit., beyond the three states of existence) and in which the self-controlled individual is neither awake nor asleep, neither utterly forgetful nor labouring under delusion, and does not perceive the objects of the senses, occurs when the individualised self, by withdrawing the mind with the cognitive organs from the objects of perception, by merging the sense of egoism in the principle of intellection, by annihi. lating intellection with the principle of Nature (Prakṛti), and by annihilating Prakṛti with the energy of the psychic force (Cit Śakti) holds its self within its own self, the self-illuminant, the pure knowledge, the immortal purity, the eternal bliss without action, and running through all. This is what is called to be in the Turiya state.

शब्दादयो गुणाः पञ्च सत्त्वाद्याश्च गुणास्त्रयः॥

पुर्व्यष्टकस्य पद्मस्य पत्राण्यटौ च तानि हि॥ १९॥

साम्यावस्था गुणकृता प्रकृतिस्तत्र कर्णिका॥

कर्णिकायां स्थितो देवो देही चिद्रूप एव हि॥ २०॥

पुर्व्यष्टकं परित्यज्य प्रकृतिञ्च गुणात्मिकाम्॥

यदा यानि तदा जीवो याति मुक्तिं न संशयः॥ २१॥

The five Guṇas are sound, touch, taste, smell and sight; the Sattva, Rajas, and Tamas forming a group of three qualities. These eight qualities are the leaves of the eight-leaved lotus (the emblem of evolution) of which Prakṛti (Nature), representing the state of equilibrium among the three qualities of Sattva, Rajas, and Tamas is the Karṇikā (the seed-capsule). The deity (self), the embodiment of pure knowledge (psychic energy), is located in the Karṇikā of this mystic lotus within the human heart; when the individualised self parts company with this eight-leaved lotus and the Prakṛti located therein, it becomes a liberated or emancipated Self.

प्राणायामो जपश्चैव प्रत्याहारोऽथ धारणा॥

ध्यानं समाधिरित्येते षड्योगस्य प्रसाधकाः॥ २२॥

Prāṇāyāma (control of breath), Japa (repetition of a Mantra), Pratyāhāra (abstraction of the mind from objects of the senses) Dhāraṇā (comprehension) and Dhyānam. (meditation) are the six principal auxiliaries of Yoga.

पापक्षये देवतानां प्रीतिरिन्द्रियसंयमः॥

जपध्यानयुतो गर्भो विपरीतस्त्वगर्भकः॥ २३॥

Control of the senses is sin-absolving in its effect, and brings on the satisfaction of the Devas. A Prāṇāyāma is called Sagarbha (pregnant with a thought) when the practiser thinks of any definite deity or repeats any particular Mantra at the time of practising it; otherwise it is called Agarbha (unimpregnated).

षट्त्रिंशन्मात्रकः श्रेष्ठश्चतुर्विंशतिमात्रकः॥

मध्ये द्वादशमात्रस्तु ॐकारं सततं जपेत्॥ २४॥

वाचके प्रणवे ज्ञाते वाच्यं ब्रह्म प्रसीदति॥

(ॐ नमो विष्णवे) षष्ठाक्षरश्च जप्त्यो गायत्री

द्वादशाक्षरी॥ २५॥

An act of Prāṇāyāma consisting of thirtysix Mātrās is the best, that consisting of twentyfour Mātrās is the intermediate, and that consisting of twelve Mātrās is the smallest.

सर्वेषामिन्द्रियाणां तु प्रवृत्तिर्विषयेषु च॥
निवृत्तिर्मनसस्तस्याः प्रत्याहारः प्रकीर्तितः॥२६॥

All the senses evince a strong attachment of the objects of the external world, Pratyāhāra consists in withholding them from the object of the senses.

इन्द्रियाणीन्द्रियार्थेभ्यः समाहृत्य हितो हि सः॥
सहसा सह बुद्ध्या च प्रत्याहारेषु संस्थितः॥२७॥

He who withdraws his mind and intellect from the external world and withhold his senses from their respective object, is said to exist in Pratyāhāra (abstraction).

प्राणायामैर्द्वादशभिर्वावत्कालः कृतो भवेत्॥
यस्तावत्कालपर्यन्तं मनो ब्रह्मणि धारयेत्॥२८॥

Dhāraṇā means the concentration of the mind on the supreme Brahma for the period of time necessary for prectising a Prāṇāyāma, consisting of twelve Mātrās.

तस्यैव ब्रह्मणा प्रोक्तं ध्यानं द्वादश धारणाः॥
(तुष्येत नियतो युक्तः समाधिः सोऽभिधीयते॥)
ध्यानं चलते यस्य मनोऽभिध्यायतो भृशम्॥२९॥
प्राप्यावधिकृतं कालं यावत्सां धारणं स्मृता॥
ध्येये सक्तं मनो यस्य ध्येयमेवानुपश्यति॥३०॥

Dhāraṇā means the comprehension of the Brahma in an undistracted state of the mind, in the absence of any other factor, which produces it distraction; Dhyānam (contemplation) means the reposing of the mind in the object meditated upon by one, who is oblivious of the existence of any other object.

नान्यं पदार्थं जानाति ध्यानमेतत्प्रकीर्त्तिमम्॥
ध्येये मनो निश्चलतां याति ध्येयं विचिन्तयन्॥३१॥
यत्तद्ध्यानं परं प्रोक्तं मुनिभिर्ध्यानचिन्तकैः॥
ध्येयेमेव हि सर्वत्र ध्याता तन्मयतां गतः॥३२॥
पश्यति द्वैतरहितं समाधिः सोऽभिधीयते॥
मनः सङ्कल्परहितामिन्द्रियार्थान् चिन्तयेत्॥३३॥

The great Munis, the foremost of the divine contemplators, call that the great meditation in

which the mind is permanently and tranquilly reposed in the object of meditation. The state of mind in which the contemplator sees the whole universe, both inside and out, filled with the presence of the object meditated upon, is called Samādhi. He, whose mind is without any cogitation, and whose cognitive senses have been withdrawn from their respective objects of perception, is said to exist in Samadhi (psychic trance)

यस्य ब्रह्मणि संलीनं समाधिस्थं तदोच्यते॥
ध्यायतः परमात्मानमात्मस्थं यस्य योगिनः॥३४॥

The Yogin, whose mind, dwelling upon the supreme Brahma, reposes absolutely therein, is said to exist in the state of Samādhi.

मनस्तन्मयतां याति समाधिस्थः स कीर्त्तितः॥
चित्तस्य स्थिरता भ्रान्तिर्दौर्मनस्यं प्रमादता॥३५॥

Delusion, hallucination and a distracted state of the mind are the defects which a Yogin must conquer and which are hostile to the successful practice of Yoga.

योगिनां कथिता दोषा योगविघ्नप्रवर्त्तकाः॥
स्थित्यर्थं मनसः सर्वं स्थूलरूपं विचिन्तयेत्॥३६॥
तद्व्रतं निश्चलीभूतं सूक्ष्मस्थं स्थिरतां व्रजेत्॥
न विना परमात्मानं किञ्चिज्जगति विद्यते॥३७॥

For the purpose of bringing about the concentration (*lit.*, undistracted state) of the mind, the Yogin shall meditate upon a gross or material object. at the outset, and thereafter concentrate his attention on the sun (solar plexus), after the mind is perfectly settled. Nothing really exists in the universe except the Supreme Brahman.

विश्वरूपं तमेवैकमिति ज्ञात्वा विमुञ्चति॥
ॐकारं परमं ब्रह्म ध्यायेदब्जस्थितं विभुम्॥३८॥
क्षेत्रक्षेत्रज्ञरहितं जपेनमात्रात्रयान्वितम्॥

It is the supreme self that is imaged in this universe; he, who knows this, transcends all delusion, Praṇava Mantra (Om̐kāra) is the symbol of the supreme Self; he, who meditates upon this Mantra, located in the cavity of his heart, by an act of psychic projection, and as an embodiment of the Self, that is without body or selfconsciousness, transcends all delusion.

हृदि सञ्चिन्तयेत्पूर्वं प्रधानं तस्य चोपरि॥ ३९॥
तमो रजस्तथा सत्त्वं मण्डलत्रितयं क्रमात्॥
कृष्णरक्तसितं तस्मिन्पुरुषं जीवसंज्ञितम्॥ ४०॥

First let a man meditate upon the self in his heart, which is enveloped in the principle of Nature (Pradhānam), the latter in its turn being successively encircled by the circles of Sattva, Rajas and Tamas, which are respectively coloured black, red and white, and wherein the Purina, denominated as the individualised self (Java), is located.

तस्योपरि गुणैश्वर्यमष्टयत्रं सरोरुहम्॥
ज्ञानं तु कर्णिका तत्र विज्ञानं केसराः स्मृताः॥ ४१॥

Over that should be contemplated as located the eight-leaved mystic lotus of qualities and attributes, of which knowledge forms the petals; and science and philosophy, the pollens.

वैराग्यनालं तत्कन्दो वैष्णवो धर्म उत्तमः॥
कर्णिकायां स्थितं तत्र जीववनिश्चलं विभु॥ ४२॥
ध्यायेदुरसि संयुक्तमोङ्कारं मुक्तिसाधकम्॥
ध्यान्यदि त्यजेत्प्राणान्याति ब्रह्म स्वसन्निधिम्॥ ४३॥

Apathy to worldly concerns forms the stem of that mystic lotus, while the religion of Vishnu forms its bulb. Let the votary meditate upon the Omkāra, located in its pollens, with the individualised self as its receptacle, whereby by he would be able to work out his liberation. He, who quits this life, meditating upon the mystic lotus in his heart as above described, ascends to the region of the supreme Brahma.

हरिं संस्थाप्य देहाब्जे ध्यानयोगी च भक्तिभाक्॥
आत्मानमात्मना केचित्पश्यन्ति ध्यानचक्षुषः॥ ४४॥
सांख्यबुद्ध्या तथैवान्ये योगेनान्ये तु योगिनः॥

A Yogin, by meditating upon the god Hari, ensconced in the cavity of his heart, becomes an emancipated self. Some there are who behold the Self in their persons with the help of the sight of Yoga, others with the help of Sāṅkhya knowledge, others with the aid of Yoga.

ब्रह्मप्रकाशकं ज्ञानं भवबन्धविभेदनम्॥ ४५॥
तत्रैकचित्ततायोगो मुक्तिदो नात्र संशयः॥

Knowledge is—that which makes the Brahma visible, and which unfetters the bond

of existence; an absolute concentration of the mind in Brahma is called Yoga.

जितेन्द्रियात्मकरणो ज्ञानदृप्तो हि यो भवेत्॥ ४६॥
स मुक्तः कथ्यते योगी परमात्मन्यवस्थितः॥

The Yogin, who, illuminated with the light of pure knowledge reposes, in the supreme Brahma by conquering his mind and senses, is said to be an emancipated self.

आसनस्थानविधयो न योगस्य प्रसाधकाः॥ ४७॥
विलम्बजनकाः सर्वे विस्ताराः परिकीर्तिताः॥

The different kinds of seats and postures are not the real auxiliaries of Yoga, the so-called essential paraphernalias are but so many impediments to its successful practice.

शिशुपालः सिद्धिमाप स्मरणाभ्यासगौरवात्॥ ४८॥
योगाभ्यासं प्रकुर्वन्तः पश्यन्त्यात्मानमात्मना॥

Even the evil-souled Śiśupāla realised his Self through the constant practice of meditating upon Hari; those, who are addicted to the practice of Yoga, behold their selves within themselves.

सर्वभूतेषु कारुण्यं विद्वेष विषयेषु च॥ ४९॥
गुप्त शिशुनोदरादिश्च कुर्वन्योगी विमुच्यते॥

इन्द्रियैरिन्द्रियार्थास्तु न जानाति नरो यदा॥ ५०॥
काष्ठवद्ब्रह्मसंलीनो योगी मुक्तस्तदा भवेत्॥

सर्ववर्णाः श्रियः सर्वाः कृत्वा पापानि भस्मसात्॥ ५१॥

Compassionate to all creatures, and hostilely disposed to the evil-souled, the Yogins, who have conquered hunger and reproductive functions, become emancipated selves. A Yogin, devoid of all sense-perceptions, reposing in the Supreme Brahma, and existing inert like a log of wood is said to be an emancipated self. The intelligent one by reducing to ashes all impurities done by him, incarnated as a female, or a member of any caste whatsoever, with the fire of meditation, becomes an emancipated self, and comes by the highest bliss

ध्यानाग्निना च मेधावी लभते परमां गतिम्॥

मन्थनादुश्यते ह्यग्निस्तद्बुद्धानेन वै हरिः॥ ५२॥

ब्रह्मात्मनोर्यदैकत्वं स योगश्चतुर्त्तमः॥

बाह्यरूपैर्न मुक्तिस्तु चान्तस्थैः स्याद्यमादिभिः॥ ५३॥

As fire becomes manifest through churning, so the God Hari shows himself through

meditation; the communion which conclusively establishes the oneness of the Supreme and the individualised soul is the best of Yogas.

साङ्ख्येन योगेन वेदान्तश्रवणेन चः॥

प्रत्यक्षतात्मनो या हि सा मुक्तिरभिधीयते॥

अनात्मन्यात्मरूपत्वमसतः सत्वरूपता॥५४॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ब्रह्मविज्ञानस्वरूपनिरूपणं नाम पञ्चविंशदुत्तरद्विशततमोऽध्यायः॥ २३५॥

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श्रीभगवानुवाच

आत्मज्ञानं प्रवक्ष्यामि शृणु नारद तत्त्वतः॥

अद्वैतं साङ्ख्यमित्याहुर्योगस्तत्रैकचित्तता॥१॥

Brahmā said :—Hear me, O Narada, now discourse on the knowledge of Self (Ātma-Jīvam). There are two kinds of Yogas, viz., the Advaita Yoga and the Sāṅkhya Yoga, the absolute concentration of the mind being the essential factor in both these forms.

अद्वैतयोगसम्पन्नास्ते मुच्यन्तेऽतिबन्धनात्॥

अतीतारब्धमागामि कर्म नश्यति बोधतः॥२॥

Practisers of the Advaita Yoga become free from the shackles of existence. Past, present and future acts are destroyed through knowledge.

सद्विचारकुठारेण च्छिन्नसंसारपादपः॥

ज्ञानवैराग्यतीर्थेन लभते वैष्णवं पदम्॥३॥

He, who hews down the tree of existence with the axe of right discrimination and takes an ablution in the sacred pool of knowledge and apathy, comes by the bliss of Viṣṇu.

जाग्रत्स्वप्नसुषुप्तं च माया त्रिपुरमुच्यते॥

अत्रैवान्तर्गतं सर्वं शाश्वते नाद्वये पदे॥४॥

The three states of waking dream, and dreamless sleep are the three rods of Ne-science, all are included within this Māyā; eternal is the secondless Brahman.

नामरूपक्रियाहीनं सर्वं तत्परमं पदम्॥

जागत्कृत्वेश्वरोऽनन्तं स्वयमत्र प्रविष्टवान्॥५॥

Without name, from and action is that supreme Self; He created this infinite universe and established himself therein.

The beholding of the Supreme Brahma, by dint of Sāṅkhya or Vedānta knowledge, or by practising the rules of Yoga, is called emancipation. The universe is but a series of appearances, of perceptions of the non-soul as soul, and of the unreal as real.

वेदाहमेतं पुरुषं चिद्रूपं तमसः परम्॥

सोऽहमस्मीति मोक्षाय नान्यः पन्था विमुक्तये॥६॥

I am the knower, the embodiment of reality that transcends all illusion, I am He; it is this knowledge which serves as the only road to Emancipation.

श्रवणं मननं ध्यानं ज्ञानानां चैव साधनम्॥

यज्ञदानतपस्थतीर्थवेदैर्मुक्तिर्न लभ्यते॥७॥

Practice of knowledge, meditation, hearing of Śāstras, celebration of sacrifice, practice of charity and penitential austerities, sojourns to places of pilgrimage, and the study of the Vedas are of no avail as far as the working out of one's salvation is concerned.

त्यागेन केनचिद्ध्यानपूजाकर्मादिभिर्यथा॥

द्विविधं वेदवचनं कुरु कर्म त्यजेति॥८॥

Some acquire knowledge through renunciation; celebrations of religious rites, or performances of Pajas confer no real knowledge. Two kinds of injunctions are found in the Vedas on this subject, one is "do acts" (religious rites), and the other is "renounce acts."

यज्ञादयो विमुक्तानां निष्कामानां विमुक्तये॥

अन्तःकरणशुद्ध्यर्थमूचुरेवात्र केचन॥९॥

Several authorities assert that seekers after Emancipation shall celebrate religious sacrifices for the purpose of purifying their thoughts. They can not confer any other benefit.

एकेन जन्मना ज्ञानान्मुक्तिर्न द्वैतभाविनाम्॥

योगभ्रष्टाः कुयोगाश्च विप्रा योगिकलोद्भवाः॥१०॥

Those, who meditate upon deities, can not be liberated, even with the aid of right

knowledge, in the course of one existence. Unsuccessful Yogins are reborn as Brāhmaṇas in the families of Yogins.

कर्मणा बध्यते जन्तुर्ज्ञानामुक्तो भवाद्वेत्॥

आत्मज्ञानन्वाश्रयेद्वै अज्ञानं यदतोऽन्यथा॥११॥

It is his acts that bind an animal, liberation lies through knowledge; take recourse to the knowledge of self as otherwise Ne-science will assail thee.

यदा सर्वे विमुच्यन्ते कामा येस्य हृदि स्थिताः॥

तदामृतत्वमाप्नोति जीवनेव न संशयः॥१२॥

Undoubtedly a person comes by immortality the moment the desires in his heart are annihilated.

व्यापकत्वात्कथं याति को याति क्व स याति च॥

अनन्तत्वात् न देशोऽस्ति अमूर्त्तित्वादगतिः कुतः॥१३॥

As the self is all-pervading, how can man go any where else, or where else shall he go, or who is he that goes?

अद्वयत्वात् न कोऽप्यस्ति बोधत्वाज्जडता कुतः॥

एकोद्दिष्टं यदन्यस्य मतिसगगतिरसंस्थितिः (म्)॥१४॥

As the self is infmite, there is no space for it to move in, as it is disembodied, how can it have any locomotion? As it is without a second, it has no separate existence; as it is pure knowledge, how can it have any Ne-science?

कथमाकाशकल्पस्य गतिरागतिसंस्थितिः॥

जाग्रत्सजसुषुप्तं च मायया परिकल्पितम्॥१५॥

It is like the firmament and hence its movement is like the movement of the firmament i.e. it is stationary. The tree states of waking, dreaming and slumbering are fancied through ignorance.

वस्तु तैजसकं प्राज्ञे यत्तु पुण्यमखण्डकम्॥

यथा ते प्रियआत्मा नः सर्वेषां च तथा प्रियः॥१६॥

The indivisible constitutents of the individual soul are the very constituents of the universal soul. That is why each and every individual is attracted to his or her own soul.

बोधमार्गे तथा चित्तं सर्वेषां च तथा मते॥

सर्वदा सर्वभूतानां सर्वस्य च महामुने॥१७॥

O Nārada, that is why the mind of each and

every individual is inclined toward his or her own self.

नाहमत्रात्मविज्ञानं तस्मात्पूर्णं निरन्तरम्॥

जाग्रत्सजं तथा वृत्तं सौषुप्तसुखमेव च॥१८॥

स्मरणं विस्मृतार्थस्य नास्ति चेत्कस्य जायते॥

सत्यमस्तु तथा वाणुअशरीरं परं तथा॥१९॥

It is the soul, not intellect, that passes through the four states of consciousness. It is the soul, not intellect that being omniscient knows past, present and future.

नास्ति चेत्सुखदुःखानां सर्वेषां वेदनं कथम्॥

सदा सर्वत्र सर्वज्ञः हृदये न चेत्॥२०॥

If there were no soul in the body of a person he would not feel the thrill of pleasure nor the pang of the pain in the different states of consciousness.

साक्षि भूतः समाश्रित्य को जानाति विचेष्टितम्॥

सत्य ज्ञानान्तं भिन्नं स्यान्सत्यं ज्ञानतः पृथक्॥२१॥

नानन्त्यासत्पृथगानन्दं नाप्यमानन्दतः पृथक्॥

त्वमेव परमं ब्रह्म सत्यज्ञानादिलक्षणम्॥२२॥

It is the soul, the witness of all activities which is truth, intelligence, eternal principle, not distance from intellect and which is bliss itself.

अहं ब्रह्म परं तत्त्वं ज्ञात्वा त्वखिलविद्भवेत्॥

यथैकमृन्मये ज्ञाते सर्वमेतच्चराचरम्॥२३॥

यथैकहे ममणिना सर्वं हेममयं भवेत्॥

ज्ञानं तथैवमीशेन ज्ञानिनाप्यखिलं जगत्॥२४॥

By knowing Brahman one knows every thing, just as on knowing a jar of clay one knows all the jars or on knowing gold one knows all that is made of gold.

यथान्यकारदोषेण रज्जुः सम्यङ् न दृश्यते॥

यथा सम्मोहदोषेण चात्मा सम्यङ् न दृश्यते॥२५॥

सर्पधारादिभिर्भैरैव तथा वस्तुकल्पनम्॥

व्योमादिना सरूपाद्यैरन्यथात्मा प्रकल्प्यते॥२६॥

Just as in darkness one cannot cognize the rope, similarly through ignorance we cannot perceive the soul. We super-impose a snake on what is in fact a rope, we superimpose the elements, ether, etc. and what is in reality the soul.

प्रत्यक्षमपि यद्द्रव्यं दुर्दर्शमिति भाषते ॥
व्योमादिना सरूपाद्यैरन्यथा कल्पितैस्तथा ॥ २७ ॥
तथा हि रज्जुगुरुगः शुक्तिः कारजतं यथा ॥
मृगतृष्णापथायाम्भस्तृप्तिं विष्णो तथा जगत् ॥ २८ ॥

Even the evident reality assumes a different form. The rope becomes a snake; the mother-of-pearls becomes silver. A deer cannot quench its thirst in the mirage; similarly, a man cannot satisfy his desire by indulging in the false pleasures of the senses.

हारिष्णोद्विजो कथि द्रोहमिति ॥
ग्रहनाशात्पुनर्ध्यायन्नाह्वयं मन्यते यथा ॥ २९ ॥
मायाविष्टस्तथा जीवो देहोहमिति मन्यते ॥
मायानाशात्पुनः स्वीयरूपं ब्रह्मास्मि मन्यते ॥ ३० ॥

So long a man has the sense of pleasure, he is called a possessor. But when possession is lost he remains his true self. The individual soul associated with Māyā identifies himself with the body but when māyā withdraws he realizes his reality as Brahman.

ग्रहनाशाद्यथा मान्यजनोक्रूरमवेक्षते ॥
स्वरूपदर्शनाच्चायं माया नाशंतया बिना ॥ ३१ ॥

Just as a noble person is not effected by the loss of possession, similarly, the withdrawal of Māyā does not effect a person who has realized Self.

अनादित्वं समं द्वाभ्यां स्वरूपं तद्विलक्षणम् ॥
एकः सत्यं तथा भागी विचारेण परं मृषा ॥ ३२ ॥

Reality and illusion are both eternal. But Reality is an unassailable truth of his illusion is a mirage.

अजोपि हि सकृत्प्रेत्य संभवाम्यात्ममायया ॥
मायेच्छया द्विधा स स्यात्पतिः पत्नी सुखं जगत् ॥ ३३ ॥

Though declared to be unborn he passes through a series of birth and death. Though one, he becomes many in the form of husband, wife, pleasure, universe, etc.

अष्टाविंशतिभेदैस्तु त्रैगुण्यं विद्यते पृथक् ॥
चतुरशीर्तिलक्ष्यन्ते नरनार्याकृतीनि च ॥ ३४ ॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे आत्मज्ञानस्वरूपवर्णनं नाम
षट्त्रिंशदुत्तरद्विशततमोऽध्यायः ॥ २३६ ॥

एषुविंशं प्रभवति खण्डजं मायया यथा ॥
आदावन्ते च सन्त्येते नामरूपक्रियादयः ॥ ३५ ॥

The three Guṇas multiplied by twenty-eight become eighty-four and these contribute to the formation of bodies, male and female and the universe with all its parts, names, forms, and actions from beginningless time to the endless one.

सत्तावकल्पनं काले न सन्ति परमार्थतः ॥
स्थादयः स्वप्ने सन्तो नैव च सत्यतः ॥ ३६ ॥
तथा जाग्रदवस्थायां भूतानि न तु सन्निधौ ॥
द्वैरूप्यं मायया याति जाग्रत्स्वप्नपदज्ञं (क्ष) योः ॥ ३७ ॥

The existence of forms, names, etc is assumed and not real just as the chariot, etc which exist in the state of dream are not real. Similarly, things or object which exist in the state of wakefulness do not exist in reality.

एवमेतत्परं ब्रह्म स्वप्नजाग्रत्पदद्वये ॥
सुषुप्तमचलं रूपमद्वयं पदमुच्यते ॥ ३८ ॥
मायाऽविचारसिद्धैव विचारेण विलीयते ॥
आपातरहिता सापि कल्पना कालवर्तिनी ॥ ३९ ॥

By his association with Māyā born of ignorance, Brahma appears to be dual, while by the withdrawal of Māyā through knowledge lie remains non-dual.

एवं तस्या (दत्ता) त्वनादित्यं सिद्धमेकस्य सत्यजा ॥
सतोस्तित्वं वसातित्वादस्तित्वासत्यतां ततः ॥ ४० ॥
ज्ञानं ततोऽप्यनन्तो नः पूर्णोन्तः सुखमात्मना ॥
न नित्यभावाज्जातोहमकृत्वादमृतोऽस्म्यहम् ॥
दीपवद्बुदये ज्योतिरहं ब्रह्मास्मि मुक्तये ॥ ४१ ॥

Thus the non-dual brahman is as the refulgent sun, Reality, Truth, Existence, Knowledge. It is eternal, complete, inward bliss. As external it is unborn, as nondoer it is nectar, as the light of an earthen lamp, it is an inward light. The realization that the individual soul is identical with the Supreme Soul leads one to release.

अध्यायः २३७ / Chapter 237

श्रीभगवानुवाच

गीतासारं प्रवक्ष्यामि अर्जुनायोदितं पुरा॥
 अष्टाङ्गयोगयुक्तात्मा सर्ववेदान्तपारगः॥१॥
 आत्मलाभः परो नान्य आत्मदेहादिवर्जितः॥
 हीनरूपादिदेहान्तःकरणत्वादिलोचनः॥२॥

The God said :—O thou, who art conversant with all - the Vedāntas, who hast practised Yoga with all its eight essential components, now hear me discourse on the synopsis of the Gītā as formerly narrated to Arjuna. Realisation of self is the Summum bonum of human life ; this self is devoid of body form, egoism, mind and the senses such as, the eyes, etc.

विज्ञानरहितः प्राणः सुषुप्तौ हि प्रतीयते॥
 नाहमात्मा च दुःखादिसंसारदिसमन्वयात्॥३॥

Bereft of sensations; this receptacle of life (self) appears to be in a state of dreamless sleep.

विधूम इव दीप्तार्चिरादीप्त (दित्य) इव दीप्तिमान्॥
 वैद्युतोऽग्निरिवाकाशे ह्रस्वज्ञे आत्मनात्मनि॥४॥

I am Self, not the combination of misery and phenomena. The self, effulgent as a smokeless fire, like a flash of lightning in the sky, burns itself in the cavity of the heart.

श्रोत्रादीनि न पश्यन्ति स्वस्वमात्मानमात्मना॥
 सर्वज्ञः सर्वदर्शी च क्षेत्रज्ञस्तानि पश्यति॥५॥

The senses such as, the ears etc., do not perceive, it is the omniscient, all-seeing, selfconscious, individualised self (Kṣetrajña) that perceives through the means of senses.

यदा प्रकाशते ह्यात्मा पटे दीपो ज्वलन्निव॥
 ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः॥६॥

When through the extinction of sin, the self is reflected on the mind, like a burning flame on a screen, the right knowledge is originated.

यथादर्शतलप्रख्ये पश्यत्यात्मानमात्मनि॥
 इन्द्रियाणीन्द्रियार्थाश्च महाभूतानि पञ्चकम्॥७॥
 मनोबुद्धिरहंकारमव्यक्तं पुरुषं तथा॥
 प्रसंख्याय परंव्याप्तो विमुक्तो बन्धनैर्भवेत्॥८॥

Like images of objects reflected in a mirror, the self witnesses the objects of sense-perception, the five kinds of gross matter, the mind, the intellect, and the sense of Egoism, reflected in itself. When an individualised self sees itself as universal and running through all, it becomes emancipated.

इन्द्रियग्राममखिलं मनसाभिनिवेश्य च॥
 मनश्चैवाप्यहंकारे प्रतिष्ठाप्य च पाण्डव॥९॥
 अहंकारं तथा बुद्धौ बुद्धिं च प्रकृतावपि॥
 प्रकृतिं पुरुषे स्थाप्य पुरुषं ब्रह्मणि न्यसेत्॥१०॥

O thou son of Pāṇḍu, by merging all the senses in the mind; the mind, in the sense of Egoism; the sense of Egoism, in the principle of intellection; the principle of intellection, in the Prakṛti (Nature); the Nature, in the Puruṣa (self); and the Puruṣa, in the Ātman (supreme Self) that a man becomes emancipated and perceives his oneness with Brahma, the supreme light.

अहं ब्रह्म परं ज्योतिः प्रसंख्याय विमुच्यते॥
 नवद्वारमिदं मेहं तिसृणां पञ्चसाक्षिकम्॥११॥
 क्षेत्रज्ञाधितिष्ठतं विद्वान्यो वेद स वरः कविः॥
 अश्वमेधसहस्राणि वाजपेयशतानि च॥
 ज्ञानयज्ञस्य सर्वाणि कलां नार्हन्ति षोडशीम्॥१२॥

The intelligent one, who rightly understands the nature of his organism, provided with nine apertures (external ducts of the body), three supports (the fundamental principles of Vata, Pittam and Kapha), five witnesses (the cognitive organs) and lorded over by the self conscious Ego, is the true seer (Kavi).

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्रीमद्भगवत्गीतासारनिरूपणं नाम सप्तत्रिंश दुत्तरद्विशततमोऽध्यायः॥ २३७॥

अध्यायः २३८ / Chapter 238

श्रीभगवानुवाच

यमश्च नियमः पार्थ आसनं प्राणसंयमः॥

प्रत्याहारस्तथा ध्यानं धारणार्जुनं सप्तमी॥१॥

The God said :—O Arjuna, O thou the son of Prthā, rules of self control, rules of penitence, posture, Prāṇāyāma, abstraction of the mind from the external world, meditation, comprehension.

समाधिरिति चाष्टाङ्गो योग उक्तो विमुक्तये॥

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा॥२॥

And Samādhi (psychic trance) are the eight essential components of Yoga, which leads to liberation.

हिंसाविरामको धर्मो ह्यहिंसा परमं सुखम्॥

विधिना या भवेद्धिंसा सा त्वहिंसा प्रकीर्तिता॥३॥

Cessation of all killing or hurtful inclinations to all creatures and at all times is the highest virtue; compassion spells as the highest bliss. An animal duly killed on the celebration of a religious sacrifice is not killed at all. Speak what is true and pleasant

सत्यं ब्रूयात्प्रियं ब्रूयान् ब्रूयात्सत्यप्रियम्॥

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः॥४॥

Cease to communicate an unpleasant truth, nor a pleasant untruth; this is the eternal virtue.

यच्च द्रव्यापहरणं चौर्याद्वाथ बलेन वा॥

स्तेयं तस्यानाचरणमस्तेयं धर्मसाधनम्॥५॥

Acquisition of a thing by stealing or force is called Steyam, the contrary of this leads to virtue.

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा॥

सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रचक्षते॥६॥

Renunciation of sexual intercourse at all times and under all circumstances, whether in mind, speech or act, is called Brahmacharyam.

द्रव्याणामप्यनादानमापत्त्वपि तथेच्छया॥

अपरिग्रहमित्याहुस्तं प्रयत्नेन वर्जयेत्॥७॥

Non-acceptance of gifts even in moments of peril and a studious renunciation thereof is called Aparigraha.

द्विधा शौचं मृज्जलाभ्यां बाह्य भावादथान्तरात्॥

यदृच्छालाभतस्तुष्टिः संतोषः सुखलक्षणम्॥८॥

Purification, which is either external or internal, may be effected either with the help of earth and water, or by purifying the thoughts of one's mind. Contentment is resting happy with whatsoever is easily obtained without solicitation.

मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः॥

शरीरशोषणं वापि कृच्छ्रचान्द्रायणादिभिः॥९॥

वेदान्तशतरुद्रीयप्रणवादिजप बुधाः॥

सत्त्वशुद्धिकरं पुंसां स्वाध्यायं परिचक्षते॥१०॥

Tapas consists in concentrating the mind and the senses to any particular object, or in bringing about the emaciation of the body by practising Cāndrāyaṇam, and Kṛcchra Cāndrāyaṇam penances. The inner purification of a person effected by reciting the Praṇava, Śaṭa Rudrīya and Vedānta texts is called Svādhyāyam.

स्तुतिस्मरणपूजादिवाङ्मनःकायकर्मभिः॥

अनिश्चला हरौ भक्तिरेदीश्वरचिन्तनम्॥

आसनं स्वस्तिकं पद्ममर्द्धासनं तथा॥११॥

प्राणः स्वदेहं जो वायुरायामस्तन्निरोधनम्॥

इन्द्रियाणां विचरतां विषयेषु त्वसत्स्विव॥१२॥

An undiviating faith in the god Hari, with performances of rites enumerated in the (Śrutis and Smṛtis, is called divine contemplation. Svastikās cross Padmāsana, etc., are the different postures (Āsanas) of Yoga; the Vāyu which courses in the organism of a person is called Prāṇa (life) and Prāṇāyāma consists in checking the out-flow of breath.

नियमः प्रोच्यते सद्भिः प्रत्याहारस्तु पाण्डव॥

मूर्तामूर्तब्रह्मरूपचिन्तनं ध्यानमुच्यते॥१३॥

योगारम्भे हरिं मूर्तममूर्तमपि चिन्तयेत्॥

अग्निमण्डलमध्यस्थो वायुदेवश्चतुर्भुजः॥१४॥

शंखचक्रगदापद्भुक्तः कौस्तुभसंयुतः॥

वनमाली कौस्तुभेन युतोऽहं ब्रह्मसंज्ञकः॥१५॥

O Pāṇḍava, Pratyāhāra consists in restraining the mind and the senses from wandering among the unreal objects of the external world. Meditation (Dhyānam) consists in meditating upon the self of Brahma, whether embodied or disembodied. The embodied Self of Brahma should be meditated upon at the outset of Yoga, while the disembodied Brahma should be contemplated in its later stage, with the acquisition of increased psychic power.

धारणेत्युच्यते चेयं धार्यते यन्मनो लये॥

अहं ब्रह्मेत्यवस्थानं समाधिरभिधीयते॥

एकाकारः समाधिः स्यादेशालम्बनवर्जितः॥१६॥

The knowledge that I am the supreme Brahma represents the state of Samādhi, the speech, the knowledge, the perception that 'I am Brahma' lead to emancipation.

Vyāsa said :—The Ṛṣis such as Śaunaka, etc., having drunk these ambrosial words, pertaining to the glory of Vipu and encompassing the knowledge inculcated in all the Śāstras, became extremely happy. This sacred, purifying, sin-absolving Garuḍa Purāṇam should be constantly recited, and by hearing it recited one is enabled to witness the fruition of all desires. The hearer of its narration shall make gifts of beddings, etc., as described before, otherwise he will not acquire the merit of hearing it duly narrated. The text of the Purāṇam should be first worshipped; after that, the reciter shall be propitiated with presents of land, gold, kine, food and Dakṣiṇā. Mortals, who recite this sacred Purāṇam or hear it recited by others, ascend to the eternal region absolved of all sin, and freed from the pangs of existence.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्री० गीतासार निरूपणं
नामाष्टात्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३८॥

अध्यायः २३९ / Chapter 239

ब्रह्मोवाच

ब्रह्मगीतां प्रवक्ष्यामि यज्ञात्वा मुच्यते भवान्॥

अहंब्रह्मास्मि वाक्योत्थज्ञानान्मोक्षो भवेन्नणाम्॥१॥

Brahma said :—I shall now tell you of Brahmagītā, knowledge of which will release you from the bond of activities. The knowledge derived from the aupaniṣadic text *I am Brahma* releases one from, the tangle (of the senses).

वाक्यज्ञानं भवेज्ज्ञानादहंब्रह्मपदार्थयोः॥

पदद्वयार्थौ वाच्यौ लक्ष्यौ स्मृतौ बुधैः॥२॥

The knowledge of *aham* and *Brahma* leads to the knowledge of the meaning of *aham* and *Brahma* and it leads to the knowledge of the sentence *aham Brahmāsmi*. The sense of the two words: *aham* and *Brahma* is twofold: denotative and indicative.

वाक्यवाच्यश्च शबलो लक्ष्यः शुद्धः प्रकीर्तितः॥

प्राणपिंडात्मको यन चेतसामतुलं न यत्?॥३॥

The denotative sence of the sentence *aham Brahmāsmi* is not so clear as the indicative one.

The relationship between the two is like that between the body and the soul.

तथा वेदैरवागृपमहंशब्देन सेव्यते॥

प्रत्यगूष त्वद्वितीयमहंशब्देन मन्यते॥४॥

The śruti declares that denotatively the world *aham* refers to the personal self while indicatively it refers to the nondual Brahman.

अव्यायनंदचैतन्यं परोक्षसहितं परम्॥

प्राणापिंडात्मको योथ स द्वितीयविभागकः॥५॥

Indeclinable, blissful and unmanifested consciousness is denoted by the word *Brahma* while the personal self manifested in the body is denoted by the word *sham* :

पारोक्ष्यप्रेक्षणो ह्यत्र भागो लक्ष्येत वाहम्॥

तथा ब्रह्मपदेनैव प्राणपिंडात्मिकारणाम्॥६॥

Indicatively the word *aham* refers to *Brahma*, while the word *Brahma* refers to the soul in the body. (The two are identical).

निष्ठा परोक्षता चेति परित्यागेन वक्ष्यते॥

अद्वयानंदचैतन्यं प्रत्यग्ब्रह्मपदेन तु॥७॥

अद्वयानन्दचैतन्यं लक्षयित्वा स्थितस्य च॥
 ब्रह्माहमस्म्यहं ब्रह्म चाहं ब्रह्मपदार्थयोः॥८॥
 अहंब्रह्मास्मिवाक्याच्च स्वानुभूतिफलार्थकम्॥
 ऐक्यज्ञानं तु हि भवेद्वेदांतददूरतो ध्रुवम्॥९॥
 ज्ञानादज्ञानकार्यस्य निवृत्त्या मुक्तिरैक्यतः ॥१०॥

The word *aham* refers to the perceptible entity (*Tivātman*) and the word *Brahma* refers to the imperceptible (*Brahma*). By adopting the, Indicatory process (*lakṣaṇā*) the person arrives at the meaning of *aham* *Brahma* which leads him to realize the nondual supreme Self. The knowledge of the meaning of the Mahāvākya *aham* *Brahmāsmi* removes ignorance, enlightens the path and effects release.

श्रीभगवानुवाच

सन्नपि ब्रह्म तस्मात्खं मरुत्खाञ्च ततोऽनलः॥११॥
 अग्नेरापस्ततः पृथ्वी प्रपंचाकृतिसतिका॥
 ततः सप्तदशं गिं पंचकर्मेन्द्रियाणि च॥१२॥
 वाक्पाणिपादं पायुश्चाप्युपस्थमथ धीन्द्रियम्॥
 श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं स्यात्पंच वायवः॥१३॥
 प्राणोपानः समानश्च व्यानस्तूदान एव च॥
 मनोऽन्तःकरणं धीश्च स्यान्मनः संशयात्मकम्॥१४॥

Lord Hari said :—From the eternal *Brahma* was originated the ether, from ether the fire, from fire the earth. The subtle body consisting of seventeen parts came into being; viz the five organs of action, viz, hands, feet, mouth, the generating organ, the organ of evacuation, fire organs of intellect, viz. ears, skin, eyes, tongue, organ of smell, and fire winds *Prāṇa*, *Apāna*, *Smāna*, *Vyāna*, and mind of which the nature is doubting and intellect of which the nature is ascertainment.

बुद्धिर्निश्चयरूपा तु एतत्सूक्ष्मस्वरूपकम्॥
 हिरण्यगर्भमात्मीयसूत्रं तत्कार्यलिंगकम्॥१५॥
 पंचीकृतानि भूतानि ह्यपंचीकृतभूततः॥
 पंचीकृतेभ्यो भूतेभ्यो ब्रह्मांडं समजायत॥१६॥

This is the subtle creation. *Hiranyagarbha* is an individual soul which is ascertainable only by its actions. From the five subtle elements originated the five gross elements earth, water, fire, wind and ether, from the five gross elements originated the universe.

लोकप्रसिद्धं स्थूलाख्यं शरीरं चरणादिमत्॥
 पंचीकृतानि भूतानि तत्कार्यं तत्स्थमेव च॥१७॥

The body consists of feet, hands, etc is known as the gross body. It originates from five elements and functions as the base of all activities.

सर्वं शारीरजातं च प्राणिनां स्थूलमीरितम्॥
 त्रिधाहि परमात्मस्थं शरीरं प्रोच्यते बुधैः॥१८॥

The body consisting of organs of action is called gross but has its basis in the Supreme Self.

देहद्वयाभिगमी च त्वमथो जीव एकतः॥
 स्वभेदवाक्याद् ब्रह्मैव प्रविष्टं देहयोर्द्वयोः॥१९॥

The individual self pervades the subtle as well as the gross body; as the Śrutis declare, the very *Brahma* has entered the bodies.

जलाक्ववदबदरवज्जीवः प्राणादिधारणः॥
 जाग्रत्स्वप्नुषुप्तीनां साक्षी जीवः स च स्मृतः॥२०॥

Like the Sun in the water, the higher self reflected in the intellect is called *Jīva* (the personal self) which sustains life and functions as the witness of three states, viz, the state of wakefulness, of dream and sound sleep.

जाग्रत्स्वप्नुषुप्त्याद्यैर्व्यतिरिक्तश्च निर्गुणः॥
 निर्गतावयवोसंगो नित्यशुद्धसवभावकः॥२१॥
 परमात्मैव यज्जाग्रत्स्वप्नाद्यैर्यन्निधा मतः॥
 अन्तःकरणराशे श्रैवांतः करणसंस्थितः॥२२॥

The supreme self is not associated with attributes, is distinct from three states of consciousness, viz., the state of wakefulness, dream and sound sleep. It is not divided in parts, is non-dual, is of eternally pure nature. Seated inside the body and characterize by three states of consciousness, the individual self is no other than the higher self.

जाग्रत्स्वप्नुषुप्तीश्च पश्यतो विकृतिः सदा॥
 फलक्रियाक एकयोजाग्रदादीन्वदाम्यहम्॥२३॥

A person who is ever intent on three states, viz., the state of wakefulness, of dream and of sound sleep can never realize *Brahma*. I shall now tell you Something about those activities which are undertaken for the attainment of

fruits and about the three states of consciousness jāgrat etc.

इन्द्रियैरथ विज्ञानं जाग्रत्स्थानमुदीरितम्॥

जाग्रत्संस्कारसंभूतप्रत्ययो विषयार्थिनः॥ २४॥

स्वप्नं करणोपसंघाते धियः(प)स्थित(ति)ः॥

ब्रह्मणः कारणावस्थायां स्थितिः कालकात्मना॥ २५॥

The knowledge of an object through the organ of senses is called jāgrat. The seeker for the knowledge of an object goes in contact with that very object through the medium of senses. The same is repeated in dream (svapna). In sound sleep there is a total withdrawal of senses. The mind and intellect are concentrated in Brahman.

क्रमतोक्रमतो जीवो जाग्रदादि स पश्यति॥

समाधयारं भकाले तु पूर्वमेवावधारयेत्॥ २६॥

मुमुक्षावथ संजाते अंतःकरणकेवले॥

विलापयेत्क्षेत्रजातं तत्क्षेत्रं परिशेषयेत्॥ २७॥

पंचीकृतेभ्यो भूतेभ्यो भांडादि व्यतिरिक्तकम्॥

यथा मृदो घटो भिन्नो नास्ति तत्कार्यस्तथा॥ २८॥

Serially or non-serially, the individual soul passes through the three states. In the preliminary state of meditation he is aware of the objective world. As soon as the desire for liberation is created in him he withdraws his senses from the outside world which being emanated from the creator himself appears to be distinct as the jar appears distinct as the jar appears distinct from clay.

पंचीकृतानि भूतानि अपंचीकृतभूततः॥

शंसन्ति व्यतिरेकेण शिष्टाः सूक्ष्मशरीरकम्॥ २९॥

अपंचीकृतभूतेभ्यो न लिंगं व्यतिरिक्तकम्॥

पृथग्व्याधारं विना नास्ति विना नास्ति च तेन सा॥ ३०॥

तेजश्च वायुना नास्ति वायु खेन विना न हि॥

यदब्रह्मणा च खं नास्ति शुद्धं ब्रह्म विना च खम्॥ ३१॥

The universe constituted of the five-fold elements is nothing but an aggregate of five subtle elements which again are nothing but

the indivisible Brahma itself. The earth as the substratum of all stationary and living beings has also a substratum in Brahma. There is no fire without wind, no wind without ether, no ether without Brahma and no Brahma without ether.

शुद्धभावस्तदा जाग्रत्स्वप्नादीनामसम्भवः॥

जीवत्ववर्जितः प्राप्तात्मचैतन्यानुरूपतः॥ ३२॥

नित्यं शुद्धं बुद्धमुक्तं सत्यं ब्रह्माद्वितीयकम्॥

तत्त्वं पदांतौ शिष्टौ शिष्टौ च तत्कारो ब्रह्मवाचकः॥ ३३॥

In pure consciousness there is no awareness of the states jagrat svapna etc. and no sense of separateness. The personal soil loses its identity and merges into the eternally pure, intelligent, awakened and non-dual Brahma. Then 'thou' and 'that' are dropped and what remains is pure Brahma (indicated by *asi*).

उकारश्च अकारश्च मकारोयमृगद्वयः॥

ब्रह्माहमस्म्यहं ब्रह्मज्ञानमज्ञानवर्द्धनम्॥ ३४॥

Just as in Om, the syllables *a*, *u*, *m*, are merged, losing their identity, similarly all appendages that create a feeling of separateness are merged into the Brahman. The expressions *Brahmāhamasmi*, *aham Brahma* serve merely to create confusion.

अयमात्मा परं ज्योतिश्चिन्नामानंदरूपकः॥

सत्यं ज्ञानमनंतं हि त्वमसीति श्रुतीरितम्॥ ३५॥

The self is the supreme light, supreme consciousness, supreme joy, supreme truth, eternal knowledge, expressed by the word *tvam*. So declares the Śruti.

अहं ब्रह्मास्मि निर्लेपमहं ब्रह्मास्मि सर्वगम्॥

यो सावदित्यपुरुषसोसावहमनादिमत्॥

गीतासारोऽर्जुनायोक्तो येन ब्रह्मणि वै लयः॥ ३६॥

I am Brahma, pure and simple. I am omniscient. That one is seen in the orb of the sun, that one I am, eternally. The lord conveyed this essence of Gītā to Arjuna who realized the self.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेय ब्रह्मगीतासारवर्णनं
नामैकोनचत्वारिंशदुत्तरद्विशततमोऽध्यायः॥ २३९॥

अध्यायः २४० / Chapter 240

हरिरुवाच

पुराणं गारुडं रुद्र प्रोक्तं सारं मया तव॥

ब्रह्मादीनां शृण्वतां च भुक्तिमुक्तिप्रदायकम्॥१॥

Lord Hari said :—O Rudra, I have narrated to you the Garuḍa Purāṇa, the essence of all knowledge. It brings joy to the listener and brings about his release.

विद्याकीर्तिप्रभालक्ष्मीजयोरग्यादिकारकम्॥

यः पठेच्छृणुयाद्गुह्यं सर्ववित्स दिवं व्रजेत्॥२॥

It confers learning, fame, glory, wealth, victory and health. Rudra, he who reads or hears

ब्रह्मोवाच

इति व्यास मया विष्णोः पुराणं मुक्तिदं श्रुतम्॥

Bṛhamā said :—O Vyāsa, I have heard the Purāṇa from the mouth of Viṣṇu. It surely brings about liberation to the hearer.

व्यास उवाच

श्रुत्वैतद्गारुडं पुण्यं ब्रह्माऽमानित्युवाच ह॥३॥

दक्षनारदमुख्यादीनां ब्रह्म ध्यायन्हरिं गतः॥

मयापि तुभ्यं सूतेन पुराणं कथितं परम्॥४॥

Vyāsa said :—Thus Brāhmā who had heard the Purāṇa from the mouth of Viṣṇu related it to Dakṣa, the Purāṇa becomes omniscient and goes to heaven. Nārada and others including myself.

I had gone to Viṣṇu-loka with my mind set on Brahman. I heard this Purāṇa and later on, imparted the same to Sara. Now you have heard the same from the mouth of Sūta.

यच्छ्रुत्वा सर्ववित्प्राप्तकामो ब्रह्म फलं भवेत्॥

विष्णुः सारतमं प्राह गारुडं गारुडं ततः॥५॥

On hearing the Purāṇa the person attains omniscience satiates his desire, reaps the fruits in the form of realizing the self. This Purāṇa, the essence of all knowledge, Viṣṇu related to Garuḍa

सूत उवाच

महासारं धर्मकामधनमोक्षादिदायकम्॥

शौनक प्रवरं प्रोक्तं पुराणे गारुडं तव॥६॥

Sūta said :—This Purāṇa contains the essence of all knowledge and confers Dharma, Artha, Kāma and Mokṣa.

यदब्रवीत्पुरा व्यासः सारं मां गारुडे रितम्॥

व्यासः श्रुत्वा ब्रह्मणश्च पुराणं गारुडं शुभम्॥

देवं ध्यायन्वेदमेकं चतुर्था व्यभजद्धरिः॥७॥

In olden days, Vyāsa narrated to me this Purāṇa which he had heard from Brāhmā-Vyāsa who had divided a single Veda into Vedas.

अष्टादशपुराणानि तानि मां प्राह वै शुकः॥

इदं तु गारुडं श्रेष्ठं मया ते शौनके रितम्॥८॥

He divided the single Puna saṁhitā into inghteen saṁhitās. Śuka, the son of Vyāsa, has narrated tome this fact. And I have related to you this Purāṇa O Śaunaka.

मुनीनां शृण्वतां मध्ये पृच्छतः सर्ववाचकम्॥

यः पठेच्छृणुयाद्वापि श्रावयेद्वा समीहितः॥९॥

संलिखेल्लेखयेद्वापि धारयेत्सुस्तके ननु॥

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात्॥१०॥

कामानवाप्नुयात्कामी मोक्षार्थी मोक्षमाप्नुयात्॥

यद्यदिच्छति तत्सर्वं गारुडश्रवणाल्लभेत्॥११॥

Since you have asked me to narrate the Purāṇa to the sages. One who reads or hears or hires the services of a Paṇḍit to recite it to others, or writes it himself or hires the services of a scribe to write it out or keeps the Purāṇa at home, attains Dharma, Artha, Kāma or Mokṣa, whatever may be the choice. He satiates his desire by listening to this Puma.

ब्राह्मणो वेदपरस्य गता स्यान्नात्र संशयः॥

क्षत्रियो क्षत्रियस्यापि रक्षिता भवतीह च॥१२॥

If he is a Brāhmaṇa he attains the knowledge of the Vedas; if a Kṣatriya he is conferred the strength of protection.

नान्यस्य श्रवणं हि स्यात्पुराणं वेदसंमितम्॥

वदेद्यदि स मूढात्मा कीर्त्तिहानिमवाप्नुयात्॥१३॥

None of the other classes (Vaiśya or Śūdra) is authorized to hear the Purāṇa. If, by mistake, he narrates it to an unworthy person, he becomes the object of censure.

अन्यस्मै च वदेद्विद्वान् ब्राह्मणोन्तरितो य दि॥

ब्राह्मणान्तरितैः सर्वैः श्रोतव्यं गारुडं त्विदम्॥१४॥

But, if he narrates the Purāṇa from behind the screen, then both the deserving and the undeserving person become worthy to hear.

यथा विष्णुस्तथा तार्क्ष्यस्तार्क्ष्यसतोत्राद्धरिः स्तुतः॥

गारुडं वसुराश्च श्रुत्वा सर्वमवाप ह॥१५॥

As Viṣṇu is a celebrated deity, Garuḍa is a venerable celebrity. In praising Garuḍa we praise Viṣṇu. By singing praise for Garuḍa, formerly King Vasu stated his desires.

वसुरुवाच

नमस्यामि महाबाहुं खरोदे हरिवाहनम्॥

विष्णोर्ध्वजोर्ध्वसंस्थानं वित्रासितमहासुरम्॥१६॥

King Vasu Said :—Homage to Garuḍa, of irresistible might, the Vehicle of Viṣṇu, the emblem in the banner of Viṣṇu and a terror to the Asuras.

नमस्ते नागदर्पघ्न विनतानन्दवर्द्धन॥

सुपक्षपात निर्दभ दीनदैत्यनिरीक्षित॥१७॥

Homage to you, the destroyer of the pride of the Nāgas, the nourisher of joy to his mother Vinatā, possessed of beautiful wings, guileless, refuge of the piteous asures.

परस्परस्य शापेन सुप्रतीकविभावसू॥

गजकच्छपतां प्राप्तौ भ्रातरौ चैव संयुतौ॥१८॥

[Now listen to a story]. Once Supratika and Vibhāvasu, the two brothers, cursed each other and as a result of curse they were born as the elephant and tortoise.

यदुच्छ्रितौ योजनानि जगत्द्विगुणायतः॥

कूर्मस्त्रियोजनोत्सेधोऽस्य योजनमण्डलः॥१९॥

न खाद्यौ तौ त्वया नीचौ चतुर्भुजौ च पक्षिपः॥

परस्परकृताच्छापदोषाच्च परिमोचितौ॥२०॥

They had immense body height as well as breadth. In their struggle for superiority over each other, you acted as a judge. You released them from the accursed curse which they had inflicted upon each other.

निषाददेशस्वादाने देवं क्रूमाण्डितम् ?॥

विपादीशस्ततो मुक्तस्तत्रापि ब्राह्मणस्त्वया॥२१॥

You swallowed the Niṣādas in large proportion. When by mistake you swallowed a pious Brāhmaṇa, you vomited him alive, immediately on knowing that he was a brāhmaṇa.

वटारोहिणवृक्षस्य योजनानां शतायुता॥

शाखा भिन्ना त्वया यत्र बालशिल्याः समास्थिताः॥२२॥

You broke the bough of a Banian tree spread over a hundred yojanas, regardless of the fact that it supported the Bālaḥhilya.

त्वया यत्कृता कृत्वा नखस्थौ गजकच्छपौ॥

नभस्पिनिरालम्बे सर्वतः परिवारितो॥२३॥

With mighty effort you seized the elephant and the tortoise, put them in the navel .of your thumb, while they were fighting in the supportless sky.

त्वया जिता रणे देवाः सर्वे शक्रपुरोगमाः॥

आहतं तत्पुरा सोमं वह्निं निर्वप्य काश्यपे॥२४॥

You conquered the gods, together with their leader Indra. O son of Kaśyapa, you extinguished the sacrificial fire and carried away the Soma forcibly.

नागौ दृष्टिविषौ कृत्वा रजसा तु विचक्षुषौ॥

तीक्ष्णाग्रेण न सा भङ्क्वाजिऋवेतौ मनोहतः?॥२५॥

These were two poisonous serpents who could inject poison by their very sight. You made them sightless by your magical skill.

आहृत्यापि त्वया सोमं नीतमेव न भक्तिः॥

तेन विष्णोर्ध्वजस्थानं वाहनत्वं गतो ह्यसि॥२६॥

Out of devotion for Viṣṇu you brought Soma from heaven. You did not partake of it yourself. You therefore got a place of honour in the banner of Viṣṇu and became his vehicle.

त्वया निःक्षिप्य दर्भेषु सोमं नागाश्च वञ्चिताः॥

जहार चामृतं पात्रं शीघ्रं वै ब्रह्मसूदन॥२७॥

You concealed Soma in the Darbha grass and deceived the Nāgas. You carried nectar to the abode of Brahmā and distributed the same among the gods.

यत्र जिह्वा द्विधाभताः पन्नगानां द्विजोत्तम॥

विनता मोचिता दास्यात्कद्वा पूर्वजितारणे॥२८॥

O best of birds, by you the tongue of the

Nāgas was split into two. You released your mother from Kadrū, the mother of the Nāgas who had made her a slave.

उच्चैःश्रवाः स किंवर्णः शुक्ल इत्येव भाषते॥
कृष्णवर्णमहं मन्ये पूर्वं दृष्टमुवाच ह॥२९॥
त्वया वज्रप्रहारेण पक्षमुक्तं पुरा स्वतः॥
दीधचवज्रशक्राणां मातुरर्थाय नान्यथा॥३०॥
तस्य पक्षस्य देवेन्द्रो यदानीतं हि दष्ट्वान् ॥
तदा तव सुपर्णेति नाम स्थानं जगत्रये॥३१॥

They say that the horse Uccaiḥśravas is white in complexion but I believe he is dark (for his glory is diminished). In the interest of your mother you had cut off his wings with the stroke of Indra's thunderbolt. When god Indra say your mighty deed he bestowed upon you the title of honour-Suparna.

ध्यानमात्राद्विनश्येत्तु विषं स्थावरजंगमम्॥
पठेद्वा शृणुयाद्यश्च भुक्तिं मुक्तिमवाप्नुयात्॥३२॥

By merely meditating on you, one destroys the effect of poison of whatsoever sort. One who hears or reads the Purāṇa gets sensuous pleasure and release.

सूत उवाच

वसुराजो गारुडं वै श्रुत्वा सर्वमवाप्तवान्॥
गरुडो भगवान्विष्णुर्ध्यान्सर्वमवाप्तवान्॥३३॥

Sūta said :—King Vasu heard the Garuḍa Purāṇa and stated his desire. The venerable Garuḍa meditated on Vipu and obtained the objects of his desire.

सूत उवाच

तदुक्तं गारुडं पुण्यं पुराणं यः पठेन्नरः॥
सर्वकाममवाप्स्याथ प्राप्नोति परमां गतिम्॥३४॥

Sūta said :—I have narrated to you the sacred treatise, viz, the Garuḍa Purāṇa. He who reads this Purāṇa achieves the objects of his desire, and ultimately reaches the supreme goal.

श्लोकपादं पठित्वा च सर्वपापक्षयो भवेत्॥
यस्येदं वर्तते गेह तस्य सर्वं भवदिह॥३५॥

By reciting even a quarter of verse, one destroys sins. He who keeps the treatise at home obtains everything in this world.

गारुडं यस्य हस्ते तु तस्य हस्तगतो नयः॥
यः पठेच्छृणुयादेतद्भुक्तिं मुक्तिं समाप्नुयात्॥३६॥

He who possesses this Purāṇa attains all that is just. He who reads and hears this Purāṇa enjoys sensuous pleasure and gets also release from world.

धर्मार्थकाममोक्षांश्च प्राप्नुयाच्छ्र वणादितः॥
पुत्रार्थी लभते पुत्रान् कामार्थी काममाप्नुयात्॥३७॥
विद्यार्थी लभते विद्यां जयार्थी लभते जयम्॥

ब्रह्महत्यादिना पापीः पापशुद्धिम वाप्नुयात्॥३८॥

By listening to this Purāṇa he attains Dharma, Artha, Kāma and Mokṣa. Desiring a son, he obtains son. Desiring an object he obtains the object. Desiring knowledge he obtains knowledge. Desiring Victory he obtains Victory. If he has killed a brahmin he is absolved of that sin.

वंध्यापि लभते पुत्रं कन्या विंदति सत्यतिम्॥
क्षेमार्थी लभते क्षेमं भोगार्थी भोगमाप्नुयात्॥३९॥

A barren woman obtains Son; a girl a good husband. Desiring welfare he obtains welfare. Seeking pleasure he obtains pleasure. 7

मंगलार्थी मंगलानि गुणार्थी गुणमाप्नुयात्॥
काव्यार्थी च कवित्वं च सारार्थी सारमाप्नुयात्॥४०॥

Desiring auspiciousness, he obtains auspiciousness. Desiring merit, he receives merit. Desiring to be a poet, he becomes a poet. Desiring to learn the secret of knowledge he obtains the secret of knowledge.

ज्ञानार्थी लभते ज्ञानं सर्वसंसारमर्दनम्॥
इदं स्वस्त्ययनं धन्यं गारुडं गरुडेरितम्॥४१॥

Desirous of knowledge, he obtains knowledge that puts an end to his cycle of birth. This auspicious narrative of the Garuḍa Purāṇa narrated by Garuḍa himself is associated with bliss.

नाकाले मरणं तस्य श्लोकमेकं तु यः पठेत्॥
श्लोकाद्धपठनादस्य दुष्टशत्रुक्षयो ध्रुवम्॥४२॥

By reading even a single verse one escapes an untimely death. If he reads half a verse he achieves the end of his wicked foes.

सूताच्छ्रुत्वा शौनकस्तु नैमिषे मुनिभिः क्रतौ॥

अहं ब्रह्मेति संध्यायन्मुक्तोभूद्गरुडध्वजात्॥४३॥

At Naimiṣa, at the Sacrifice of sages,

Śaunaka heard the Purāṇa from Sūta. He meditated upon Brahman identifying his self with the Supreme Self and got release.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशे आचारकाण्डे गरुडपुराणमाहात्म्यं
नाम चत्वारिंशदुत्तरद्विशततमोऽध्यायः॥ २४०॥

॥ इति श्रीगारुडे प्रथमांशे आचारकाण्डः समाप्तः॥

॥ शुभं भूयात्॥



THE GARUḌA MAHĀPURĀṆAM

श्रीगरुडमहापुराणम्

THE GARUḌA MAHĀPURĀṆAM श्रीगरुडमहापुराणम्

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॥ श्रीगणेशाय नमः॥

अध्यायः १ / Chapter 1

तत्रादिमे द्वितीयांशे प्रेतकाण्डो धर्मकाण्डनामारभ्यते॥
ॐ नमो भगवते वासुदेवाय॥ नारायणं॥१॥
धर्मदृढबद्धमूलो वेदस्कन्धःपुराणशाखाढ्यः॥
क्रतुकुसुमो मोक्षफलो मधुसूदनपादपो जयति॥१॥

One should begin the recital of Jaya (this holy Purāṇa) after bowing to Nārāyaṇa, Nara the most excellent among men, Goddess Sarasvatī and Vyāsa. The renowned Viṣṇu shines victoriously like the wish-giving Kalpa tree with Dharma (virtue) for its firmly fixed roots, the Vedas for its main stem, the Purāṇas for its branches, the sacrifice for its flames and salvation for its fruits.

नैमिषेऽनिमिषक्षेत्रे शौनकाद्या मुनीश्वराः॥
कर्मणामन्तरे सूतं स्वासीनमिदमब्रुवन्॥२॥

In Naimiṣa forest, the solitary region, the sages Śaunaka and others asked Sūta who was sitting comfortably on his seat after going through his daily rites.

सूत जानासि सकलं वस्तु व्यासप्रसादतः॥
तेन नः सन्दिहानानां सन्देहं छेत्तमर्हसि॥३॥

O Sūta, you possess perfect knowledge (of the Purāṇic lore) through sage Vyāsa's favour. Hence, you can clear off our doubts we have in our mind.

यथा तृणजलौकेति न्यायमश्रित्यं कंचन॥
देहिनोऽन्यतनुप्राप्तिं केचित्त्वेवं वदन्ति हि॥४॥
केचित्पुनर्यातनानां यामीनामुपभोगतः॥
पश्चाद्देहान्तरप्राप्तिं वदन्ति किमु तत्र सत्॥५॥

Following the maxim of caterpillar, some sages say that the soul attains another body after leaving the previous one. Others hold that the soul enters another body after going through Yama's torture. What is true ?

सूत उवाच

साधु पृष्टं महाभागाः शृणुध्वं भवतां पुनः॥
सन्देहो नोपपद्येत लोकार्थं किल पृच्छताम्॥६॥

Sūta said :—Gentlemen, you have put the right question. Now hear. To allay your doubts.

तदहं कृष्णगरुडसंवादद्वारकं द्विजाः॥
अपाकरिष्यते सन्देहं भवतां भावितात्मनाम्॥७॥

I shall take recourse to a dialogue between Kṛṣṇa and Garuḍa. I shall try to remove your doubts thereby.

नमः कृष्णाय मुनये य एनं समुपाश्रिताः॥
अञ्जस्तरन्ति संसारसागरं कुनदीमिव॥८॥

Obeisance to sage Kṛṣṇa. They who take recourse to him can easily cross the ocean of the world as it were a small river.

एकदा वैनतेयस्य लोकानां लोकनस्पृहा॥
बभूव सोऽथ बभ्राम तेषु नाम हरेर्गृहणम्॥९॥

Once upon a time, Garuḍa desired to go round the world. He started on journey, wandered all over, muttering the the name

स पातालं भुवं स्वर्गं भ्रान्त्वाऽलब्ध शमाशयः॥
लोकदुःखेनातिदुःखी पुनर्वैकुण्ठमागमत्॥१०॥

He wandered over the earth, in hell and heaven but could not get peace. He returned Vaikuṇṭha, more distressed by the sight of people's sorrows.

न रजो न तमश्चैव सत्त्वं ताभ्यां च मिश्रितम्॥
यत्र प्रवर्तते नैव सत्त्वमेव प्रवर्तते॥११॥

There in Vaikuṇṭha; neither Rajas exists, nor Tamas, nor Sattva mixed, with either of these two. Sattva alone exists there.

न यत्र माया नाशश्च न चै रागादयो मलाः॥
श्यामावदाताः सुरुचः शतपत्रविलोचनाः॥१२॥

Neither Māyā nor destruction nor the evils like anger, attachment etc. exist there.

सुरासुरार्चिता यत्र गणा विष्णोः सुपेशसः॥
पिशंगवस्त्राभरणा मणियुङ्निष्कभूषिताः॥१३॥

There dwell glorious—Viṣṇu's gaṇas dark

and fair, bright, lotus-eyed, worshipped by deities and demons, clad in tawny robes and adorned with ornaments, bedecked with garlands of gold coins set up with jewels.

चतुर्भुजाः कुण्डलिनो मौलिनो मालिनस्तथा॥

भ्राजिष्णुभिर्विमानानां पङ्क्तिभिर्ये महात्मनाम्॥१४॥

Possessed of four arms and tufts of hair, wearing earrings and garland, they shone by the rows of resplendent aerial cars.

द्योतन्ते द्योतमानानां प्रमदानां च पङ्क्तिभिः॥

श्रीर्यत्र नानाविभवैर्हरिः पादौ मुदार्च्यति॥१५॥

There Lakṣmī gladly adorns Lord Viṣṇu's feet by offering many precious gems. Herself surrounded by the rows of beautiful damsels and friendly associates she sits in a moving swing and praises Hari.

हरिं गायति दोलास्थं गीयमानालिभिः स्वयम्॥

ददर्श श्रीहरिं तत्र श्रीपतिं सात्वतां पतिम्॥१६॥

जगत्पतिं यज्ञपतिं पार्षदैः परिषेवितम्॥

सुनन्दनप्रबलार्हणमुख्यैर्निरन्तरम् ॥१७॥

भृत्यप्रसादसुमुखमायतारुणलोचनम् ॥

किरीटिनं कुण्डलिनं श्रिया वक्षसि लक्षितम्॥१८॥

पीतांशुकं चतुर्बाहुं प्रसन्नहसिताननम्॥

अभ्यार्हणासनासीनं ताभिः शक्तिभिरावृतम्॥१९॥

प्रधानपुरुषाभ्यां च महता चाहमा तथा॥

एकादशोन्द्रियश्चैव पञ्चभूतैस्तथैव च॥२०॥

स्वरूपैरममाणं तमीश्वरं विनतासुतः॥

तदर्शनाह्लादयुतस्वान्तो हृष्यत्तनूरुहः॥२१॥

There he saw Hari All-powerful, Lord of Lakṣmī, Lord of the good. Lord of the world, lord of the sacrifices, surrounded by the courtiers: Sunanda, Nanda, Prabalārhaṇa, chief among them possessing a face delightful to the servants, possessing big reddish eyes, bearing, crest and ear-rings, being looked at the chest by Lakṣmī. Wearing yellow garment; possessing four arms, and a delightful smiling face, sitting on a costly seat surrounded by the powers. Pradhāna, Puruṣa, Mahat, Ahamā, the eleven organs, the five elements and delighting in Self. Garuḍa was pleased to see the Lord. His hair thrilled with joy and with tears coming

out of his eyes he bowed to him with the feeling of love.

लोचनाभ्यामश्रु मुञ्चन्प्रेममग्नो ननाम ह॥

तमागतं नतं स्वीय वाहनं विष्णुब्रवीत्॥

भूमिः का लङ्घिता पङ्क्तिस्त्वयेयन्तमनेहसम्॥२२॥

Viṣṇu spoke to Garuḍa who had come to see him and who had bowed to him; "O Garuḍa, tell us how much of this earth you have wandered over and within such a short time."

गरुड उवाच

तव प्रासादद्वैकुण्ठ त्रैलाक्यं सचराचरम्॥२३॥

Garuḍa said :—My Lord, by your grace, I have visited the three worlds and seen all beings—the movable and the immovable.

मयाविलोकितं सर्व्वं जगत्स्थावरजंगमम्॥

भूर्लोकोत्सपर्व्व्यनतं पुरं याम्यं विना प्रभो ॥२४॥

From Bhūloka to Satyaloka, I have visited all regions, except the region of Yama, O my lord.

भूर्लोकः सर्व्वलोकानां प्रचुरः सर्व्वजन्तुषु॥

मानुष्यं सर्व्वभूतानां भुक्तिमुत्तयालयं शुभम्॥२५॥

Among all the worlds, the bhūloka is thickly populated by various kinds of creatures. This region is the most auspicious of all inasmuch as it affords a place of enjoyment to all, and is celebrated as the place where they can strive for salvation,

अतः सुकृतिनां लोको न भूतो न भविष्यति॥२६॥

A region better than this for those who perform good actions has neither been before nor will there ever be.

गायन्ति देवाः किल गीतकानि

धन्यास्तु ये भारतभूमिभागे॥

स्वर्गापर्गस्य फलार्ज्जनाय भवन्ति

भूयः पुरुषाः सुरत्वात्॥२७॥

It seems that the gods sing songs to this purport. Those who live in this part of the world called Bhārata are in fact blessed. In order to enjoy the fruits of heaven and salvation they are born as human beings, casting off their deityhood.

प्रेतःकौक्षिप्यते कस्मात्पञ्चरत्नं मुखे कथम्॥
अधस्ताच्चालिता दर्भाः पादौ याम्यां व्यवस्थितौ॥ २८॥

Why is the corpse tied to the bamboosticks ?
Why are the five jewels kept in the mouth ? Why
is the grass placed beneath ? Why are the feet
kept southward ?

किमर्थं पुत्रपौत्राश्च तस्य तिष्ठन्ति चाग्रतः॥
किमर्थं दीयते दानं गोदानमपि केशवा॥ २९॥

Why do the sons and grandsons walk
ahead ? Why are the gifts given, including the
gift of a cow, O Keśava ?

बन्धुमित्राण्यमित्राश्च क्षमापयन्ति तत्कथम्॥
तिलालोहं हिरण्यं च कर्पासं लवणं तथा॥ ३०॥
सप्तधान्यं क्षितिर्गावो दीयन्ते केन हेतुना॥
कथं हि म्रियते जन्तुर्मृतो वै कुत्र गच्छति॥ ३१॥

Why do the relatives; the friends, and even
the foes forgive him. Why are the gingelly
seeds, iron, gold, cotton, salt, seven types of
grains, land (or house) and cow are given ? How
does a creature die ? Having died, where does
he go ?

अतिवाहशरीरं च कथं हि श्रयते तदा॥
शवं स्कन्धे बहेत्पुत्रो अग्निदाता च पौत्रकः॥ ३२॥

How does he take shelter in the body being
carried ? Why does the son carry the corpse on
his shoulders and the grandson lights the fire ?

आज्येनाभ्यञ्जनं कस्मात्कुत एकाहुतिक्रिया॥
वसुन्धरा किमर्थं च कुतः स्त्रीशब्दकीर्तनम्॥ ३३॥

Why is the anointment done with the butter?
Wherefrom is the *ekāhuti-kriyā* ? Why is
Vasundharā performed and wherefrom the
lamentations from women ?

यमसूक्तं किमर्थं च उदीच्या दिशमाहरेत्॥
पानीयमेकवस्त्रेण सूर्यबिम्बनिरीक्षणम्॥ ३४॥

Why is the *Yama-sūkta* recited ? Why is water
carried to the north ? Why is the sun looked
through a cloth ?

यवसर्षपदूर्वास्तु पाषाणे निम्बपत्रकम्॥
वस्त्रं नरश्च नारी च विदध्याद्यधरोत्तम्॥ ३५॥

Why barley, mustard-seed, *dūrvā*, the two
stones, the leaves of *margosa* ? Why do men and
women wear one lower and one upper
garment.

अन्नाद्यं गृहमागत्य न भोक्तव्यं जनैः सह॥
नवकांश्चैव पिण्डांश्च किमर्थं ददते सुताः॥ ३६॥

Why should the meals, etc. be not taken
alongwith other persons after returning home?
Why do the sons give nine *piṇḍas*.

किमर्थं च चत्वरे दुग्धं पात्रे पक्वे च मृन्मये॥
काष्ठत्रयं गणाबद्धं कृत्वा रात्रौ चतुष्पथे॥ ३७॥

Why is the milk in an earthen pot placed
on *catvāra* ? Why are the three wooden sticks
tied together and placed on the cross-roads in
the night ?

निशायां दीयते यावदब्दं दिनेदिने॥
दाहोदकं किमर्थं च किमर्थं च जनैः सह॥ ३८॥

Why is a lamp placed every night for one
year ? Why should the water be offered in the
name of the deceased by the relatives and other
people ?

भगवान्नि वाहश्च नव पिण्डाः प्रदापयेत्॥
कथं देयं पितृभ्यश्च वाहस्यावाहनं कथम्॥ ३९॥

Why should the nine *piṇḍas* be offered?
How is the gift to be given to the manes ? Why
is the call for the bearers of the corpse ?

इदञ्चेत्क्रियते देव कस्मात्पिण्डं प्रदापयेत्॥
किं तत्प्रदीयते तस्य पिण्डदानाद्यनन्तरम्॥ ४०॥

When this is done, O lord ! then why is the
rite of *piṇḍa* repeated ? What should be given
next after the gift of *piṇḍa* is made ?

अस्थिसञ्चयनं चैव घटस्फोटं तथैव च॥
द्वितीयेऽहि कुतः स्नानं चतुर्थे साग्निके द्विजे॥ ४१॥

Why are the bones collected ? Why is the
earthen pot broken ? Why is a bath taken on
the second day ? Why on the fourth day ?

दशमे किं मलस्नानं कार्यं सर्वजनैः सह॥
कस्मात्तैलोद्वर्तनं च स्कन्धवाहगृहं नयेत्॥ ४२॥

Why is it taken on the tenth day alongwith
the other mourners ? Why the anointment with
oil ?

तैलोद्वर्तनकं चापि दधुः स्थूलजलाशये॥
दशमेऽहनि यत्पिण्डं तद्दद्या दामिषेण तु॥ ४३॥
पिण्डञ्चैकादशे कस्माद्बुधोत्सर्गादिपूर्वकम्॥
भाजनोपानहौ च्छत्रं वासांसि त्वंगुलीयकम्॥ ४४॥

The piṇḍa given on the tenth day is done so with meat, why ? Why is, the piṇḍa on the eleventh day given after releasing the bull ?

त्रयोदशेऽह्नि देयं स्यात्पदानं किमर्थकम्॥
श्राद्धानि षोडशैतानि अब्दं यात्वकुतो घटः॥४५॥
अन्नाद्येनोदकेनैव षष्ट्याधिकशतत्रयम्॥
दिनेदिने च दातव्यं घटानं प्रेततृप्तये॥४६॥

Why are vessels, shoes, umbrella, clothes and ring given on the thirteenth day. Why the sixteen śrāddhas? Why are food, water, etc. given everyday for three-hundred and sixty days of the year ? Why is the food put in a vessel for satiating the deceased ?

प्राप्ते काले वै म्रियते अनित्या मानवाः प्रभो॥४७॥
छिद्रं तु नैव पश्यामि कुतो जीवः स निर्गतः॥
कुतो गच्छन्ति भूतानि पृथिव्यापो नमस्तथा।
तेजो वदस्व मे नाथ वायुराकाशमेव च॥४८॥

O lord, the mortal man, dies at the appointed time. I do not see an outlet, then from where does the soul go away? From where do the elements-earth, water, mind, fire, air and sky pass away; tell me, O lord ?

कुतः कर्मेन्द्रियाणीह पञ्चबुद्धीन्द्रियाणि च॥
वायवश्चैव पञ्चैत कथं गच्छन्ति चात्ययम्॥४९॥

From where do the five organs of action, the five organs of perception and the five vital airs away and how?

लोभमोहादयः पञ्च शरीरे चैव तस्कराः॥
तृष्णा कामो ह्यहंकारः कुतो यान्ति जनार्दन॥५०॥

From where do the five thieves of the body—greed affection, desire, love and pride go away and how?

पुण्यं वाप्यथवाऽपुण्यं यत्किञ्चित्सुकृतं तथा॥
नष्टे देहे कुतो यान्ति दानानि विविधानि च॥५१॥

Whatever little action has been done, whether good or bad or whatever gifts have been tendered which procure merit where do these go away after the body had decayed?

सपिण्डनं किमर्थं च पूर्णं संवत्सरेऽपि वा॥
प्रेतस्य मेलनं केषां किंविधं तत्र कारयेत्॥५२॥

Why is the rite of sapinḍana done within

the year of death ? With whom is the union of the deceased sought and how ?

मूर्च्छनात्यतनाद्वापि विपत्तिर्यदि जायते॥
ये दग्धा ये त्वदग्धाश्च पतिता ये नरा भुवि॥५३॥
यानि चान्यानि भूतानि तेषामन्ते भवेच्च किम्॥
पापिनो ये दुराचारा ये चान्ये गतबुद्ध्यः॥५४॥

What does in the end happen to the people who pass away, in conscious or unconscious state, burnt or unburnt or who have been sinners or bad-charactered.

आत्मघाती ब्रह्महा च स्तेयी विश्वासघातकः॥
कपिलायाः पिबेच्छूद्रो यः पठेदिदमक्षरम्॥५५॥
धसारयेद्ब्रह्मसूत्रं वा का गतिस्तस्य माधव॥
शूद्रस्य ब्राह्मणी भार्या संगृहीता यदा भवेत्॥५६॥

O lord, what is the end of those who commit suicide, murder a Brahmana, or happen to be thieves or deceivers by nature ? What happens to that Śūdra who drinks the milk of Kapilā cow, who reads—the scriptures who wears the sacred thread or who possesses a brahmin wife ?

भीतोऽहं पापिनस्तस्मात्तन्मे वद जगत्प्रभो॥
अन्यच्च शृणु विश्वात्मन्मया कौतुकिना स्यात्॥५७॥

O lord, you tell me all this, for I am terribly afraid of the sinner. Hear something more, O "soul of the universe. While wandering with curiosity, I saw the entire world.

लोकाल्लोकयता लोके जगाहे विश्वमण्डलम्॥
तत्राजानि जनान्दृष्ट्वा दुःखेव निमज्जतः॥५८॥
स्वानते मे दुर्धरा पीडा तत्पीडातो गरीयसी॥
त्रिदिवे दितिजातेभ्यो भूमौ मृत्युरुगादिभिः॥५९॥

After seeing people merged in sorrows, a great pain arose in my heart. The affliction on the earth caused by death and disease is greater than affliction from the sight of asuras in paradise.

इष्वस्तुवियो गैश्च पाताले मामकं भयम्॥
एवं न निर्भयं स्थानमन्यदीश भवत्यदात्॥६०॥

I had the fear of losing my desired object in hell. There is no other place safer than your feet, O Lord.

असत्यं स्वप्नमायावत्कालेन कवलीकृतम्॥

तत्रापि भारते वर्षे बहुदुःखस्य भागिनः॥६१॥

Time has consumed the unreality as it has consumed the dream-world. Still, I saw a number of people suffering from sorrows in the land of Bharata.

जना दृष्टा मया रागद्वेषमोहादिविप्लुताः॥

केचिदन्धाः केकराक्षास्खलद्वाचस्तु पंगवः॥६२॥

खड्गाः काणाश्च बधिरा मूकाः कुष्ठाश्च लोमशाः॥

नानारोगपरीताश्च खपुष्पाच्चाभिमानिनः॥६३॥

They were merged deep in attachment, envy, affection, etc. Some were blind, some squint-eyed, some dumb, some lame, some one-eyed, some deaf, some suffering from leprosy and other diseases and some from pride as false as the sky-flower.

तेषां दोषस्य वैचित्र्यं मृत्योर्गोचरतामपि॥

दृष्ट्वा प्रष्टुं मनाः प्राप्तः को मृत्युश्चित्रता कथम्॥६४॥

After seeing the strangeness of their faults in the face of death. I have come to you with a mind to ask what is death? Why is this strangeness?

मृतिर्यस्य विधानेन मरणादप्यनन्तरम्॥

विधिनाब्दक्रिया यस्य न स दुर्गतिमाप्नुयात्॥६५॥

How does death occur? How is it that even after death, if rites are performed for one year one does not fall in the bad state? Formerly, I

had heard from the sages in general; now I ask you specifically on these points, O lord.

ऋषिभ्यस्तु मया पूर्वमिति सामान्यतः श्रुतम्॥

ज्ञानाय तदिद्वेषस्य पृच्छामीदमिति प्रभो॥६६॥

Formerly, I had heard from the sages in general; now I ask you specifically on these points, O Lord.

प्रियमाणस्य किं कृत्यं किं दानं वासवानुज्ज॥

वाहमृत्योरन्तराले को विधिर्दहनस्य च॥६७॥

O Viṣṇu, what shall a dying roan do? What shall he give in charity? After death, what is the method of cremation?

सद्यो विलम्बतो वा किं देहमन्यं प्रपद्यते॥

संयमन्यां क्रम्यमाणमावर्षं का मृत्तिक्रिया॥६८॥

Does he languish or obtain another body? When he lives in Yama's city, what are the rites to be performed by his descendants in the year of his death?

प्रायश्चित्तं दुर्मतेः किं पञ्चकादिमृतस्य च॥

प्रसादं कुरु मे मोहं छेत्तुमर्हस्यशेषतः॥६९॥

सर्वमन्तेमया पृष्टं ब्रूहि लोकहिताय वै॥७०॥

What are the rites of propitiation for the common ignorant deceased? For one dead in pancaka? Be pleased, dispel my ignorance. I have asked all that I wanted to ask only for the welfare of the world. Please answer my queries.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशाख्ये धर्मकाण्डे (प्रेतखण्डे) श्रीकृष्णगरुडसंवादे प्रश्नप्रपञ्चो नाम प्रथमोऽध्यायः॥ १॥

अध्यायः २ / Chapter 2

श्रीकृष्ण उवाच

साधु पृष्टं त्वया भद्र मानुषाणां हिताय वै॥

शृणुष्वावहितो भूत्वा सर्वमेवौद्वर्धदैहिकम्॥१॥

Śrī Kṛṣṇa said :—O gentle one, you have put up the right question, that too for the general good of the people. Now hear attentively. I shall tell you about the rite to be performed after death.

सम्यग्विभेदरहितं श्रुतिस्मृतिसमुद्भूतम्॥

यन्न दृष्टं सुरैः सेन्द्रैर्योगिभिर्योगचिन्तकैः॥२॥

It is without any controversy quoted by

Śrutis and Smritis. It has not been heard by the gods including Indra, nor by yogins absorbed in yoga. Being the secret of secrets, it has not been conveyed to anyone, anywhere.

गुह्यादगुह्यतरं तच्च नाख्यातं कस्यचित्त्वचित्॥

भक्तस्त्वं हि महाभाग वैनतेयं ब्रवीमि ते॥३॥

O Garuḍa of great accomplishment, I shall tell you about this since you are my devotee.

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च॥

येन केनाप्युपायेन कार्यं जन्म सुतस्य हि॥४॥

There is no place for a sonless person. The

heaven is not for him. One must have a son by any means whatsoever.

तारयेन्नरकात्पुत्रो यदि मोक्षो न विद्यते॥

स्कन्धः पुत्रेण कर्तव्यो ह्यग्निदाता च पौत्रकः॥५॥

The son can take his father out of hell, if he cannot get him salvation. The son puts his shoulder to coffin and the grandson lights the fire.

तिलदर्भैश्च भूम्यां वै कुटी ऋतुमती भवेत्॥

पञ्च रत्नानि वक्रे तु येन जीवः प्ररोहति॥६॥

A woman in her menses shall stay in the but and lie on the bed bestrewed with sesame and *darbha* grass, on the ground. She shall put five gems in the mouth. Thus her foetus attains growth.

यदा पुष्पं प्रनष्टं हि क्व तदा गर्भधारणम्॥

आदराच्च ततो भूमौ येन गर्भं प्रधार्यते॥७॥

लेप्या तु गोमयैर्भूमिस्तिलान्दर्भान्विनिः क्षिपेत्॥

तस्यामेवातुरो मुक्तः सर्व्वं दहति किल्बिषम्॥८॥

If the seed is destroyed then whereat the conception? Hence, for the protection the foetus she shall lie on the ground enjoined in the Śāstras. Similarly, in reg to the dying person he is laid on the *grog*, besmeared with-cowdung and bestrewed with the *darling* grass. Thus the ailing pe, is released of sins which do not cling to any more.

दर्भतूली नयेत्स्वर्गमातुरस्य न संशयः॥

दर्भास्तत्र क्षिपेद्वाथ तूलीगेन्दुकमध्यतः॥९॥

A bunch of *darbha* for his bed takes him to heaven no doubt. *Darbha* should be throve off after the corpse is removed from the plaet.

सर्व्वत्र वसुधाऽपूता यत्र लेपो न विद्यते ॥

यत्र लेपः स्थितस्तत्र पुनर्लेपेन शुध्यति॥१०॥

Where there is no besmearing, the ground remains impure. Where the earth is already besmeared it should be. smeared again for the sake of purification.

यातुधानाः पिशाचाश्च राक्षसाः क्रूरकर्मिणः॥

अलेपं ह्यातुरं मुक्तं विशन्त्येते वियोनयः॥११॥

If the corpse is kept on the unsmeared ground, the foul spirits enter the corpse.

नित्यहोमस्तथा श्राद्धं पादशौचं द्विजे तथा॥

मण्डलेन बिना भूम्यामातुरो मुच्यते न हि॥१२॥

A circle should be drawn around the corpse (to fix up the circumference); Śrāddha shall be performed where the feet of the Brāhmaṇas should be washed. All these would not serve the corpse, if the same is nit placed on the ground.

ब्रह्मा विष्णुश्च रुद्रश्च श्रीर्हुताशस्तथैव च॥

मण्डले चोपतिष्ठन्ति तस्मात्कुर्वीत मण्डलम्॥१३॥

Brahmā, Viṣṇu, Rudra, Lakṣmī and Fire Hence a circle is drawn stay within the circle. around the corpse.

अन्यथा प्रियते वालो वृद्धस्तार्क्ष्ययुवाऽथवा॥

योन्यन्तरं न गच्छेत्स क्रीडते वायुना सह॥१४॥

If a circle is not drawn, the deceased person whether a child, youth or old does not get a womb but remains in the air, O Garuḍa.

मिश्रितं लोहितामिश्रं तदेवं जन्म जायते॥

तस्यैव वायुभूतस्य न श्राद्धं नोदकक्रिया॥१५॥

He may not be born soon but live in the air for some time. He receives no *śrāddha* no libation of water from his relatives.

मम स्वेदसमुद्भूतास्तिलास्तार्क्ष्यं पवित्रकाः॥

असुरा दानवा दैत्या विद्रवन्ति तिलैस्तथा॥१६॥

O Garuḍa! Sesame is held sacred, for it is produced from my perspiration. The sesame can destroy the evil spirits.

तिलाः श्वेतास्तिला कृष्णास्तिला गोमूत्रसन्निभाः॥

दहन्तु ते मे पापानि शरीरेण कृतानि वै॥१७॥

The sesame is white, black or of the burn all colour of the cow's urine. They can sins committed by the deceased.

एक एव तिलो दत्तो हेमद्रोणतिलैः समः॥

तर्पणे दानहोमेषु दत्तो भवति चाक्षयः॥१८॥

A single grain of sesame offered with the libation of water to the deceased or an article given in charity or a sacrifice held for his welfare becomes fruitful as droṇa- kalaśa does in rewards.

दर्भा रोमसमुद्भूतास्तिलाः स्वेदेषु नान्यथा॥

देवता दानवास्तृप्ताः श्राद्धेन पितरस्तथा॥१९॥

Darbhas are born from my hair and sesame from my perspiration. By performing *śrāddha* one can please deities, asuras and the manes.

प्रयोगविधिना ब्रह्मा विश्वं चाप्युपजीवनात्॥
अपसव्यादितो ब्रह्मा पितरो देवदेवताः॥२०॥

The Universe and the creator of the universe live by the ceremonial form. By wearing the sacred thread over the right shoulder, one can please the creator, the manes and the deities.

तेन ते पितरस्तृप्ता अपसव्ये कृते सति॥
दर्भमूले स्थितो ब्रह्मा मध्ये देवो जनार्दनः॥२१॥
दर्भाग्रे शंकरं विद्यात्रयो देवाः कुशे स्मृताः॥
विप्रा मन्त्राः कशा वह्निस्तुलसी च खगेश्वरः॥२२॥
नैते निर्माल्यतां यान्ति क्रियमाणाः पुनःपुनः॥
तुलसी ब्राह्मणा गावो विष्णुरेकादशी खगाः॥२३॥

When the sacred thread is worn over the right shoulder the manes are pleased. Brahmā stays at the root of Darbha, Janārdana in its middle and Śaṅkara at the point of darbha. Thus the three deities are said to be stationed in Darbha. The Brāhmaṇas, mantras, sacred grass, fire and Tulasī are never spoiled though used again and again. Tulasī, Brāhmaṇa, Cows, Viṣṇu and Ekādaśī—

पञ्च प्रवहणान्येव भवाब्धौ मज्जतां नृणाम्॥
विष्णुरेकादशीं गीता तुलसी विप्रधेनवः॥२४॥

These five are the protection boats for the people drowning in the ocean of worlexistence. Viṣṇu, Ekādaśī, Gītā, Tulasī, Brāhmaṇa, and the Cow

असारे दुर्गसंसारे षट्पदी मुक्तिदायिनी॥
तिलाः पवित्रमतुलं दर्भाश्चापि तुलस्यथ॥२५॥

These are the six steps to salvation in this-universal fortress of little use. Sesame and Darbhas are sacred and so is Tulasī.

निवारयन्ति चैतानि दुर्गतिं यान्तमातुरम्॥
हस्ताभ्यामुद्धरेद्दर्भास्तोयेन प्रोक्षयेद्भुवि॥२६॥

These guard the deceased against misfortunes Darbhas should be taken out with hands. The earth should be sprinkled over with water:

मृत्युकाले क्षिपेद्दर्भान्करयोरामातुरस्य च॥
दर्भैस्तु क्षिप्यते योऽसौ दर्भैस्तु परिवेष्टितः॥२७॥

As the hour of death approaches, Darbhas should be placed in the hands of the deceased. He whose body is spread over by Darbhas goes to Viṣṇu-loka, no matter if he is not initiated in the Vedic lore.

विष्णु लोके स वै याति मन्त्रहीनोऽपि मानवः॥
तूलीं कृत्वा कृतौ पादौ संस्थितौ क्षितिपृष्ठतः॥२८॥
प्रायश्चित्तं विशुद्धानौ संसारेऽसारसागरे॥
गोमयेनोपलिम्पेत्तु दर्भास्तरणसंस्थिते॥२९॥

The feet of the deceased person are kept on the ground and the toe raised upward. In this ocean of universal existence, which is practically of little use, the atonement of the sin is made by sacrificing the body in the holy fire. Having-smeared the ground with the cowdung, they should spread the mattress of darbha for the dying person.

यने दत्तेन दानेन सर्व्वं पापं व्यपोहति॥
लवणं तद्रसं दिव्यं सर्व्वकामप्रदं नृणाम्॥३०॥
यस्मादनरसाः सर्व्वे नोत्कटा लवणं विना॥
पितृणां च प्रियं तस्मात्त्वर्गप्रदं भवेत्॥३१॥

Salt is very much effective for the destruction of sins. Let them donate salt for the manes, for it suits their taste and takes them to heaven. As for the men in general, it fulfil their desires.

विष्णुदेहसमुद्भूतो यतोऽयं लवणो रसः॥
एतत्सलवणं दानं तेन शंसन्ति योगिनः॥३२॥

Salt has come out from the body of Viṣṇu, hence yogins recommend a gift of salt placing the same over other gifts.

ब्राह्मणक्षत्रियविशां स्त्रीणां शूद्रजनस्य च॥
आतुरस्य यदा प्राणी न यान्ति वसुधातले॥३३॥
लवणं तु तदा देयं द्वारस्योद्घाटनं दिवः॥
अन्यच्च शृणु पक्षीन्द्र मृत्यो प्रपंचतः॥३४॥

When at the time of death, the soul does not depart but lingers on to the body, no matter whether the dying person is a Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra of either sex, they should donate salt for him whereby the soul leaves the mortal body and enters the doors of heaven which open immediately for him. O king of birds, now hear from me in detail, the various forms of death.

यस्य कालेन नो यायाद्वियोगः प्राणदेहयोः॥

प्राणिनश्च स्वसमये मृत्युरत्यन्तविस्मृतिः॥ ३५॥

It is Kāla which detaches soul from body. It causes death of the person, at the appointed hour, without a single exception.

यथा वायुर्जलधरान्विकर्षति यतस्ततः॥

तद्वज्जलदवत्ताक्ष्य कालस्यैव वशानुगाः॥ ३६॥

just as the wind scatters clouds here and there, just like that Kāla, the Destroyer, floats people from one end of the shore to another.

सात्त्विका राजसाश्चैव तामसा ये च केचन॥

भावाः कालात्मकाः सर्वे प्रवर्तन्ते हि जन्तुषु॥ ३७॥

Whether they be sāttvika or rājasa or tāmasa—all these bhāvas operate in man due to the influence of Kāla,

आदित्यश्चन्द्रमाः शम्भुरापो वायुः शतक्रतुः॥

अग्निः खं पृथिवी मित्र ओषध्यो वसवस्तथा॥ ३८॥

सरितः सागराश्चैव भावाभावौ च सर्पहन्॥

सर्वे कालेन सृज्यन्ते संक्षिप्यन्ते यथा पुनः॥ ३९॥

Sun, Moon, Śiva, water, air, Indra, fire, sky, earth, herbs, Vasus, rivers, seas, existent or non-existent, O Garuḍa, all these are created and destroyed by Kāla in due course of time.

कालेन संहियन्ते च नूनं मृत्यावुपस्थिते॥

दैवयोगात्तदा व्याधिः कश्चिदुत्पद्यते खग॥ ४०॥

Indeed, O Garuḍa, when the hour of death approaches, then by chance, a certain disease raises up its head.

वैकल्यमिन्द्रियाणां च बलौ जोरंहसां भवेत्॥

युगपद्विचिककोटिशूकदंशो भवेद्यदि॥ ४१॥

The Organs grow weak. Troubles start showing their powers, as if all of a sudden, millions of scorpions have stung the person.

तदानुमीयते तेन पीडा मृत्युभवा खग॥

ततः क्षणेन चैतन्ये विकले जडतां गते ॥ ४२॥

O bird, then the person begins to feel the pang of death. At the very hour his consciousness is replaced by unconsciousness.

प्रचाल्यन्ते ततः प्राणा याम्यैर्निकटवर्तिभिः॥

बीभत्सं तु तदा रूपं प्राणैः कण्ठगतैर्भवेत्॥ ४३॥

The breath is pushed by Yama's messengers

standing nearby. The person assumes a terrible form and the breath lingers to stay in the throat.

फेनमुद्विगरते सोऽथ मुखं लालाकुलं भवेत्॥

अंगुष्ठमात्रपुरुषो हाहा कुर्व्वस्ततस्तनोः॥ ४४॥

तदैव नीयते दूतैर्याम्यैर्वीक्षन्स्वकं गृहम्॥

भूय एव हिते तात मृत्युकालदशामिमाम्॥ ४५॥

Froth comes out of the mouth full of saliva, just at the moment when every body is lamenting, the soul, as big as a thumb, is carried away by Yama's messengers, even as it looks towards its house. Now hear about the state of death.

उष्मा प्रकुपितः काये तीव्रवायुसमीरितः॥

भिनन्ति मर्मस्थानानि दीप्यमानो निरिन्धनः॥ ४६॥

The heat in the body is disturbed due to sudden commotion of winds. Though without fuel, it breaks up the vital points.

उदानो नाम पवनस्ततश्चोर्ध्वं प्रवर्तते॥

भक्तानामबुभुक्षणामधोगातिनिरोधकृत्॥ ४७॥

The Udāna-wind moves upward. It stops the downward movement of the deceased who in his life-time had full devotion for the lord but no desire in return.

यैर्नानृतानि चोक्तानि प्रीतिभेदः कृतो न च॥

आस्तिकः श्रद्धधानश्च स सुखं मृत्युमृच्छति॥ ४८॥

He who has never spoken falsehood, nor has any partiality in devotion but believes in God, obtains death peacefully.

यो न कामान्ना संरंभान् द्वेषाद्धर्ममुत्सृजेत्॥

यथोक्तकारी सौम्यश्च स सुखं मृत्युमृच्छति॥ ४९॥

He who does not stray from Dharma, due to pleasure, wrath or envy but does what he says and is gentle obtains death peacefully.

मोहज्ञानप्रदातारः प्राप्नुवन्ति महत्तमः॥

कूटसाक्षी मृषावादी ये च विश्वासघातकाः॥ ५०॥

ते मोहं मृत्युमृच्छन्ति तथा ये वेदनिन्दकाः॥

विभीषकाः पूतिगन्धा यष्टिमुद्गरपाणयः॥ ५१॥

आगच्छन्ति दुरात्मानो यमस्य पुरुषास्तदा॥

प्राप्ते त्वीदृक्पथे घोरे जायते तस्य वेपथुः॥ ५२॥

Those who preach ignorance pass through darkness. Those who are false witnesses, tiers

and deceitful obtain death unconsciously, just as those who abuse the Vedas.

The ferocious, foul-smelling messengers of Yama, with clubs and sticks in their hands, come and seize this wicked person. Having reached a ferocious path he begins to shiver.

क्रन्दत्यविरतं सोऽपि पितृमातृसुतानपि॥

सास्य वागस्फुटा यत्नेकैकवर्णा विभासते॥५३॥

He cries for his father, mother and sons. His indistinct voice, spoken with effort, appears to be single-lettered.

दृष्टिवै भ्राम्यवे त्रासाच्छ्वासाच्छुष्यति चाननम्॥

स ततो वेदनाविष्टस्तच्छरीरं विमुञ्चति॥५४॥

Due to terrible suffering his looks waver and his mouth gets dry due to lard breath. Then wrapped up in suffering, the va departs from the body. ,

अस्पृश्यं कुत्सनीयं च तत्क्षणादेव जायते॥

उक्तं मृत्योः स्वरूपं तु प्रसङ्गादन्यदप्यथ॥५५॥

Since that very moment the body becomes untouchable and despicable.

Thus I have spoken to you about the form of death of the mortal man.

वैचित्र्यस्योत्तरं प्रश्ने द्वितीयस्य वदामि ते॥

कर्मणां प्राक्तनानां तु तदसत्त्वेन भेदतः॥५६॥

Now I shall answer your query about the peculiarities of form the body takes in different births.

भवेद्भोगस्य वैचित्र्यं भ्राम्यतां प्राणिनामिह॥

देवत्वमसुरत्वं च यक्षत्वादिसुखप्रदम्॥५७॥

मानुषत्वं पशुत्वं च पक्षित्वाद्यतिदुःखम्॥

कर्मणां तारतम्येन भवतीह खगेश्वर॥५८॥

Due to different actions performed in the previous births, the wandering jīvas attain different forms, as of a deity, a demon, a Yakṣa, man, beast bird, etc. O lord of birds, these are due to the chain of actions, performed in different ages.

अत्र ते कीर्तयिष्यामि विपाकं कर्मणामहम्॥

वैचित्र्यस्य स्फुटत्वायैर्जीवः संसरत्ययम्॥५९॥

Now, I shall tell you about the results of

actions which a person obtains, so that the strangeness involved is explained clearly.

महापातकान्धोरान्नरकान्प्राप्य दारुणान्॥

कर्मक्षयात्प्रजायन्ते महापातकिनः क्षितौ॥६०॥

When the sinners have exhausted the fruits of their actions in dreadful hells, they are born on the earth.

जायन्ते लक्षणैर्यैस्तुतानि मे शृणु सत्तम॥

मृगाश्वसूकरोष्ट्राणां ब्रह्महा योनिमुच्छति॥६१॥

Now, hear-about their characteristics. The killer of a brāhmaṇa attains the form of a deer, horse, pig or camel.

कृमिकीटपतङ्गत्वं स्वर्णहारी समाप्नुयात्॥

तृणगुल्मलतात्वं च क्रमशो गुरुतल्पगः॥६२॥

The stealer of gold becomes a worm or a germ or a fly. He who lies on the bed of a teacher becomes grass, plant or vine.

कृमिकीटपतङ्गत्वं स्वर्णहारी समाप्नुयात्॥

तृणगुल्मलतात्वं च क्रमशो गुरुतल्पगः॥६३॥

The slayer of a brāhmaṇa suffers from consumption. A drunkard possesses brown teeth. A gold stealer has bad nails. The defiler of the teacher's bed possesses bad skin.

यो येन संवसत्येषां स तल्लिङ्गोऽभिजायते॥

संवत्सरेण पतति पतितेन सहाचरन्॥६४॥

That very thing becomes his mark with which he was associated in the previous birth. If he moves with the wretched people he himself becomes, wretched within a year.

संलापस्पर्शनिःश्वाससहानाशनासनात्॥

याजनाध्यापनाद्यौनात्पापं संक्रमते नृणाम्॥६५॥

The sins of the people spread by talk, touch, breathing, going together, eating together, sitting together, worshipping together, by teaching and sexual union.

गत्वा दारान्प्रेषाञ्च ब्रह्मस्वमपहत्य च॥

अरण्ये निर्जने देशे जायते ब्रह्मराक्षसः॥६६॥

After having sexual intercourse with the wives of other men or after killing a Brahmana, one becomes a Brahmarākṣasa, in a lonely place.

हीनाजातौ प्रजायेत रत्नानामपहारकः॥

पत्रं च शाखिनो हत्वा गन्धां श्लुच्छुन्दरी पुमान्॥६७॥

The stealer of a jewel is born in a low caste. A man who steals plants becomes a shrew.

मूषको धान्यहारी स्याद्यानमुष्ट्रः फलं कपिः॥

निर्मन्त्रभोजनात्काको गृध्रो हत्वा हुपस्करम्॥६८॥

The thief of corn becomes a rat; that of vehicle, a camel and that of fruit a monkey. He who takes meals uninvited becomes a crow. He who steals utensils becomes a vulture.

मधुदंशः फलं गृध्रो गां गोघातिनं बकस्तथा॥

स्याच्छ्वेतकुष्ठी स्त्रीवस्त्र हरुची रसहारकः॥६९॥

The stealer of fruit becomes a honey-bee; that of a cow, a vulture; that of a woman's clothes, a white leper and that of juice, possesses no taste at all.

कांस्यहारी तु हंसः स्यात्परस्वस्य च हारकः॥

अपस्मारी गुरोर्हन्ता क्रूरकृद्दामनो भवेत्॥७०॥

The stealer of bronze becomes a swan; so also the stealer of other's possessions. The slayer of his teacher becomes epileptic and the performer of cruel deeds becomes a dwarf.

धर्मपत्नीं त्यज्यच्छब्दवेधी प्राणी भवेत्क्षितौ॥

देवविप्रस्वापहारी पाण्डुरः परमांसभुक्॥७१॥

भक्ष्याभक्षयो गण्डमाली महारोगी प्रजायते॥

न्यासापहारी काणः स्यात्स्त्रीजीवः खञ्जको भवेत्॥७२॥

He who discards his wife becomes an animal- to be killed by a hunter. He who snatches the possessions of a deity or a Brāhmaṇa suffers from jaundice. He who eats meat becomes a leper. He who does not return the deposit becomes one eyed. He who lives on the earning of his wife be-carves lame.

कौमारदारत्यागी च दुर्भगोऽथै कमिष्टभुक्॥

वातगुल्मी विप्रयोषिदगामी वा जम्बुको भवेत्॥७३॥

He who discards progeny and wife encounters ill-luck. He who eats sweets only becomes rheumatic. He who has sexual union with a Brāhmaṇa's wife becomes a jackal.

शय्याहर्ता क्षपणकः पतङ्गो वस्त्रहारकः॥

मात्सर्यादपि जात्यन्धो कपालो दीपहारकः॥७४॥

A stealer of bed becomes ksapanaka, and that of clothes becomes a moth. He who envies

is born blind. He who steals a lamp becomes a beggar.

कौशिको मित्रहन्ता च क्षयी पित्रादिनिन्दकः॥

खलद्वगानृतवादी कूटसाक्षी जलोदरी॥७५॥

He who kills a friend becomes an owl. He who abuses the ancestors suffers from consumption. He who speaks lies cannot speak properly. He who gives false witness suffers from dropsy.

मशकः सोऽथ च्छिन्नोष्ठो विवाहे विघ्नकृद्भवेत्॥

स्याद्वाथ वृषलः सोऽयं चत्वे वै विण्मूत्रकृत्॥७६॥

He who disturbs a marriage is born as a mosquito. He who eases himself on crossroads is born as a bull.

मूत्रकृच्छ्री दूषकस्तु कन्यायाः क्लीबतामियात्॥

द्वीपी स्याद्वेदविक्रेता वराहोऽयाज्ययाजकः॥७७॥

He who spoils a young girl becomes a eunuch. He who sells the Vedas becomes a leopard. He who performs a sacrifice but not in the prescribed manner becomes a pig.

यतस्ततोऽश्नन्मार्जारो खद्योतो वनदाहकः॥

कृमिः पर्युषितादः स्यान्मत्सरी भ्रमरो भवेत्॥७८॥

He who eats here and there becomes a cat. He who sets fire to a forest becomes a glow-worm. He who eats the stale food becomes a worm. He who envies others becomes a bee.

अग्न्युत्सादी तु कुष्ठी स्याददत्ताऽऽदानतो वृषः॥

सर्पो गोहारकोऽन्नस्य हारकः स्यादजीर्णवान्॥७९॥

He who sets fire becomes a leper. He who does not give gifts becomes a bull. A stealer of cows becomes a serpent; that of food suffers from dyspepsia.

जलहारी तु मत्स्यः स्यात्क्षीहारी बलाकिका॥

अन्नं पर्युषितं विप्रे प्रददत्कुब्जतां व्रजेत्॥८०॥

A stealer of water becomes fish, that of milk a crane. He who gives stale food to a Brahmana becomes hunch-backed.

फलानि हरते यस्तु सन्ततिर्मियते खग॥

अदत्त्वा भक्ष्यमश्नाति ह्यनपत्यो भवेन्नरः॥८१॥

If he steals fruits, his progeny dies, O bird. If he eats alone without giving a morsel of it to anyone else, he becomes issueless

प्रवज्याऽगमनाद्राजनं भवेन्मरुपिशाचकः॥

चातको जलहर्ता स्याज्जन्मान्धः पुस्तकं हरन्॥८२॥

If he does not opt for Saṁnyāsa he becomes an evil spirit in the desert. A stealer of water becomes a Cātaka; that of book is born blind.

प्रतिश्रुत्य द्विजेभ्योऽर्थमददज्जम्बुको भवेत्॥

परिवादादिजातीनां लभते काच्छपीं तनुम्॥८३॥

He who promises but does not give it to the Brāhmaṇas becomes a jackal. He who earns the blame of the people becomes a tortoise.

दुर्भगः फलविक्रेता वृक्षश्च वृषलीपतिः॥

माज्जरोऽग्निं पदा स्पृष्ट्वा रोगवान्परमांसभुक्॥८४॥

A seller of fruits meets with bad luck. He who marries a Sūdra woman, becomes a wolf. He who touches fire with foot becomes a cat. He who eats another's meat suffers from diseases.

जलप्रस्रवणं यस्तु भिन्द्यान्मत्स्यो भवेन्नरः॥

हरेः कथां न शृण्वन्ति ये न साधुजनस्तवम्॥८५॥

He who breaks a water-reservoir becomes a fish. He who hears neither Hari's tale, nor the praise of the good suffers from ear disease.

तान्नरान्कर्णमूलोऽयं व्याप्नुयान्नेतराञ्जनान्॥

परस्याननसंस्थं यो ग्रासं हरति मदन्धीः॥८६॥

देवोपकरणान्येनं गण्डमालिनमीहते॥

दम्भेनाचरते धर्मं गजचर्मा भवेत्तु सः॥८७॥

He who takes out a morsel from another's mouth becomes a blockhead. He who steals the deity's utensils suffers from gaṇḍamālā. He who observes religion without sincerity-suffers from a skin disease.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे प्रेतका(ख)ण्डे श्री कृष्णगरुडसंवादे और्ध्वदेहिकविधिकर्मविपाकयोर्वर्णनं नाम द्वितीयोऽध्यायः॥ २॥

अध्यायः ३ / Chapter 3

सूत उवाच

एवमुत्साहितः पक्षी स्वरूपं निरयस्य तु॥

पप्रच्छ नरकाण्येवं श्रुत्वा चोत्कूलितान्तरः॥१॥

Thus encouraged, Garuḍa asked about the description of Hells, being curious to know about their nature and function.

शिरोऽर्त्तिप्रमुखा रोगा यान्ति विश्वासघातकम्॥

लिङ्गपीडी शिवस्वं च शिवनिर्म्माल्यमेव च॥८८॥

A treacherous fellow suffers from headache. He who is against Śiva suffers from the disease of genital organ.

स्त्रियोऽप्यनेन मार्गेण हत्वा दोषमवाप्नुयः॥

एतेषामेव जन्तूनां भार्यात्वमुपजायते॥८९॥

And the women too who commit these sins suffer in the similar way or they become wives of persons suffering in the aforesaid manner.

भोगान्ते नरकस्यैतत्सर्व्वामित्यवधारय॥

खग प्रदर्शयमेतत्तु मयोक्तं ते समासतः॥

द्रव्यप्रकारा हि यथा तथैव प्राणिजातयः॥९०॥

After their present life they reach hell. Know that I have told you all this in short, O bird ! Just as there are many kinds of disease so also there are many kinds of man.

एवं विचित्रैर्निजकर्म्मभिर्नृणां

सुखस्य दुःखस्य च जन्मनामपि॥

वैचित्र्यमुक्तं शुभकर्म्मतः

शुभं तथाऽशुभाच्चाशुभमीरयन्ति॥९१॥

In this way, due to the variety of their actions, men attain happiness or grief. Thus, I have told you about the strangeness of human nature. Good actions give good results and bad actions give bad results.

एतत्ते सर्व्वमाख्यातं यत्पृष्टोऽहमिह त्वया॥९२॥

In this way your queries are answered completely.

गरुड उवाच

नरकाणां स्वरूपं मे वद येषु विकर्मिणः॥

पात्यन्ते दुःखभूयिष्ठास्तेषां भेदांश्च कीर्त्तय॥२॥

O Lord, tell me about the nature and division of hells where the evil-doers are thrown mercilessly.

श्रीभगवानुवाच

नरकाणां सहस्राणि वर्तन्ते ह्यरुणानुज॥

शक्यं विस्तरतो नैव वक्तुं प्राधान्यतो ब्रुवे॥३॥

Bhagawan said :—O younger brother of Aruṇa, there are thousands of hells. It is not possible to describe all of them in detail. I shall tell you about the principal hells thoroughly.

रौरवं नाम नरकं मुख्यं तद्वैनिबोध मे॥

रौरवे कूटसाक्षी तु याति यश्चानृती नरः॥४॥

The principal hell is *Raurava*. The person who tells lies and gives false evidence goes to this hell.

योजनानां सहस्रे द्वे रौरवे हि प्रमाणतः॥

जानुमात्रप्रमाणं तु तत्र गर्तं सुदुस्तरम्॥५॥

Raurava is two thousand yojanas in measurement. There is a knee-deep pit, difficult to cross.

तत्राङ्गारचयौघेन कृतं तद्भरणांसमम्॥

तत्राग्निना सुतीव्रेण तापिताङ्गरभूमिना॥६॥

It is levelled upto the ground by a heap of burning coal. And the ground there is wellheated by fire.

तन्मध्ये पापकर्माणं विमुञ्चनित यमानुगाः॥

स दह्यमान स्तीव्रेण वह्निना परिधावति॥७॥

The servants of Yama leave the sinner there in the middle. Burnt by burning fire he runs helter-skelter. vkqk ?

पदेपदे च पादोऽस्य स्फुट्यते शीर्यते पुनः॥

अहोरात्रेणोद्धरणं पादन्यासेन गच्छति॥८॥

At every step his foot is burnt. Day and night he moves here and there lifting and putting his feet.

एवं सहस्रं विस्तीर्णं योजनानां विमुच्यते॥

ततोऽन्यापशुद्ध्यर्थं तादृङ्निरयमुच्छति॥९॥

There he is left along a thousand Yojanas. Then for the purgation of remaining sins he goes to other hells.

रौरवस्ते समाख्यातः प्रथमो नरको मया॥

महारौरवसंज्ञं तु शृणुष्व नरकं खग॥१०॥

Thus I have told you about the first hell

named *Raurava*. Now, O bird, hear about the hell called *Mahāraurava*.

योजनानां सहस्राणि सन्ति पञ्च समन्ततः॥

तत्र ताम्रमयी भूमिरधस्तस्या हुताशनः॥११॥

It is five thousand Yojanas in measurement. It has copper-coloured earth scorched below.

तया तपन्त्या सा सर्वा प्रोद्यद्विद्युत्समप्रभा॥

विभाव्यते महारौद्रा पापिना दर्शनादिषु॥१२॥

When heated by it, the earth shines like lightning. It appears extremely fierce to the sinner.

तस्यां बद्धकराभ्यां च पद्भ्यां चैव यमानुगैः॥

मुच्यते पापकृन्मध्ये लुण्ठमानः स गच्छति॥१३॥

The servants of Yama tie hands and feet of the sinner and throw him in this hell where he goes down. rolling.

काकैर्बकैर्वृकोलूकैर्मशकैर्वृश्चिकैस्तथा॥

भक्ष्यमाणैस्तथा रौद्रैर्गतो मार्गे विकृष्यते॥१४॥

While rolling down in the way he is bit by fearful crows, cranes, ants, mosquitoes and scorpions.

दह्यमानो गतमतिभ्रान्तस्तातेति चाकुलः॥

वदत्यसकृदुद्विग्नो न शान्तिमधिगच्छति॥१५॥

Thus being burnt, he loses his wits and cries restlessly, 'O father, O father; again and again, but attains no peace.

एवं तस्मान्नैरमोक्षस्त्वतिक्रान्नैरवाप्यते॥

वर्षायुतायुतैः पापं यैः कृतं दुष्टबुद्धिभिः॥१६॥

The persons who have committed sins with bad intentions are thrown into this hell and get release from there only from myriads of years.

तथान्यस्तु ततो नाम सोऽतिशीतः स्वभावतः॥

महारौरववद्दीर्घस्तथान्यतमसा वृतः॥१७॥

Then there is another hell by name and nature *Atiśīta* (very cold). It is as big as *Mahāraurava* and full of dense darkness.

शीतार्त्तास्तत्र बध्यन्ते नरास्तमसि दारुणे॥

परस्परं समासाद्य परिरभ्याश्रयन्ति ते॥१८॥

There in the fierce darkness, the sinners are tied and left, suffering from cold. Meeting each other they clasp lightly.

दन्तास्तेषां च भज्यन्ते शीतार्तिपरिकम्पिताः॥

क्षुत्पातिबलाः पक्षिन्तथ तवाप्युपदवाः॥२९॥

Shivering with cold their teeth sound loudly.
Even there the overpowering trouble of hunger
and thirst exists, O Garuḍa.

हिमखण्डवहो वायुभिनत्यस्थीनि दारुणः॥

मज्जासृगस्थिगतिलतमश्नन्त्यत्र क्षुधान्विताः॥२०॥

The fierce wind blowing over the blocks of
ice pierces the bones. The hungry men consume
decayed marrow, blood and bones.

आलिङ्ग्यमाना भ्राम्यन्ते परस्परसमागमे॥

एवं तत्रापि सुमहान्क्लेशस्तमसि मानवैः॥२१॥

प्राप्यते शकुनिश्रेष्ठ यो बहुकृतसञ्चयः॥

निकृन्तन इति ख्यातस्ततोऽन्यो नरकोत्तमः ॥२२॥

Meeting together and clasping each other
they wander here and there. The persons who
had been hoarding wealth suffer too much in
that darkness, O the best of birds. Then there is
another hell called Nikṛntana.

कुलालचक्राणि तत्र भ्राम्यन्त्यविरतं खग॥

तेष्वारोप्य निकृष्यन्ते कालसूत्रेण मानवाः॥२३॥

A series of potter's wheel is moving round
and round there, O bird. There the sinners,
whose feet and head are tied by a string are
held by Yama's servants in their fingers.

यमानुयाङ्गुलिस्थेन आपादतलमस्तकम्॥

न चैषां जीवितभ्रंशो जायते पक्षिसत्तम॥२४॥

छिन्नानि तेषां शतशः खण्डावैक्यं व्रजन्ति हि॥

एवं वर्षसहस्राणि भ्राम्यन्ते पापकर्मिणः॥२५॥

O bird, their life is not destroyed but their
organs are cut into hundred pieces and restored
again to their original position. Thus for
thousands of years, the sinners rotate till their
sins are exhausted completely.

तावद्यावदशेषं च तत्पापं संक्षयं गतम्॥

अप्रातष्ठं च नरकं शृणुष्व गदतो मम॥२६॥

तत्रस्थैर्नारकैर्दुःखसमह्यमनुभूयते ॥

तान्येव तत्र चक्राणि घटीयस्त्राणि चान्यतः॥२७॥

Now hear, I shall tell you about the hell
named Aprātiṣṭha, The people who go to this
hell suffer intensely, There too the potter's
wheels and the ghaṭi-yantra operate constantly.

दुःखस्य हेतुभूताति पापकर्मकृतां नृणाम्॥

चक्रध्वारोपिताः केचिद्भ्राम्यन्ते तत्र मानवाः॥२८॥

Those sinners who had caused untold
sufferings to men are placed there on the
potter's wheels and rotate incessantly.

यावद्वर्षसहस्राणि न तेषां स्थितिरन्तरा॥

घटीयन्त्रेषु बद्ध्वा ये बद्धा तोयवटी यथा॥२९॥

They remain there for thousands of years,
tied as they are to ghaṭi-yantra like the water-
pots.

भ्राम्यन्ते मानवा रक्तमुदिगरन्तः पुनः पुनः॥

अन्त्रैर्मुखविनिष्क्रान्तैर्नैत्रैर्नन्नावलम्बिभिः॥३०॥

The sinners rotate there vomiting blood
again and again. Their intestines come out
through mouth and their eyes are suspended
by intestines.

दुःखानि प्राप्नुवन्तीह यान्सद्व्यानि जन्तुभिः॥

असिपत्रवनं नाम नरकं शृणु चापरम्॥३१॥

Now hear about another hell named
Asipatravana, where the sinners suffer
unbearable miseries.

योजनानां सहस्रं यो ज्वलत्यग्न्या श्रुतावनिः॥

सप्तीव्रकराश्चैण्डर्यत्र तीव्र सुदारुणे॥३२॥

प्रतपन्ति सदा तत्र प्राणिनो नरकोकसः॥

तन्मध्ये चरणं शीतस्निग्धपत्रं विभाष्यते॥३३॥

There over a thousand Yojanas a fierce, fire
burns with seven fierce rays. The sinners
thrown in this hell feel burnt without recess. In
the midst is seen a tree with a big trunk,
overgrown with cool and smooth leaves which
are torn here and there, O Garuḍa.

पत्राणि यत्र खण्डानि फलानां पक्षिसत्तम॥

श्वानश्च तत्र सुबलाश्चरन्त्याजिपभोजनाः॥३४॥

महावक्त्रा महादंष्ट्रा व्याघ्रा इव महबलाः॥

ततश्च वनकालोक्य शिशिरच्छायमग्रतः॥३५॥

प्रयान्ति प्राणिनस्तत्र क्षुत्पापपरिपीडिताः॥

मातर्भ्रातस्तात इति क्रन्दमानाः सुदुःखिताः॥३६॥

There powerful dogs roam about, always
eager to eat meat. They have fierce jaws, fierce
mouths and are powerful like tigers. Then
seeing in front, the forest with cool shade, the
miserable sinners suffer from hunger and heat,
run to it, crying 'O mother, O brother, O father.'

दह्यमानाग्निगुला धरणिस्थेन वह्निना॥
 तेषां गतानां तत्रापि अति शीतिः समीरणः॥३७॥
 प्रवाति तेन पात्यन्ते तेषां शङ्खास्तथोपरि॥
 छिन्नाः पतन्ति ते भूमौ ज्वलत्पावकसंचये॥३८॥

Then their feet burn by the ground-fire. Still then, a very cool wind blows forcefully which makes those sharp blades fall upon them. Cut into pieces they fall in the burning fire.

लेलिह्यमाने चान्यत्र तप्ताशेषमहीतले॥
 सारमेयाश्च ते शीघ्रं शातयन्ति शरीरतः॥३९॥
 तेषां खण्डान्यनेकानि रुदतामतिभीषणे॥
 असिपत्रवनं तात मयैतत्परिकीर्त्तितम्॥४०॥

Then the licking dogs tear their bodies into pieces even as they weep woefully. Thus I have told you about the *Asipatravana*.

अतः परं भीमतरं तप्तकुंभं निबोध मे॥
 स्रमन्तस्तप्तकुम्भा वह्निज्वालासमन्विताः॥४१॥

Now hear about a more fierce hell called *Tapta-kumbha*, where all around are kept heated pitchers full of burning flames.

ज्वलदग्निचयास्तप्ततैलायश्चूर्णपूरिताः॥
 एषु दुष्कृतकर्माणो याम्यैः क्षिप्ता ह्यधोमुखः॥४२॥

The pitchers are full of burning fire, hot oil and iron filings. Therein are thrown the sinners by the attendants of Yama.

क्वाथ्यन्ते विस्फुटद्गात्रा गलन्मज्जालान्विताः॥
 स्फुटत्पालेनत्रास्थिच्छिद्यमाना विभीषणैः॥४३॥

They (the attendants of Yama) boil their bodies disintegrating, marrow flowing out, heads, eyes and bones breaking.

गृधैरुत्पाट्य मुच्यन्ते पुनस्तेष्वेव वेगितैः॥
 पुनश्चिमचिमायन्ते तैलनैक्यं व्रजन्ति च॥४४॥

Fierce vultures tear them taking them out and again throwing them in. They boil there till they are merged into oil.

द्रवीभूतैः शिरोगात्रैः स्नायुमांसत्वगास्थिभिः॥
 ततो याम्यैर्नरैराशु दुर्व्यावृट्दन घट्टिताः॥४५॥

When their head, limbs, sinews, flesh, skin and bones are liquefied, then Yama's servants stir them with a ladle.

कृतावर्त्ते महातैले क्वाथ्यन्ते पापकर्मिणः॥
 एष ते विस्तरेणोक्तस्तप्तकुम्भो मया खगा॥४६॥

The sinners are boiled in oil in Yama's abode. Thus I have narrated to you in detail about *Tapta-Kumbha*, O bird.

आदिमो रौरवः प्रोक्तो महारौरवकोऽपरः॥
 अतिशीतस्तृतीयस्तु चतुर्थो हि निकृन्तनः॥४७॥
 अप्रतिष्ठः पञ्चमः स्यादसिपत्रवनोऽपरः॥
 सप्तमस्तप्तकुम्भस्तु सप्तैते नरका मताः॥४८॥

So the first hell is *Raurava*, the second *Mated-raurava*, the third *Atiśīta*, the fourth *Niṣkṛntana*, the fifth *Apratiṣṭha* and the sixth *Asitapatravana* and the seventh *Taptakumbha*. These are the seven hells.

श्रूयन्ते न्यान्यपि तथा नरकाणि नराधमाः॥
 कर्मणां तारतम्येन तेषु तेषु पतन्ति हि॥४९॥

We hear about some other hells also where the sinners fall according to their sins.

तथा हि नरको रोधः शूकरस्ताल एव च॥
 तप्तकुम्भो महाज्वालः शबलोऽथ विमोहनः॥५०॥
 क्रिमिश्च क्रिमिभक्षश्च लालाभक्षो विषञ्जनः॥
 अधःशिराः पूयवहो रुधिरान्धश्च विड्भजः॥५१॥
 तथा वैतरणी सू(मू)मसिपत्रवनं तथा॥
 अग्निज्वालो महाघोरः सन्दंशो वाप्यभोजनः॥५२॥
 तमश्च कालसूत्रं च लोश्चाप्यभिदस्तथा॥
 अप्रतिष्ठोऽप्यवीचिश्च नरका एवमादः॥५३॥

They are *Rodha*, *Śūkara*, *Tāla*, *Taptakumbha*, *Mahā-jvāla*, *Śabala*, *Vimohana*, *Kṛmi*, *Kṛmibhākṣa*, *Lālābhākṣa*, *Viṣaṇjana*, *Adhahśiras*, *Pūyavaha*, *Rudhirāndha*, *Viḍbhujā*, *Vaitaraṇi*, *Sūma*, *Asitapatravana*, *Agnijvāla*, *Mahāghora*, *Sandarśa*, *Abhojana*, *Tamas*, *Kālasūtra*. *Loha*, *Abhida*, *Apratiṣṭha*, *Avīci*.

तामसा नरकाः सर्व्वे यमस्य विषये स्थिताः॥
 येषु दुष्कृतकर्माणः पतन्ति हि पृथक्पृथक्॥५४॥

These dark hells are situated in Yama's country. Herein fall the sinners in the order of their sins.

भूमेरधस्तात्ते सर्व्वे रौखाद्याः प्रकीर्त्तिताः॥
 रोगो गोघ्नो भ्रूणहाच अग्निदाता नरः पतेत्॥५५॥

These hells, *Raurava*, etc., lie below the

earth. Now hear about the sins which drive the sinners to particular hells.

सूकरे ब्रह्महा मज्जेत्सुरापः स्वर्णतस्करः॥

ताले पतेत्क्षत्रहन्ता हत्वा वैश्यं च दुर्गतिः॥५६॥

A man who kills a cow, a foetus or indulges in arson, falls in Rodha. A killer of Brāhmaṇa falls in Sūkara, So also a drunkard, a stealer of gold, a killer of Kṣatriya or Vaiśya falls in Tāla.

ब्रह्महत्यां च यः कुर्याद्यश्च स्यादगुरुतल्पगः॥

स्वसृगामी तप्तकुम्भी तथा राजभटोऽनृती॥५७॥

He who kills a Brāhmaṇa or defiles his teacher's bed or has sexual union with his sister falls in Taptakumbha. So also a soldier who speaks lies.

तप्तलोहैश्च विक्रेता तथा बन्धनरक्षिता॥

माध्वी विक्रयकर्ता च यस्तु भक्तं परित्यजेत्॥५८॥

In the similar way, he who sells liquor or he who discards a devotee also falls there.

महान्वाली दुहितरं स्नुषां गच्छति यस्तु वै॥

वेदो विक्रीयते यैश्च वेदं दूषयते तु यः॥५९॥

He who co-habits with his daughter or daughter-in-law, he who sells Veda, or he who blames the Vedas falls into Mahājvāla.

गुरुं चैवावमन्यन्ते वाक्शरैस्तथाडयन्ति च॥

अगम्यागामी च नरो नरकं शबलं व्रजेत्॥६०॥

He who insults his teacher or abuses him or he who co-habits with an unworthy woman falls into Śabala.

विमोहे पतते शूरे मर्यादां यो भिनत्ति वै॥

दुरिष्टं कुरुते यस्तु कृमिभक्षं पपद्यते॥६१॥

He who transgresses codes of moral conduct prescribed for the conduct of war falls into Vimohana. He who does an undesirable act falls into Kṛmibhakṣa.

देवब्राह्मणविद्वेष्टा लालाभक्षे पतत्यपि॥

कुण्डकर्ता कुलालश्च न्यासहर्ता चिकित्सकः॥६२॥

आरामेष्वग्निदाता च एते यान्ति विषज्जने॥

असत्प्रतिग्रहीत यस्तु तथैवायान्ययाजकः॥६३॥

He who holds no honour for deities or the twice-born brāhmaṇas falls into Lālābhakṣa. A potter who digs pits or a physician who flouts

trust or a person who sets fire to parks, falls into Viṣaṇjana. So also a brāhmaṇa who receives prohibited gifts or performs sacrifice for a wrong person.

न क्षत्रैर्जीवते यस्तु नरो गच्छेदधोमुखम्॥

क्षीरं सुरां च मासं लाक्षां गन्धं रसं तिलान्॥६४॥

एवमादीनि विक्रीणन् घोरे पूयवहे पतेत्॥

यः कुक्कुटान्निबध्नाति माज्जिरान् सूकरांश्च तान्॥

पक्षिणश्च मृगां शृङ्गा गान्त्सोऽप्येवं नरकं व्रजेत्॥६५॥

Or a Kṣatriya who does not live by valour falls into Adhomukha. He who sells milk, liquor, meat or cuts wood or deals in scents, juices,, gingelly seeds, falls into fierce Pūyavaha. He who catches cocks, eats pigs, birds, deer and goats falls into this hell.

आजाविको माहिषिकस्तथा चक्री ध्वजी च यः॥

रङ्गोपजीविको विप्रः शाकुनिर्ग्रामयाजकः॥६६॥

अगारदाही गरदः कुण्डाशी सोमविक्रयी ॥

सुरापो मांसभक्षी च तथा च पशुघातकः॥६७॥

He who deals in buffaloes, or a juggler or he who sells liquor, an actor, or Brāhmaṇa who is a bird-hunter or a village-priest who indulges in arson or he who administers poison or he who is a pump or he who sells soma, or a drunkard, a meat-eater or a killer of animals

रुधिरान्धे पतन्त्येते एवमाहुर्मनीषिणः॥

उपविष्टं त्वेकपङ्क्त्य विषं सम्भोजयन्ति ये॥६८॥

All these fall into Rudhirāndha. Those who administer poison to their guests, sitting in a row, fall into the fierce hell Viḍbhuj. There is no doubt in this.

पतन्ति निरये घोरे विड्भुजे नात्र संशयः॥

मधुग्राहो वैतरणीमाक्रोशी मूत्रसांके॥६९॥

He who drinks wine falls into Vaitaraṇī. He who calls others by bad names falls into Mutra.

असिपत्र वनेऽशौची क्रोधनश्च पतेदपि॥

अग्निज्वालां मृगव्याधो भोज्यते यत्र वायसैः॥७०॥

He who has not lived a pious life falls into Asita-patravana. So also he who is hottempered. A deer-hunter falls into Agnījvāla where he is eaten by the crows.

इज्यायां व्रतलोपाच्च सन्दंशे नरक पतेत्॥
स्कन्दंते यदि वा स्वप्ने यतिनो ब्रह्मचारिणः॥७१॥

The person who breaks his vow during the course of sacrifice falls into Sandarśa. So also Brahmacārins who discharge their semen in dream.

पुत्रैरध्यापिता ये च पुत्रैराज्ञापिताश्च ये॥
ते सर्वे नरकं यान्ति निरयं चाप्यभोजनम्॥७२॥

The fathers who are taught by their sons or who receive orders from them fall into Abhojana.

वर्णाश्रमविरुद्धानि क्रोधहर्षसमन्विताः॥
कर्माणि ये तु कुर्वन्ति सर्वे निरयवासिनः॥७३॥

Those who perform acts violating the rules of their Varṇa and Āśrama, on account of anger or pleasure go to hell.

उपरिष्ठात्स्थितो घोर उष्णात्मा रौरवो महान्॥
सुदारुणः सुशीतात्मा तस्या धस्तामसः स्मृतः॥७४॥

There is the hot Raurava above and the cold Tāmasa below.

एवमादिक्रमेणैव सर्वेऽधोऽधः परिस्थिताः॥
दुःखोत्कर्षश्च सर्वेषु कर्मस्वपि निमित्ततः॥७५॥

In this way, the hells are situated one below the other. The climax of misery is due to bad acts.

सुखोत्कर्षश्च सर्वत्र धर्मस्येह निमित्ततः॥
पश्यन्तिनरकान्देवा ह्यधोवक्रान्सुदारुणान्॥७६॥

And the climax of joy accrues from good acts. The gods look down and see the fierce hells.

नारकाश्चापि ते देवान्सर्वान्यश्यन्ति ऊर्ध्वगान्॥
एतान्यन्यानि शतशो नरकाणि विद्यन्ते॥७७॥

The sinners of hell also look up and see the gods above. There are thus hundreds of hells, O bird.

दिनेदिने तु नरके पच्यते दह्यतेन्यतः॥
शीर्यन्ते भिद्यन्तेऽन्यत्र चूर्यन्ते क्लिद्यन्तेन्यतः॥७८॥
क्वथ्यते दीप्यतेऽन्यत्र तथा वातहतोऽन्यतः॥
एकं दिनं वर्षशतप्रमाणं नरके भवेत्॥७९॥

Daily in the hell, the sinners are cooked, burnt, torn, broken, pounded, moistened,

boiled, heated and blown by winds. A day in hell is equal to one hundred years of the mortal.

ततः सर्वेषु निस्तीर्णः पापी तिर्य्यक्त्वमश्नुते॥
कृमिकीटपतंगेषुस्थावरैकशफेषु च॥८०॥
गत्वा वनगजाद्वेषु गोष्वेषु तथैव च॥
खरोऽश्वोऽश्वतरो गौरः शरभश्चमरी तथा॥८१॥
एते चैकशफाः षट् च शृणु पञ्चनखानतः॥
अन्यासु बहुपापासु दुःखदासु च योनिषु॥८२॥

Having crossed these, the sinner is reborn as a worm, a germ, a fly, a one-hoofed creature, a wild elephant, a cow, an ass, a horse, a mule, a buffalo, śarabha, a camari, a six-hoofed animal or one having five nails. In these and other yonis he takes birth.

मानुष्यं प्राप्यते कुब्जो कुत्सितो वामनोऽपि वा॥
चण्डालपुक्कसाद्यासु नरयोनिषु जायते॥८३॥

If born as a human being he becomes hunch-backed or a dwarf or a cāṇḍāla in wretched yonis.

मुहुर्गर्भे वसन्त्येव म्रियन्ते च मुहुर्महः॥
अवशिष्टेन पापेन पुण्येन च समन्वितः॥८४॥

The sinner is born again and again and dies again and again till he has exhausted his sin and acquired virtue.

ततश्चारोहिणीं योनिं शूद्रवैश्यनृपादिकम्॥
विप्रदेवेन्द्रतां चापि कदाचिदधिरोहति॥८५॥

Then some time he steps into the yoni of Śūdra or Vaiśya or Kṣatriya or Brāhmaṇa or a deity.

एवं तु पापकर्माणो निरयेषु पतन्त्यधः॥
यथा पुण्यकृतो यान्ति तन्मे निगदन्तः शृणु॥८६॥

Thus I have told you how a sinner falls into hell. Now I shall tell you how and where the virtuous go after death.

ते यमेन विनिर्दिष्टां योनिं पुण्यगतिं नराः॥
प्रगीतकंधर्वगणा नृत्योत्सवसमाकुलाः॥८७॥

The virtuous obtain good yonis as directed by Yama. Immediately after the soul leaves the body, the Gandharvas come singing and dancing, adorned with garlands and anklets.

हारनूपुरमाधुर्यैः शोभितान्यमलानि तु॥
प्रयान्त्याशु विमानानि दिव्यगन्धस्रगुञ्जलाः॥८८॥

And then appear splendid aerial cars decorated with sweet smelling garlands (which take the virtuous souls to heaven).

तस्माच्च प्रच्युता राज्ञामन्येषां च महात्मनाम्॥
जायन्ते नीरुजां गेहे सद्भुतपीरपालकाः॥८९॥
भोगान्सम्प्राप्नुवन्त्युग्रास्ततो यांत्यूर्ध्वमन्यथा॥
अवरोहिणीं सम्प्राप्य पूर्ववद्वान्ति मानवाः॥९०॥

When their merits are exhausted, the virtuous souls fall from heaven and are born in the houses of kings or nobles of illustrious character, where they enjoy various pleasures. Thus men go up and down the ladder as stated before.

जातस्य मृत्युलोके वै प्राणिनो मरणं ध्रुवम्॥
पापिष्ठानामधोमार्गाज्जीवो निष्क्रमते ध्रुवम्॥९१॥

Death is certain for the mortals who are born on this earth. The soul of the sinner leaves the body from the downward path, undoubtedly.

पृथिव्यां लीयते पृथ्वी आपश्चैव तथाप्सु च॥
तेजस्तेजसि लीयेत समीरे च समीरणः॥९२॥

Earth mingles with earth, water with water, fire with fire, air with air.

आकाशे च तथाकाशं सर्व्वव्यापि निशाकरे॥
तत्र कामन्तथा क्रोधः काये पञ्चेन्द्रियाणि च॥९३॥

Sky mingles with sky, pervading all around. Itt the body there esist love, anger and five organs,

एते ताक्ष्यं समाख्याता देहे तिष्ठन्ति तस्कराः॥
कामः क्रोधो ह्यहंकारो मनस्तत्रैव नायकः॥९४॥

O Garuḍa, there abide thieves in the body in the form of love, anger and pride. Mind is the leader of all these.

संहारश्चैव कालोऽसौ पुण्यपापेन संयुतः॥
पञ्चेन्द्रियसमायुक्तः सकलैर्विबुधैः स॥९५॥

Death is temporal. The jīva along with sins, virtues and five subtle organs enters into new body just as a householder enters into a new house when the old one is burnt.

प्रविशेत्स नवे देदे गृहे दग्धे खरी यथा॥
शरीरे ये समासीनाः सर्व्वे वै सपत धातवः॥९६॥
षाट्कौशिको ह्ययं कायः सर्व्वे वाताश्च देहिनाम्॥
सूत्रं पुरीषं तद्योगाद्ये चान्ये व्याधयस्तथा॥९७॥

पित्तं श्लेष्मा तथा मज्जा मांसं वै मेद एव च॥
अस्ति शुक्रं तथा स्यानुर्देहन सह दह्यति॥९८॥

In the body exist seven elements and seven Kośas. All these exist in the bodyurine, waste, allied matter, bile, cough, marrow, flesh, fat, bones, semen, sinews which are destroyed along with the body (when the soul departs).

एष ते कथितस्ताक्ष्यं विनाशः सर्व्वदेहिनाम्॥
कथ्यामि पुनस्तेषां शरीरं च यथा भवेत्॥९९॥

Thus I have told you, O bird, about the end of all bodies. Now I shall tell you, O bird, how their body looks like.

एकस्तम्बंस्नायुबद्धं स्थूणात्रयविभूषणम्॥
इन्द्रियैश्च समायुक्तं नवद्वारं शरीरकम्॥१००॥
विषयैश्च समाक्रान्तं कामक्रोधसमाकुलम्॥
रागद्वेषसमाकीर्णं तृष्णादुर्गमतस्करम्॥१०१॥
लोभजालपरिच्छिन्नं मोहवस्त्रेण वेष्टितम्॥
सुबद्धं मायया चैतल्लोभेनाधिष्ठितं पुरम्॥१०२॥

It is a shrub of sinews adorned with three trunks, combined with organs and having nine openings. Full of sensual pleasures, love, anger, desire and envy, possessing a high way robber in the form of greed.

एतद्गुणसमाकीर्णं शरीरं सर्व्वदेहिनाम्॥
आत्मानं ये न जानन्ति ते नराः पशवः स्मृताः॥१०३॥

Caught in the net of avarice and covered by the cloth of affection. It is bound by illusion and inhabited by greed.

These qualities inhere in the bodies of all creatures. Those who do not realize their self are nothing more than beasts.

एवमेव समाख्यातं शरीरं ते चतुर्विधम्॥
चतुरशीतिलक्षाणि निर्मिता योनयः पुरा॥१०४॥

Thus I have told you about the fourfold body. Formerly, eightyfour yonis were created [for the jīva to pass through].

उद्भिज्जाः स्वेदजाश्चैव अण्डजाश्च जरायुजाः॥
एतत्ते सर्व्वमाख्यातं निरयस्य प्रपञ्चतः॥१०५॥

While narrating about the hell I told you about all these-that are born from the earth,

from the sweat, from 'the eggs and from the embryo.

I shall tell you more as and when necessary or do you possess a desire to ask more?

कथयामि क्रमप्राप्तं प्रष्टुं वा वर्तते स्पृहा॥ १०६॥

॥ इति श्रीगारुडे महापुराणे धर्मकाण्डे द्वितीयांशे प्रेतकल्पे श्रीकृष्णगरुडसंवादे नरकतत्प्रवेशनिर्गमनादिवर्णनं नाम तृतीयोऽध्यायः॥ ३॥

अध्यायः ४ / Chapter 4

श्रीकृष्ण उवाच

ज्ञानतोऽज्ञानतो वापि यन्नरैः कलुषं कृतम्॥

तस्य पापस्य शुद्ध्यर्थं विधेया निष्कृतिनरैः॥ १॥

Śrī Kṛṣṇa said :—Whatever sin a man commits consciously or unconsciously stands in need of purification by means of atonement.

भस्मादिस्नानदशकमादौ कुर्याद्विचक्षणः॥

यथाशक्ति षडब्दादिप्रत्याम्नायाच्चरेदपि॥ २॥

The wise one should first perform ten types of baths beginning with *bhasma*. These should be observed, as far as possible for six years repeatedly.

तदर्द्धं वा तदर्द्धं वा तदर्द्धार्द्धमथापि वा॥

यथाशक्त्या ततः कुर्याद्दश दानानि वै शृणु॥ ३॥

Or half of that or half of that or half of the half of that. Then as far as he can he should donate ten gifts. Now hear about them.

गोभूतिलहिरण्याज्यवासो धान्यगुण्डस्तथा॥

रजतं लवणं चैव दानानि दश वै विदुः॥ ४॥

Cow, earth, gingelly seeds, gold, butter, cloth, grains, sugar, silver and salt—these are known as ten gifts.

प्रायश्चित्ते त्वागता ये तेभ्यो दद्यान्नरो दश॥

ततो यमद्वारपथे पूयशोणितसंकुले॥ ५॥

नदीं वैतरणीं तर्तुं दद्याद्वैतरणीं च गाम्॥

कृष्णस्तनी सकृष्णाङ्गी सा वै वैतरणी स्मृता॥ ६॥

He should make these gifts to those who have come during atonement. Then to cross the river *Vaitaraṇī* full of pus and blood, at Yama's door he should donate the *Vaitaraṇī* cow. A black cow wuh black udders is called *Vaitaraṇī*.

तिला लोहं हिरण्यं च कर्पासं लवणं तथा॥

सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥ ७॥

एतान्यष्टौ महादानान्युत्तमाय द्विजातये॥

आतुरेण तु देयानि पदरूपाणि मे शृणु॥ ८॥

Gingelly seeds, iron, gold, cotton, salt, seven grains, earth and cow—these are all pure. These eight precious gifts should be given to a learned brāhmaṇa by the dying person. I shall now tell you about the form of pada.

छत्रो पानवस्त्राणि मुद्रिका च कमण्डलुः॥

आसनं भाजनं भोज्यं पदं चाष्टविधं स्मृतम्॥ ९॥

Umbrella, shoes, clothes, ring, gourd, seat, vessel and food—these are the eight kinds of pada.

तिलपात्रं सर्पिःपात्रं शय्या सोपस्करा तथा॥

एतत्सर्वं प्रदातव्यं यदिष्टं चात्मनोऽपि तत्॥ १०॥

A vessel full of gingelly seeds or butter arid a bed with all its equipment should be gifted or all those articles which are liked by the donor.

अश्वो रथश्च महिषी व्यञ्जनं वस्त्रमेव च॥

ब्राह्मोभ्यः प्रदातव्यं ब्रह्मपूर्वमपि स्वयम्॥ ११॥

Horse, chariot, she-buffalo, fan and clothall these should be given to the brāhmaṇas,

दानान्यन्यान्यपि खग तर्पयेत्स्वीयशक्तिः॥

प्रायश्चित्तं कृतं येन दश दानान्यपि क्षितौ॥ १२॥

दानं गोवैतरण्याश्च दानान्यष्टौ तथापि वा॥

तिलपात्रं सर्पिःपात्रं शय्यादानं तथैव च॥ १३॥

पददानं च विधिवन्नासौ निरयगर्भगः॥

स्वातन्त्र्येणापि लवणदानमिच्छन्ति सूरयः॥ १४॥

O Lord, these gift and others should be given as far as possible. He who has done atonement, given ten gifts on this earth, or the gift of *Vaitaraṇī* cow or eight gifts or the gifts of a vessel full of gingelly seeds or clarified butter or the gift of bed or of pada, as prescribed in the *Sāstras* does not go hell. The wise have prescribed the gift of salt to be given freely.

विष्णुदेहसमुत्पन्नो यतोऽयं लवणो रसः॥

आतुरस्य यदाप्राणा न यान्ति वसुधातले॥१५॥

The salt is produced from the body of Viṣṇu. When the soul of the dying person does not leave the body but lingers on, the salt should be gifted as it opens the door of the heaven.

लवणं च यदा देयं द्वारस्योद्घाटनं दिवः॥

यानि कानि च दानानि स्वयं दत्तानि मानवैः॥१६॥

Whatever gifts a man has given himself they all stand in his favour (at the hour of death).

तानितानि च सर्वाणि उपतिष्ठन्ति चाग्रतः॥

प्रायश्चित्तं कृतं येन साङ्गं खग स वै पुमान्॥१७॥

O bird, the man who has completed atonement in all its parts is placed in heaven, after all his sins are washed away.

पापानि भस्मासात्कृत्वा स्वर्गलोके महीयते॥

अमृतं तु गवा क्षीरं यतः पतगसत्तम॥१८॥

O noble bird, since the cow's milk is nectar, whosoever gifts a cow attains immortality.

तस्माद्दाति यो धेनुममृतत्वं स गच्छति॥

दानान्यष्टौ तु दत्त्वा वै गन्धर्वानिलये वसेत्॥१९॥

Whosoever gives the- eight gifts lives in the abode of the Gandharvas.

आलयस्तत्र रौद्रे हि दह्यते येन मानवः॥

छत्रदानेन सुच्छाया जायते पथि तुष्टिदा॥२०॥

He gets shelter even in the tortuous hell named. Raudra where the sinners are burnt. If he gifts an umbrella, he encounters the comforting shade in the way.

असिपत्रवनं घोरमतिक्रामति वै सुखम्॥

अश्वारूढश्च व्रजति ददते यद्युपानहौ॥२१॥

So also he passes comfortably through the fierce Asipatravana. If he gifts shoes he moves there too mounting a horse.

भोजनासदनदानेन सुखं मार्गे भुनक्ति वै॥

प्रदेशे निर्जले दाता सुखी स्याद्वै कमण्डलौः॥२२॥

If he gifts food and seat he eats sitting comfortably in the way. If he gifts a waterjar he feels comfortable even in the waterless region.

यमदूता महाराद्रौः कराला कृष्णपिङ्गलाः॥

न पीडयन्ति दाक्षिण्याद्वस्त्रभरणदानतः॥२३॥

He who gifts clothes and ornaments liberally is not tortured by the fierce messengers of Yama who are black and yellow in colour.

तिलपात्रं तु विप्राय दत्तं पत्ररथ ध्रुवम्॥

नाशयेत्स्त्रिविधं पापं वाङ्मनः कायसम्भवम्॥२४॥

O bird, if a vessel full of gingelly seeds is donated to a Brāhmaṇa it destroys all the three types of sins born out of his voice, body and mind.

घृतपात्रप्रदानेन रुद्रलोकेः वसेन्नरः॥

सर्वोपस्करसंयुक्तां शय्यां दत्त्वा द्विजातये॥२५॥

नानाप्सरोभिराकीर्णं विमानमधिरोहति॥

षष्टिवर्षसहस्राणि क्रीडित्वा शक्रमन्दिरे॥२६॥

If he gifts a vessel full of clarified butter he stays in Rudraloka. If he gifts abed along with all its equipment he rides an aerial car in the company of fairies and enjoys in the abode of Indra for sixty-thousand years.

इन्द्रलोकात्परिभ्रष्ट इह लोके नृपो भवेत्॥

सर्वोपस्करणोपेतं युवानं दोषवर्जितम्॥२७॥

योऽश्वं ददाति विप्राय स्वर्गलोके च तिष्ठति॥

यावन्ति रोमाणि हये भवन्ति हि खगेश्वर॥२८॥

After falling down from Indraloka he becomes a monarch in this world. He who gifts a young faultless horse along with all equipment to a Brāhmaṇa lives in heaven, O bird, for years, equal to the number of hair on the body of a horse.

तावतो राजिताल्लोकानाम्नुवन्ति हि पुष्कलान्॥

चतुर्भिस्तुरगैर्युक्तं सर्वोपकरणैर्युतम्॥२९॥

रथं द्विजातये दत्त्वा राजसूयफलं लभेत्॥३०॥

If he gifts a chariot drawn by four horses along with the contiguous equipment to a learned Brāhmaṇa he reaps, the benefit of performing a Rājasūya.

दुग्धाधिकां च महिषीं नवमेघवर्णां

सन्तुष्टतर्णकवतीं जघनाभिरामाम्॥

दत्त्वा सुवर्णतिलकां द्विजपुङ्गवाय

लोकोदयं स जसतीति किमत्र चित्रम्॥३१॥

If he donates to a Brāhmaṇa a milk yielding buffalo with her plump hind parts, and a golden ornament on her preached accom-

panied by her satiated calf, what wonder is there that he attains heaven.

तालवृन्तस्य दानेन वायुना वीज्यते पथि॥

कांतियुक् सुभगः श्रीमान् भवत्यम्बरदानतः॥३२॥

If he donates a fan (Tālavṛta), he is fanned by air in the way. If he donates cloth he becomes full of lustre, wealth and prosperity.

रसान्निपस्करयुतं गृहं विप्राय योऽर्पयेत्॥

न हीयते तस्य वंशः स्वर्गं प्राप्नोत्यनुत्तमम्॥३३॥

If he donates a horse along with salt, food and other ingredients to a Brāhmaṇa, his family does not suffer a break and he goes to heaven after death.

भवत्यत्र खगश्रेष्ठ फलगौरवलाघवम्॥

श्रद्धाद्भद्रदाविभेदेन दानगौरवलाघवात्॥३४॥

O bird, there is a difference in result according to-faith and gifts.

ततो येनाम्बुदानानि कृतान्यत्र रसास्तथा॥

तदा खग तथाह्लादमापदि प्रतिपद्यते॥३५॥

He who donates water and salt gets enjoyment in. distress.

अन्नानि येन दत्तानि श्रद्धापूतेन चेतसा॥

सोऽपि तृप्तिजवाप्नोति वै तदा॥३६॥

He who donates food with a heart purified by faith is satiated even without food.

आसान्ने मरणे कुर्यात्संन्यासं चेद्विधानतः॥

आवर्त्तत पुनर्नासौ ब्रह्मभूयाय कल्पते॥३७॥

If he accepts saṁnyasa as prescribed in the sacred texts he is not reborn but is merged into Brahma itself.

आसन्नमरणो मत्यश्चेत्तीर्थे प्रतिनयिते॥

तीर्थप्राप्तौ भवेन्मुक्तिर्मियते यदि मार्गगः॥

पदेपदे क्रतुसमं भवेत्तस्य न संशयः॥३८॥

If he dies at a sacred place he attains mokṣa (release from re-birth) after dying there. If he dies in the way, each and every step he has taken in reaching this place procures for him the fruit of performing a sacrifice. There is no doubt in this.

गृहीयाच्चेदन शनं व्रतं विधिवदागते॥

मृत्यौ न सोऽपि संसारे भूयः पर्यटति द्विज॥३९॥

If he undertakes a fast unto death he does not return to this world, O bird.

किं दानमिति प्रश्नस्योत्तरमीरितम्॥

दाहमृत्योरन्तरे किमिप्रश्नोत्तरं शृणु॥४०॥

I have given the answer to your queries about gifts. Now, I shall tell you about the obsequies and the funeral rites of the deceased.

गतप्राणं ततो ज्ञात्वा स्नात्वा पुत्रादिराशु तम्॥

शवं जलेन शुद्धेन क्षालयेदविचारयन्॥४१॥

When it is ascertained that life has gone out of the body, the son should bathe and wash the corpse with pure water without delay.

परिधाप्याहते वस्त्रे चन्दनैः प्रोक्षयेत्तनुम्॥

ततो मृतस्य स्थाने वै एकोद्दिष्टं समाचरेत्॥४२॥

Having clothed it afresh they should smear the body with the sandal-paste. The son or the successor should perform the ekoddista rite afterwards.

प्रयोगपूर्वं दाहस्य योग्यतादिर्यथा भवेत्॥

आसनं प्राक्ष्णं च स्यान् स्यादेतच्चतुष्टयम्॥४३॥

Then the arrangement for cremating the corpse should be made as far as the means allow.

आवाहनाच्चनै चैव पात्रालम्भावगाहने॥

भवेद्दानान्सङ्कल्पः पिण्डदानं सदा भवेत्॥४४॥

The following four should not be undertaken in the cremation rite: āvāhana, arcana, patrālambha and avagāhāna. Let there be saṅkalpa for each gift and let there be a piṇḍadana.

पदार्थपञ्चकं न स्याद्रेखा प्रत्यवनेजनम्॥

दद्यादक्षय्यमुदकं न स्यादेतत्रयं पुनः॥४५॥

The five articles common to every Sacrifice should not be there. The libation of water should be given but not the trio

स्वधावाचनमाशीश्च तिलकं च खगोत्तम॥

घटं दद्यात्समाधानं दद्याल्लोहस्य दक्षिणाम्॥४६॥

Svadhā-Vācana Āśiṣa and Titaka, O bird. A vessel full of mustard should be given. Iron should also be gifted,

पिण्डस्य चालनं प्रोक्तं नैव प्रोक्तमिदं त्रिकम्॥

प्रच्छादनविसर्गौ च स्वस्तिवाचनकं तथा॥४७॥

The piṇḍa-calana rite is followed but not the following three, Pracchādana, visarga and Svastivācana.

एषु षट्सु विधिः प्रोक्तः श्राद्धेषु मलिनेषु ते॥
पडेव मरणस्थाने द्वारि चात्वारिके तथा॥४८॥
विश्रामे काष्ठचयने तथा सञ्चयने खगा॥
मृति स्थाने शवौ नाम भूमिसतुष्यति देवता॥४९॥

Procedure has been laid down for six śrāddhas, at six places; at the place of death, at the door, at the crossroads, at the place of rest, on the wood-pile and at the collection rite. The dead body is called lava at the place of death. The deity Earth is pleased thereby.

पान्थो द्वारि भवेत्तेन प्रीता स्याद्वास्तुदेवता॥
चत्वरे खेचरस्तेन तुष्येद्भूतादिदेवता॥५०॥

It is called pantha at the door; the deity Vāstu is pleased. It is called Khecara at the crossroads; the deity Bhūta is pleased.

विश्रामे भूतसंज्ञोऽयं तुष्टास्तेन दिशो दश॥
चितायां साधक इति सञ्चितौ प्रेत उच्यते॥५१॥

It is called bhūta in the resting place. The ten quarters are satisfied thereby. It is called Sadhaka on the pyre and preta at the collection-rite.

तिलदर्भघृतेधांसि गृहीत्वा तु सुतादयः॥
गाथां यमस्य सूक्तं वाप्यधीयाना व्रजन्ति हि॥५२॥

Holding gingelly seeds, Darbha, clarified butter, the sons and other relatives go round the pyre reciting gāthā or the sūkta of Yama.

अहरहनीयमानो गामश्वं पुरुषं वृषम्॥
वैवस्वतो न तृप्येत सुरया त्विव दुर्मतिः॥५३॥

Taking cow, horse, man and bull everyday Yama is not satiated just as a wicked person is not satiated with wine.

इमां गाथामपेपेति सूक्तं वा पथि संपठेत्॥
दक्षिणस्यां दिश्यरण्यं व्रजेयुः सर्व्वबान्धवाः॥५४॥

They should recite the gāthā or the hymn *apeta* in the way. The relatives accompany the corpse to a forest in the southern direction.

पथि श्राद्धद्वयं कुर्यात्पूर्व्वोक्तविधिना खगा॥
ततः शनैर्भूतले वै दक्षिणाशिरसं शवम्॥५५॥

O bird, in the aforesaid manner the two sraddhas should be performed in the way.

स्थापयित्वा चिताभूमौ पूर्वाक्तं श्राद्धमाचरेत्॥
तृणकाष्ठतिलाज्यादि स्वयं निन्युः सुतादयः॥५६॥

Then the corpse should be laid lightly on the earth with its head to the south and the aforesaid sraddha should be performed. The sons should fetch dry grass, dry pieces of wood and gingelly seeds.

शूद्रानीतैः कृतं कर्म सर्व्वं भवति निष्फलम्॥
प्राचीनवीतिना भाव्यं दक्षिणाभिमुखेन च॥५७॥

If these are fetched by a kdra each and every act done in favour of the deceased would go futile. The performer of the funeral rite should wear the sacred thread over the right shoulder and should sit, along with the mourners, facing the south.

वेदी तत्र प्रकर्त्तव्या यथाशास्त्रमथाण्डज॥
प्रेतवस्त्रं द्विधा कृत्वार्द्धेन तं छादयेत्ततः॥५८॥

O bird, an altar should be made there as prescribed. The cloth for the corpse should be torn into twofold pieces and the corpse should be covered with the one-half.

अर्द्धं श्मशानवासार्थं भूमावेव विनिःक्षिपेत्॥
ततः पूर्व्वोक्तविधिना पिण्डं प्रेतकरे न्यसेत्॥५९॥

The other half should be spread over the earth. The piṇḍa should be kept in the hand of the deceased as stated before.

आज्येनाभ्यञ्जनं कार्य्यं सर्वाङ्गेषु शवस्य च॥
दाहमृत्योरन्तराले विधिः पिण्डस्य तं शृणु॥६०॥

The corpse should be anointed With the clarified butter. Now hear about the *piṇḍa-vidhi* for the deceased prior to his cremation.

पूर्व्वोक्तैः पञ्चभिः पिण्डैः शवस्याहुतियोग्यता॥
अन्यथा चोपघाताच्च राक्षसाद्या भवन्ति हि॥६१॥

By virtue of the aforesaid five piṇḍas, the departed soul attains fitness for becoming a mane (pitar). Or else, it attains the form of a demon.

संमृज्य चोपलिप्याथ उल्लिख्योद्धृत्य वेदिकाम्॥
अभ्युक्ष्योपसमाधाय वह्निं तत्र विधानतः ॥६२॥

Having cleansed and smeared the ground at the altar, the fire should be lit as prescribed.

पुष्पाक्षतैश्च संपूज्य देवं क्रव्यादसंज्ञकम्॥
श्रौतेन तु विधानेन ह्याहिताग्निं दहेद्बुधः॥६३॥
चण्डालाग्निं चिताग्निं च पतिताग्निं परित्यजेत्॥
त्वं भूतकृज्जाद्योनिस्त्वं लोकपरिपालकः॥६४॥

Having worshipped the deity named Kravyād with flowers and grains of rice, the wise man should lighten fire according to the Vedic rites, but avoid Cāṇḍāla, citā or patita fires.

उपसंहर तस्मात्त्वमेन स्वर्गं नयामृतम्॥
इति क्रव्यामभ्यर्च्य शरीराहुतिमाचरेत्॥६५॥

"You are the creator of creatures, the birth-place 'of the world, the protector of the people. Please therefore, consume the corpse and carry the soul to the heaven"—having thus worshipped the deity kravyāda—the meat-devouring firegod, he should set fire to the corpse.

अर्द्धदग्धे तथा देहे दद्यादाज्याहुतिं ततः॥
अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः॥६६॥
असौ स्वर्गाय लोकाय स्वाहेत्युक्त्वा तु नामतः॥
एवमाज्याहुतिं दत्त्वा तिलमिश्रां समन्त्रकम्॥६७॥
रोदितव्यं ततो गाढमेवं तस्य सुखं भवेत्॥
दाहस्यानन्तरं तत्र कृत्वा सञ्चयनक्रियाम्॥६८॥

When the body is half-burnt, a quantity of clarified butter should be poured over it with the mantra : 'ou are born from it, you be born again. Let this be for heaven, Svāhā He should recite this mantra announcing the name of the deceased and pour forth butter along with the gingelly seeds while the relatives weep loudly. This gives comfort to the departed soul (still wandering in the air). After cremating the corpse the rite of collection should be done there.

प्रेतपिण्डं प्रदद्याच्च दाहार्तिशमनं खग॥
ततः प्रदक्षिणं कृत्वा चिताप्रस्थानवीक्षकाः॥६९॥
कनिष्ठपूर्वाः स्नानार्थं गच्छेयुः सूक्तजापकाः॥
ततो जलसमीपे तु गत्वा प्रक्षाल्य चांशुकम्॥७०॥
O bird, Preta-piṇḍa is given in order to

comfort the deceased. Then having circum-ambulated the pyre and casting a mournful look at it, the mourners should go for bath muttering the hymn, with the youth marching ahead.

परिधाय पुनस्तच्च ब्रूयुस्तं पुरुषं प्रति ॥
उदकं तु करिष्यामः सचैलं पुरुषास्ततः॥७१॥

Then having reached water and washed cloth, they should wear the same saying for the deceased—we are taking bath.

कुरुध्वमित्येव वदेच्छतवर्षावरे मृते॥
पुत्राद्या वृद्धपूर्वास्ते एकवस्त्राः शिखां विना॥७२॥
प्राचीनावीतिनः सर्व्वे विशेष्युर्मौनिनो जलम्॥
अपनःशोशुचदघमनेन पितृदिङ्मुखाः॥७३॥

Then they all, each wearing one cloth only, with shaven heads, wearing the sacred thread over the right shoulder should enter water silently.

जलावघट्टनं चैव न कुर्युः स्नानकारकाः॥
ततस्तटे समागत्या शिखां बद्धा ऋजून् कुशान्॥७४॥
दक्षिणाग्रहस्तयोस्तु कृत्वाथ सतिलं जलम्॥
आदायाञ्जलिना याम्यां दुःखी पैतृकतीर्थतः॥७५॥
एकवारं त्रिवारं वा दशवारमथापि वा॥
भूमावश्मनि वा सर्व्वे क्षिपेयुर्वाग्यताः खग॥७६॥

The bathers should not agitate Water. Then coming out of the water to the bank, tying their Śikhā (knot of hair in the centre of the head) they should take in their right hand kuśās and water with the gingelly seeds and offer the same in the southern direction, pouring it from the paitṛka-tīrtha over the earth silently once, thrice or ten times.

तृप्यन्तु तृप्यतां वापि तर्पयाम्युपतिष्ठताम्॥
प्रेतैतमुकगोत्रेत्युक्तेष्वेवं समुच्चरेत्॥७७॥

'Be gratified, be gratified with this piṇḍa O preta of such and such gotra. Let this water reach you; reciting this formula he should let the water go down.

जलाञ्जलौ कृते पश्चाद्विधेयं दन्तधावनम्॥
त्यजन्ति गोत्रिणः सर्व्वेः दिनानि नव काश्यप॥७८॥

After giving the water offerings he should

cleanse his teeth, O bird. The wateroffering shall be done regularly for nine days by all his kith and kin.

तत उत्तीर्योदकाद्वै वस्त्राणि परिधाय च॥

स्नानवस्त्रं सकृत्पीड्य विशेष्युः शुचिभूतले॥७९॥

Then coming out of water, they wear the same clothes as before, while they wrinse the bathing dress which they spread over the clean earth (for drying).

अश्रुपातं न कुर्वीत दत्त्वा दाहजलाञ्जलिम्॥

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुक्ते यतोऽवशः॥८०॥

They should abstain from shedding tears while giving the water-offerings after cremation. But if they shed tears and vomit cough, the departed spirit consumes the same helplessly.

अतो न रोदितव्यं हि क्रियाः कार्याः स्वशक्तिः॥

ततस्तेषूपविष्टेषु पुराणज्ञः सुकृत्वकः॥८१॥

Hence, they should neither weep nor cough. The entire ritual should be performed according to the means,

शोकापनोदं कुर्वीत संसारानित्यतां ब्रुवन्॥

मानुष्ये कदलीस्तम्भे असारे सारमार्गणम्॥८२॥

करोति यः स संमूढो जलबुद्ध्रसन्निभे॥

पञ्चधा संभृतः कायो यदि पञ्चत्वमागतः॥८३॥

कर्मभिः स्वशरीरेत्यैस्तत्र का परिदेवना ॥

गन्त्री वसुमती नाशमुदधिदैवतानि च॥८४॥

फेनप्रख्यः कथं नाशं मर्त्यलोको न यास्यति॥

एवं संश्रावयेत्तत्र मृदुशादुल संस्थितान्॥८५॥

And when they have sat quietly, a learned person well versed in the Purana should alleviate their sorrow discoursing on the temporality of time and the unsubstantial nature of the universe. He should tell them about the hollow-ness of life and if anybody searches substance inside the human body resembling the trunk of a banana plant he is a perfect fool; for it is like the water bubble. The body is constituted of five elements and if it goes back to the elements by virtue of bodily actions what is there to be lamented for ? The earth, ocean and even deities are bound to be destroyed. The same fate awaits the universe

which has arisen like a bubble. How it can escape destruction ? Thus, he should speak to them about the transient nature of life, while they ail sit on the soft grass in the courtyard of the cremation ground.

तेऽयि संश्रुत्य गच्छेयुर्गृहं बालपुरःसराः॥

विदश्य निबपत्राणि नियता द्वारि वेश्मनः॥८६॥

आचम्य वह्निसलिलं गामयं गौरसर्षपान्॥

दूर्वाप्रवालं वृषभमन्यदप्यथ मङ्गलम्॥८७॥

Having heard this, the mourners should return home with the youngsters walking in front. At the door of their house they should chew the margosa leaves, wrinse their mouths with water and touching cowdurig, gingelly seeds, Dūrvā grass, coral, bull or any other auspicious thing and keeping their feet lightly on the stone should enter the house.

प्रविशेयुः समालभ्य कृत्वाश्मनि पदं शनैः॥

श्रौतेन तु विधानेन आहिताग्निं दहेद्बुधः॥८८॥

ऊनद्विवर्षं निस्वनेन कुर्यादुदकं ततः॥

योषित्यतिव्रता या स्याद्भर्तारं यानुगच्छति॥८९॥

प्रयोगपूर्वं भर्तारं नमस्कृतयारुहेच्चित्तिम्॥

चितिभ्रष्टा तु या मोहात्सा प्रजापत्यमाचरेत्॥९०॥

Āhitāgni should kindle the sacred fire according to the Vedic rites. He should not dig up the earth for less than two years. The water-offering should be made (on return to the house).

A woman who has been chaste and faithful to her husband should mount on the pyre after bowing to her (deceased) husband before the funeral rites start. One who gets away from the pyre due to fainting should observe the vow named Prajapatya.

तिस्रः कोट्योर्द्धकोटी च यानि लोमानि मानुषे॥

तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति॥९१॥

One who ascends the pyre and follows up her husband stays in heaven for a period equal to the number of hair on the body, three and a half crore.

व्यालग्राही यथा व्यालं बिलादुद्धरते बलात्॥

तद्वदुद्धृत्य सा नारी तेनैव सह मोदते॥९२॥

Just as the snake-charmer takes out the snake from the hole so also she takes out her husband from hell and enjoys with him in paradise.

तत्र सा भर्तृपरमा स्तूयमानाप्सरोगणैः॥
क्रीडते पतिना सार्द्धं यावदिन्द्राश्चतुर्दश॥१३॥

She who ascends the pyre goes to heaven. She is praised by the celestial nymphs and enjoys with her husband so long as the fourteen Indras rule in heaven successively.

ब्रह्मघ्नो वा कृतघ्नो वा मित्रघ्नो वा भवेत्यपिः॥
पुनात्यविधवा नारी तमादाय मृता तु या॥१४॥

Even if the man has killed a Brāhmaṇa or a friend or any other person of noble conduct he is purified of sins by his wife who ascends his pyre.

मृते भर्तरि या नारी समारोहेद्भुताशनम्॥
सारुन्धतीसमाचारा स्वर्गलोके महीयते॥१५॥

A woman who enters fire after the death of her husband prospers in the heaven like Arundhatī.

यावच्चाग्नौ मृते पत्यौ स्त्री नात्मानं प्रदाहयेत्॥
तावन् मुच्यते सा हि स्त्रीशरीरात्कथञ्चन॥१६॥

Until and unless the woman burns herself after her husband's death she is never released from the bond of other sex.

मातृकं पैतृकं चैव यत्र चैव प्रदीयते॥
कुलत्रयं पुनात्येषा भर्तारं यानुगच्छति॥१७॥

A woman who follows her husband purifies the three families on her mother's side, the three families on her father's side and the three families on her husband's side.

आर्त्ताति मुदिते हृष्टा प्रोषिते मलिना कृशा॥
मृते म्रियेत या पत्यौ सा स्त्री ज्ञेया पतिव्रता॥१८॥
पृथक् चितां समारुह्य न प्रिया गन्तुमर्हति॥
क्षत्रियाद्याः सवर्णाश्च आरोहेयुरपीह ताः॥१९॥
चाण्डालीमवधिं कृत्वा ब्राह्मणीतः समो विधिः॥

अगर्भिणानां सर्वासामबालताक्मे (का) नामपि॥१००॥

That woman is chaste who is sad when her husband is sad, who is glad when her husband is glad and who pines when he is out of station and dies when he is dead. Common rites are

enjoined for all women right from Brahman! to Caṇḍālī except for those who are pregnant or who have young children.

दहनस्य विधिः प्रोक्तः सामान्येन मया खगा॥
विशेषमपि तस्यास्य कञ्चित्कं श्रोतुमिच्छति॥१०१॥

O bird, I have told you in general about the method of cremating the corpse. Do you want to hear something more with reference to it.

गरुड उवाच

प्रोषिते तु मृते स्वामिन्यश्मिनाशमुपेयुषि॥
कथं दाहः प्रकर्तव्यस्तन्मे वद जगत्पते॥१०२॥

Garuḍa said :—If a man dies out of station and his bones too are destroyed, then how should the rite of cremation be performed. Tell me, O lord of the world!

श्रीकृष्ण उवाच

अस्थीनि चेन लभ्यन्ते प्रोषितस्य नरस्य च॥
तेषाञ्च हि गतिस्थानं विधानं कथयाम्यहम्॥१०३॥

Śrī Kṛṣṇa said :—If the bones of a person who died abroad are not available, I shall tell you about the procedure of rites of his death.

शृणु ताक्ष्यं परं गोप्यं पत्युर्दुर्मरणेषु यत्॥
लघनैर्य्यै मृता जीवा दंष्ट्रिभिश्चाभिघातिताः॥१०४॥
कण्ठग्रहे विलग्नानां क्षीणानां तुण्डघातिनाम्॥
विषाग्निवृषविप्रेभ्यो विषूच्या चात्मघातकाः॥१०५॥
पतनोद्धन्यनजैर्मृतानां शृणु संस्थितिम्॥
सर्पव्याघ्रैः शृङ्गिभिश्च उपसर्गोपलोदकैः॥१०६॥
ब्राह्मणैः श्वापदैश्चैव पतनैर्वृक्षवैद्युतैः॥
नखैर्लोहैर्गिरः पातैर्भित्तिपातैर्भृगोस्तथा॥१०७॥
खट्वायामन्तरिक्षे च चौरचाण्डालतस्तथा॥
उदक्याशुनकीशूद्ररजकादिविभूषितः॥१०८॥
ऊर्ध्वोच्छिष्टाधरोचिष्टोभयोच्छिष्टास्तु ये मृताः॥
शस्त्रघातैर्मृता ये चास्यश्वस्पृष्टास्तथैव च॥१०९॥

O Garuḍa hear. I shall now tell you the great secret about the rite of death of those who die through serpent, tiger, toothed, headbreaking horned animals, disease, stone, water, Brāhmaṇa, dog, nails, iron; those who die of hunger, poison, fire and cholera; those who are killed by a bull, a thief, a caṇḍāla, a woman in

her menses, Śunakī, Śūdra, washerman; those who commit suicide or die by fall from a tree, hill, wall or precipice; those who die in water, on cot, in firmament, in bondage.

तत्तु दुर्मरणं ज्ञेयं यच्च जातं विधिं विना॥
तेन पापेन नरकान् भुक्त्वा प्रेतत्वभागिनः॥११०॥
न तेषां कारयेद्वाहं सूतकं नोदकक्रियाम्॥
न विधानं मृताद्यञ्च न कुर्यादौर्द्धदैहिकम्॥१११॥
न पिण्डदानं कर्तव्यं प्रमादाच्चैत्करोति हि॥
नोपतिष्ठति तत्सर्व्वमन्तरिक्षे विनश्यति॥११२॥

All these deaths are known as bad deaths where norite of Aurdhvadehika or piṇḍa is performed. If the same is done by mistake it is all destroyed in the air.

अतस्तस्य सुतैः पौत्रैः सपिण्डैः शुभमिच्छुभिः॥
नारायणबलिः कार्य्यो लोकगर्हाभ्यां खग॥११३॥

But desiring welfare of the deceased and out of fear of the people's reproach his sons or grandsons or sapiṇḍas should perform Nārāyaṇa Bali, O bird.

तया तेषां भवेच्छौचं नान्यथेत्यब्रवीद्यम्॥
कृते नारायणबलावोर्छवदैहिकयोग्यता॥११४॥

By that the relatives of the deceased are purified. This is stated by Yama. There are no other means. When Nārāyaṇa Bali is performed they become fit for aurdhvadehika.

तस्य शुद्धिकरं कर्म तद्भवेन तदन्यथा॥
नारायणबलि सम्यक् तीर्थे सर्व्वं प्रकल्पयेत्॥११५॥
कृष्णाग्रे कारयोद्विप्रैर्येन पूतो भवेन्नरः॥
नारायणबलिः कार्य्यो कार्य्यं विप्रैः पौराणवैदिकैः॥११६॥

Except Nārāyaṇa Bali, there is no rite for their purification. The Nārāyaṇa Bali should be performed in some holy place, through the Brāhmaṇas, preferably in the temple of lord Kṛṣṇa for the sake of purification. At first, water-offering should be made by the Brāhmaṇas well versed in the Veda and the Parāṇa.

सर्व्वौषध्यक्षतैर्मिश्रैर्विष्णुमुद्दिश्य तर्पयेत्॥
कार्य्यं पुरुषसूक्तेन मंत्रैर्वा वैष्णवैरपि॥११७॥

This should be done for lord Viṣṇu with herbs and aksatas mingled with water by

reciting the Puruṣa-sūkta or the mantras of Viṣṇu, facing south and remembering Viṣṇu as well as the deceased.

दक्षिणाभिमुखो भूत्वा प्रेतं विष्णुमिति स्मरन्॥
अनादिनिधनो देवः शङ्खचक्रगदाधरः॥११८॥

Viṣṇu should be thought of as beginningless fearing conch, discus and mace, who is immortal, who has eyes as lovely as a lotus and who renders mokṣa to the preta.

अक्षयः पुण्डरीकाक्षः प्रेतमोक्षप्रदो भव॥
तर्पणस्यावसाने स्याद्वीतरागो विमत्सरः॥११९॥

At the end of water-offering he should remain calm, desireless and free from envy.

जितेन्द्रियमना भूत्वा शुचिष्मन्धर्मतत्परः॥
भक्त्या तत्र प्रकुर्व्वीत श्राद्धान्येकादशैव तु॥१२०॥

Having controlled his sense-organs and mind and being full of devotion he should devoutly perform the eleven śrāddhas.

सर्व्वकर्मविधानेन एकैकाग्रे समाहितः॥
तोयव्रीहियवान्दद्यादधूमांश्च प्रियङ्गवः॥१२१॥

Performing all rites with concentrated mind he should give water, rice, barley, wheat and long pepper.

हविष्यानं शुभं मुद्रां छत्रोष्णीषे च दापयेत्॥
दापयेत्सर्व्वसंस्थानि क्षीरं क्षौद्रसमन्वितम्॥१२२॥

He should give ablation, coins, umbrella, turban, milk with honey.

वस्त्रोपानहसंयुक्तं दद्यादष्टविधं पदम्॥
दापयेत्सर्व्वपापेभ्यो न कुर्यात्पङ्क्तिवञ्चनम्॥१२३॥

Eight types of pada should also be given along with clothes and shoes. The should be given essentially for all sins without break.

भूमौ स्थितेषु पिण्डेषु गन्धपुष्पाक्षतान्वितम्॥
दातव्यं सर्व्वविप्रेभ्यो वेदशास्त्रविधानतः॥१२४॥

The piṇḍas should be placed on the earth together with incense, flowers and aksata and be gifted to Brāhmaṇas as prescribed for the ritual,

शङ्खे खड्गेऽथ वा ताप्रे तर्पणञ्च पृथक्पृथक्॥
ध्यानधारणसंयुक्तो जानुभ्यामवनीं गतः॥१२५॥

Water-offering should, be made by conch, sword, or copper, by each separately.

ऋचा वै दापयेदर्घमर्घोद्दिष्टं पृथक्पृथक्॥

ब्रह्मा विष्णुश्च रुद्रश्च यमः प्रेतश्च पञ्चमः॥१२६॥

He should meditate while kneeling on the earth on Brahmā, Viṣṇu, Rudra, Yama and the deceased who is the-fifth.

पृथक्कुम्भे ततः स्थाप्याः पञ्चरत्नसमन्विताः॥

वस्त्रयज्ञोपवीतानि पृथङ्मुदगाः पदानि च॥१२७॥

Then in separate pitchers he should keep five jewels, cloth, sacred thread and *Mudga*.

पञ्च श्राद्धानि कुर्वीत देवतानां यथाविधि॥

जलधारां ततः कुर्यात्पिण्डेपिण्डे पृथक्पृथक्॥१२८॥

Five śrāddhas should be done for deities as prescribed in the ritual. Then on each piṇḍa, separately, water should be poured,

शंखे वा ताम्रपात्रे वा अलाभे मृन्मयेपि वा॥

तिलोदकं समादाय सर्वौषधिमसन्वितम्॥१२९॥

In conch or in a vessel of copper and if that is not available, in an earthen pitcher he should keep water full of gingelly seeds and containing specified herbs.

ताम्रपात्रं तिलैः पूर्णं सहिरण्यं सदक्षिणम्॥

दद्याद्ब्रह्मणमुख्याय पददानं तथैव॥१३०॥

यमोद्देशे तिलाल्लौहं ततो दद्याच्च दक्षिणाम्॥

The copper-vessel with gold and *dakṣiṇā* should be given to a learned brāhmaṇa. For Yama iron with gingelly seeds should be given together with *dakṣiṇā*.

एवं विष्णुबलिं दत्त्वा यथाशक्त्या विधानतः॥१३१॥

समुद्धरति तत्क्षिप्रं नात्र कार्या विचारणा॥

नागदंशान्मृतो यस्तु विशेषस्तन्तु मे शृणु॥१३२॥

Thus by giving Viṣṇu-bali according to the procedure and his means he can secure the release of the deceased very quickly. There is no doubt in this. If a person dies of snake-bite, there is a specific rite to be performed for him.

सुवर्णभारनिष्पन्नं नागं कृत्वा तथैव गाम्॥

विप्राय दत्त्वा विधिवित्पुरानृण्यमाप्नुयात्॥१३३॥

A serpent made of gold and a milch cow should be given to a Brāhmaṇa in the prescribed way. Thereby he becomes free from the debt which he owes to the manes.

एवं सर्पबलिं दत्त्वा दर्पदोषाद्विमुच्यते॥

पश्चात्पुत्तलकं कार्यं सर्वौषधिसमन्वितम्॥१३४॥

By giving snake-ablation thus, he becomes free from *Sarpadoṣa*.

पलाशय च वृत्तानां विभागं शृणु काश्यप॥

कृष्णाजिनं समास्तीर्य कुशैश्च पुरुषाकृतिम्॥१३५॥

Then he should make an effigy of the deceased out of Oṣadhis and the stalks of palāśa. O bird, I shall now tell you about the details. Black-deer-skin should be spread and the effigy should be made of grass.

शतत्रयेण षष्ट्या च वृत्तैः प्रोक्तोऽस्ति सञ्जयः॥

विन्यस्य तानि वृत्तानि अङ्गेष्वेषु पृथक्पृथक्॥१३६॥

Three hundred and sixty stalks should be spread over his limbs separately.

चत्वारिंशाच्छिरोभागे ग्रीवायां ददश विन्यसेत्॥

विंशत्युरःस्थले दद्याद्विंशतिजठरे तथा॥१३७॥

Forty represent the bones on the head, ten on neck, twenty on chest, twenty on stomach.

बाहुद्वये शतं दद्यात्कटिदेशे च विंशतिम्॥

ऊरुद्वये शतञ्चापि त्रिंशज्जघाद्वये न्यसेत्॥१३८॥

A hundred on both the hands, twenty on waist, a hundred on both thighs, three hundred on both shanks.

दद्याच्चतुष्टयं शिश्ने षड् दद्याद्दृषणद्वये॥

दश पादांगुलीभागे एवमस्थीनि विन्यसेत्॥१३९॥

Four on the generating organ, six on both scro-turns, ten on the toes.

नारिकेलं शिरःस्थानं तुम्बं दद्याच्च तालुके॥

पञ्चरत्नं मुखे दद्याज्जिह्वायां कदलीफलम्॥१४०॥

Coconut on the head, *tumba* for palate, five jewels for mouth and plantain for tongue.

अन्त्रेषु नालिकं दद्याद्तालुकां घोणएव च॥

वसायां मृत्तिकां दद्याद्भरितालमनःशिलाः॥१४१॥

Nālikā for intestine, vālukā for nose, earth for marrow, so for all haritāla and manah-śilā.

पारदं रेतस स्थाने पुरुषे पित्तलं तथा॥

मनःशिला तथा गात्रे तिलपक्वन्तु सन्धिषु॥१४२॥

Mercury for semen, brass for the waist, Manah-śilā for all limbs, tilapakva for the joints.

यवपिष्टं तथा मांसे मधु शोणितमेव च॥
 केशेषु च जटाजूटं त्वचायाञ्च मृगतृचम्॥१४३॥

Yava-piṣṭa for meat, honey for blood, jaṭā jūṣa for hair and deer-skin for skin.

कर्णयोस्तालपत्रञ्च स्तनयोश्चैव गुञ्जिकाः॥
 नासायां शतपत्रञ्च कमलं नाभिमण्डले॥१४४॥
 वृन्ताकं वृषणद्वंद्वे लिंगे स्यादगुञ्जनं शुभम्॥
 घृतं नाभ्यां प्रदेयं स्यात्कोपीने च त्रपुस्मृतम्॥१४५॥
 मौक्तिकं स्तनयोर्मूर्ध्नि कुंकुमेन विलेपनम्॥
 कर्पूरागुरुधूपैश्च शुभैर्माल्यैः सुगन्धिभिः॥१४६॥

Talapatra for ears, Guñjās for breasts, śatapatra for nose, lotus for navel, Brñjala for scrotums, Grñjana for penis, clarified butter for the navel and trapu for kaupina, pearls (mauktika) for the breasts, saffron, camphor, aguru, incense for the forehead and scented garlands for the neck.

परिधानं पट्टसूत्रं हृदये चैव विन्यसेत्॥
 ऋद्धिवृद्धी भुजौ द्वौ च चक्षुर्भ्याञ्च कपर्दकम्॥१४७॥
 दन्तेषु दाडिमीबजान्यंगुलीषु च चम्पकम्॥
 सिन्दूरं नेत्रकोणे च ताम्बूलाद्युपहारकम्॥१४८॥

Thus the garment and the silk-thread on the chest, rddhi-vṛddhi for the arms, Kapardikas for eyes, seeds of pomegranate for teeth, campaka for fingers, sindhūra for eye-corners and Tāmbūla for the gift.

सर्वौषधियुतं प्रेतं कृत्वा पूजां यथोदिताम्॥
 साग्निके चापि विधिना यज्ञपात्रं न्यस्येत्क्रमात्॥१४९॥

Thus the effigy of the deceased should be made of Oṣadhis. Worship should be performed as prescribed, before the sacrificial fire with the sacrificial vessels if the deceased person kept fire in the house.

स्त्रियः पुनन्तु मे शिर इमं मे वरुणेन च॥
 प्रेतस्य पावनं कृत्वा शालग्रामशिलोदकैः॥१५०॥

Reciting the mantra Śriyaḥ punantu me śiraḥ or imam me Varuṇa he should sprinkle water made pure by contact with the Śalagrāma gild. He should gift a gentle milch cow to a Brāhmaṇa for the propitiation of god Viṣṇu.

विष्णुमुद्दिश्य दातव्या सुशीला गौः पयस्विनी॥
 तिला लौहं हिरण्यञ्च कर्पासं लवणं तथा॥१५१॥

सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥
 तिलपात्रं ततो दद्यात्पददानं तथैव च॥१५२॥

Gingelly seeds, iron, gold, cotton, salt, seven grains, earth,—all these are called purificatory. Then a vessel full of gingelly seeds should be given as also the gift of pada.

कर्त्तव्यं वैष्णवं श्राद्धं प्रेतमुक्त्यर्थमात्मनः॥
 प्रेतमोक्षं ततः कुर्याद्भदि विष्णुं प्रकल्प्य च॥१५३॥

A Vaiṣṇava Śrāddha should be performed for the release of the deceased from pretahood. Thus thinking about Viṣṇu in the heart one can get the deceased released immediately from Pretahood.

एवं पुत्तलक कृत्वा दाहयेद्विधिपूर्वकम्॥
 तच्छुद्धये तु संस्कर्त्ता पुत्रादिर्निष्कृतिं चरेत्॥१५४॥

Having made the effigy of the deceased in this way, he should burn the same in the prescribed way. As for the purification of the deceased he should observe atonement.

त्रैकृच्छ्रान्बद्धादश च तथा पञ्चदशापि च॥
 प्रायश्चित्तनिमित्तानुसारेण विप्रवत्स्मृतः॥१५५॥

Three krcchras should be performed, or six, or twelve, or fifteen, for the sake of atonement as prescribed for a Brāhmaṇa.

अशक्तौ गोहिरण्यादि प्रत्याम्नायं चरेदपि॥
 आत्मनोऽनधिकारित्वे शुद्धिमेवं चरेद्बुधः॥१५६॥

If one cannot do so, one should donate a milch cow or gold. If he cannot do that, he should perform a sort of purification.

अशुद्धेन तु यद्वत्तमुद्दिश्याशुद्धिमेव च॥
 नोपतिष्ठति तत्सर्व्वमन्तरिक्षे विनश्यति॥१५७॥

That which is performed without purification, does not stay. It is all destroyed in the air.

शुद्धिं सम्पाद्य कर्त्तव्यं दहनाद्यौर्ध्वदेहिकम्॥
 अकृत्वा निष्कृतिं यस्त कुरुत दहनादिकम्॥१५८॥

मतिपूर्व्वममत्या च क्रमात्तन्निष्कृतिं शृणु॥
 कृत्वाग्निमुदकं स्नानं स्पर्शनं वहनं कथाम्॥१५९॥

रज्जुच्छेदाश्रुपातंच तप्तकृच्छ्रेण शुध्यति॥
 एषामन्यतमं प्रेतं यो वहेत्तु दहेत् वा॥१६०॥

कटोदकक्रियां कृत्वा कृच्छ्रं सान्तपनं चरेत्॥
 निमित्ते लघुनि स्वल्पं महन्महति कल्पयेत्॥१६१॥

After purification the rite of aurdhvadehika should be performed for the deceased.

If a person performs obsequies without doing atonement consciously or unconsciously in favour of the deceased, he incurs sin. I shall now tell you how he can eliminate the sins of omission and commission. If one has set fire to the corpse or taken bath in water, touched Or carried the corpse, cut the ropes binding the corpse, or shed tears after cremation or delivered funeral ovation, he is purified by taptakṛcchra. Anyone of those who carry the corpse or cremate the dead may do kaṭodaka-Kriyā and perform kṛcchra santapana. A little should be done if the cause be small and much should be done if the cause be big.

गरुड उवाच

कृच्छ्रस्य तप्तकृच्छ्रस्य तथा सान्तपनस्य च॥

लक्षणं ब्रूहि मे स्वामिंस्त्रयाणामपि सुव्रत॥१६२॥

Garuḍa said :—O lord observing good vows, please explain to me the details of kṛcchra, Tapta-kṛcchra and Santapana.

श्रीकृष्ण उवाच

त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितम्॥

उपवासस्य हञ्चैव एष कृच्छ्र उदाहृतः॥१६३॥

तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत्॥

एकरात्रोपवासश्च तप्तकृच्छ्र उदाहृतः॥१६४॥

Śrī Kṛṣṇa said :—O bird, hear. If he eats for three days in the morning and for three days in the evening and observes fast for three days, the Vrata is called Kṛcchra. If he drinks hot milk, clarified butter and once water in a day and observes fast for one night, the Vrata is called Taptakṛcchra.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्॥

जग्ध्वा परेऽह्न्युपवसेत्कृच्छ्रं सान्तपनं चरन्॥१६५॥

For one day, each one should take cow's urine, cow-dung, milk, curd, clarified butter and water purified by the holy grass and observe fast the next day, the Vrata is called' Kṛcchra sāntapana.

मया तेऽयं समाख्यातो दुर्मृतस्य विधिः खगा॥

तदा मृतं विजानीयाद्दीपनिर्व्वाणमागतः॥१६६॥

O bird, thus I have told you the rites to be performed for durmṛta. He is known mṛta if they perform for him the rite of dīpa-

अग्निदाहं ततः कुर्यात्सूतकञ्च दिनत्रयम्॥

दशाहं गर्तपिण्डञ्च कर्तव्यं प्रेतपूर्वकम्॥१६७॥

Then they should perform cremation and observe impurity for three days. Then for ten days the rite of garta-piṇḍa should be performed for the deceased.

एवं विधि ततः कुर्यात्तत् प्रेतश्च मुक्तिभाक्॥

मत् भ्रान्त्याः प्रतिकृतेः कृते दाहे स वै यदि॥११८॥

All these rites should be performed for the person who died abroad. However, if the person concerned returns home, after his effigy has been burnt thinking him to be dead.

आयाति तेन कर्तव्यं मज्जनं घृतकुण्डके॥

जातकर्मादिसंस्काराः कर्तव्याः पुनरेव तु॥१६९॥

Then the person thought to be dead should take bath in the ghṛtakuṇḍa and go through all the rites from Jātakaraman onward.

ऊढामेव स्वकां भार्यामुद्वेद्विधिवत्पुमान्॥

वर्षे पञ्चदशे पक्षिन् द्वादशे वा गते सति॥१७०॥

अज्ञातस्य प्रोषितस्य कृत्वा प्रतिकृतिं दहेत्॥

रजस्वलासूतिकयोर्विशेषं मरणे शृणु॥१७१॥

He should marry his wife again, O bird. If one remains out of station for fifteen or twelve years and his whereabouts remain unknown, his effigy should be burnt. Now hear specially about the death of rajasvalā and sūtikā.

सूतिकायां मृतायान्तु एवं कुर्वन्ति याज्ञिकाः॥

कुम्भे सलिलमादाय पञ्चगव्यं तथैव च॥१७२॥

When a sūtikā is dead, the performers of obsequy do thus : Water is taken in the pitcher. So also pañcagavya.

पुण्याभिरभिमन्त्र्यापो वाचा शुद्धिं लभेतततः॥

शतशूर्पोंदकेनादौ स्नापयित्वा यथाविधि॥१७३॥

Then water is purified by reciting puṇyāha mantras. Then the bathing is done by the water cooled by hundred winnowing fans.

तेनैव स्नापयित्वा तु दाहं कुर्यात्खगेश्वर॥

पञ्चभिः स्नानपयित्वा तु गव्यैः प्रेतां रजस्वलाम्॥१७४॥

When the bathing is done they should start the rite of cremation, O lord of birds. The deceased *rajasvalā* is bathed by pañcagavya.

वस्त्रान्तराकृतिं कृत्वा दाहयेद्विधिपूर्वकम्॥

मृतस्य पञ्चके दाहविधिं वच्मि शृणुष्व मे॥१७५॥

Her worn clothes are changed for the fresh ones and the cremation is done as prescribed. Now hear, I shall tell you about the rites to be performed for those who die during the pañcaka.

आदौ कृत्वा धनिष्ठाद्धमेतन्नक्षत्रपञ्चकम्॥

रेवत्यन्तं सदा दूष्यमशुभं सर्वदा भवेत्॥१७६॥

दाहस्तत्र न कर्तव्यो विषादः सर्वजन्तुषु॥

न जलं दीयते तेषु अशुभं सर्वदा भवेत्॥१७७॥

The five constellations from Dhaniṣṭhā to Revatī are always inauspicious. Cremation should not be done on these days. It is tortuous to all creatures. Water-offering should also be avoided, for it is inauspicious on these days.

पञ्चकानन्तरं सर्वं कार्यं कर्तव्यमन्यथा॥

पुत्राणां गोत्रिणां तस्य सन्तापोऽप्युपजायते॥१७८॥

All rites should be performed after the Pañcaka is over. If done otherwise, sons or close relatives are affected thereby.

गृहे हानिर्भवत्येव ऋक्षेष्वेषु मृतस्य च॥

अथ वा ऋक्षमध्ये च दाहस्तु विधिपूर्वकः॥१७९॥

If one dies during, these constellations and his cremation is performed during this period his family suffers tremendously.

क्रियते मानुषाणान्तु स वा आहुतिपूर्वकः॥

विप्रैर्विधिरतः कार्यो मन्त्रैस्तु विधिपूर्वकम्॥१८०॥

Cremation is harmless during the period if

श्रीकृष्णगरुडसंवादे दहनविधिकृच्छ्रलक्षणदग्धदग्धगमन- रजस्वलामरणविधिपञ्चकमरणप्रायश्चित्तनिरूपणं नाम चतुर्थोऽध्यायः॥ ४॥

अध्यायः ५ / Chapter 5

श्रीकृष्ण उवाच

एवं दग्ध्वा नरं प्रेतं स्नात्वा कृत्वा तिलोदकम्॥

अग्रतः स्त्रीजनो गच्छेद्वजेयुः पृष्ठतो नराः॥१॥

Śrī Kṛṣṇa said :—Thus having burnt the corpse, having taken bath and offered sesame-

the following injunctions are observed strictly. Brahmanas should perform sacrifice along with āhuti mantras.

शवस्थानसमीपे तु क्षेप्तव्याः पुत्तलास्ततः॥

दर्भकलृप्तास्तु चत्वार ऋक्षमन्त्राभिमन्त्रिताः॥१८१॥

ततो दाहः प्रकर्तव्यस्तैश्च पुत्तलकैः सह॥

सूतकान्ते तदा पुत्रैः कार्यं शान्तिकपौष्टिकम्॥१८२॥

Close to the place of corpse, four effigies made of grass should be raised and then thrown into the pyre while the Brāhmaṇas recite the mantras of constellations. Then after completing the days of impurity, the rite *śāntikapauṣṭika* should be performed by the sons of the deceased.

पञ्चकेषु मृतो योऽसौ न गतिं लभते नरः॥

तिलान् गाञ्च सुवर्णाञ्च तमुद्दिश्य घृतं ददेत्॥१८३॥

For the deceased to obtain heaven, cow, gold, butter and gingelly seeds should be gifted.

विप्राणां दापयेद्दानं सर्वविघ्नविनाशनम्॥

भोजनोपानहौ च्छत्रं हेममुद्रा च वाससी॥१८४॥

To the Brāhmaṇas should be given gifts to quell all obstacles. Food, shoes, umbrella, gold-coin and clothes should be given as gifts to get release from sin.

दक्षिणा दीये विप्रे पातकस्य प्रमोचनः॥

मयातेऽयं समाख्यातो विधिः पञ्चहरः स्थितः॥

संयमिन्यां यथायानं यथावर्षं मृतक्रिया॥१८५॥

Thus I have told you all about the rites for the deceased, how the dead goes to Yama's abode and what are the post-death rites over a year for him.

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे प्रेतकल्पे

margosa tree and rinse their mouths while sitting on stone.

ते प्रविश्य गृहं सर्वे सुताद्याश्च सपिण्डकाः॥

भवेयुर्दशरात्रं वै यत आशौचकं खग॥३॥

Then having entered the house, the sons and relatives of the deceased should observe āśauca for ten nights.

क्रीतलब्धानाशनाः सर्वे स्वपेयुस्ते पृथक्पृथक्॥

अक्षारलवणान्ताः स्युर्निमज्जेयुश्च ते त्र्यहम्॥४॥

अमांसभोजनाश्चाद्यः शयीरन्ब्रह्मचारिणः॥

परस्परं न संस्पृष्टा दानाध्ययनवर्जिताः॥५॥

Having brought food from the market, they should take meals. During the days of impurity, they should not take saline and pungent food. They should take bath thrice a day and abstain from taking meat. The couples should observe celibacy and sleep on the ground separately without touching each other. They should abstain from study as well charity.

मलिनाश्चाधोमुखाश्च दीना भोगविवर्जिताः॥

अङ्गसंवाहनं केशमार्जनं वर्जयन्ति ते॥६॥

मृन्मये पत्रजे वापि भुञ्जीरस्ते च भाजने॥

उपवासन्तु ते कुर्युरिकाहमथ वा त्र्यहम्॥७॥

They should wear dirty clothes, move with downward faces and avoid all pleasures. They should leave shampooing of body, hair, etc. They should eat in earthen pots or in those made of dry leaves. They should observe fast on the cremation day or for more number of days during impurity.

गरुड उवाच

आशौचिन इति प्रोक्तामाशौचस्य च वै प्रथो॥

लक्षणं किं कियत्कालं भाव्यं वा तद्युतैर्नरैः॥८॥

Garuḍa said :—Sir, you have just stated that they should observe āśauca. Now please tell us what is this āśauca ? What is its period ?

श्रीकृष्ण उवाच

अपनोद्यन्त्विदं कालादिभिराशु निषेधकृत्॥

निण्डाध्ययनदानादेः पुंगतोऽतिशयो हि तत्॥९॥

दशाहं शावमाशौचं सपिण्डेषु विधीयते॥

जननेऽप्येवमेव स्यान्निपुणं शुद्धिमिच्छताम्॥१०॥

Śrī Kṛṣṇa said :—The ten-day-period of āśauca is prescribed for the relatives of the deceased on the father's side. This commences from the hour of birth, also with a view to obtain purity.

जन्मन्येकोदकानान्तु त्रिरात्राच्छुद्धिरिष्यते॥

शावस्य शेषाच्छुध्यन्ति त्र्यहदुदकदायिनः॥११॥

Since the time of birth, purity can be had after three nights. After death, purity is attained after three days.

आदन्तजननात्सद्य आ चौलनैशिकी स्मृता॥

त्रिरात्रमा व्रतादेशादशरात्रमतः परम्॥१२॥

After teething immediately, after caula overnight, after Vratādeśa for three nights, and for ten nights in other cases.

आशौचं ते समाख्यातं संक्षेपात्प्रकृतं ब्रुवे॥

जलं त्रिविदमाकाशे स्थाप्यं क्षीरञ्च मृन्मये॥१३॥

Thus I have told you about āśauca. Now I shall tell you in brief how purity is achievable. Water in the open and milk in an earthen pot should be kept for three days.

अत्र स्नाहि पिबान्नेति मन्त्रेणानेन काश्यप॥

काष्ठत्रये गुणैर्बद्धे प्रीत्यै रात्रौ चतुष्पथे॥१४॥

'Bathe here, drink here', this mantra should be recited, O Kāśyapa. The sticks bound with a string should be placed on the crossroads in the night in order to propitiate the dead person.

प्रथमेऽह्नि तृतीये वा सप्तमे नवमे तथा॥

अस्थिसंचयनं कार्य्यं दिने तद्गोत्रजैः सह॥१५॥

Bones should be gathered on the first, third, seventh or the ninth day by the relatives.

तदूर्ध्वमङ्गुलसंस्पर्शः सपिण्डानां विधीयते॥

योग्याः सर्वक्रियाणां च समानसलिलास्तथा॥१६॥

The relatives should touch the body of one another as prescribed, perform actions as far as they can and share in the common water-offerings.

प्रेतपिण्डं बहिर्दद्याद्भेमात्रविवर्जितम्॥

प्रागुदीच्यां चरुं कृत्वा स्नात्वा प्रयतमानसः॥१७॥

Preta-piṇḍa (an offering to the mane) should be given outside, leaving aside grass. Caru should be given in the north-eastern direction, after bath and with calm mind.

भूमावसंस्कृतानां च संस्कृतानां कुशेषु च॥
नवभिर्दिवसैः पिण्डान्नव दद्यात्समाहितः॥ १८॥

For the non-purified on the ground, for the purified on the kuśa grass; he should offer nine piṇḍas in nine days i.e. one piṇḍa on each day.

दशमं पिण्डमुत्सृज्य रात्रिशेषे शुचिर्भवेत्॥
असगोत्रः सगोत्रो वा यदि स्त्री यदि वां पुमान्॥ १९॥

After giving the tenth piṇḍa, one becomes pure after the night expires. One may be asagotra (indirect relation), sagotra (direct relation), man or woman.

प्रथमेऽहनि यो दद्यात्स दशाहं समापयेत्॥
शालिना सक्तुभिर्वापि शाकैर्वाप्यथ निर्व्वपेत्॥ २०॥

That which is given on the first day should be continued for ten days. It may be rice, saktu or śāka.

प्रथमेऽहनि यदद्रव्यं तदेव स्याद्दशाहिकम्॥
यावदाशौचमेवैकस्याञ्जलेर्दानमुच्यते॥ २१॥

So far as there is āśauca, a gift of one añjali should be made, i.e. so much of gift as joined hands can contain.

यद्वा यस्मिन्दिने दानं तस्मिंस्तद्दिनसंख्यया॥
दशाहेऽञ्जलयः पक्षिन्यञ्चपञ्चाशदन्तिमे॥ २२॥

Or else, the number should be equal to the number of days on which the gift is given, O bird, and the number on the last day should be fifty-five.

द्विवृद्ध्या वा भवेत्पक्षिन्ञ्जलीनां शतं पुनः॥
यदा हि त्र्यहमाशौचं तदा वाञ्जलयो दश॥ २३॥

Or these doubled shall be hundred anjahs. When there is āśauca for three days añjalis shall be ten.

त्रयोऽञ्जलय एवं तु प्रथमेऽहनि वै तदा॥
चत्वारस्तु द्वितीयेऽह्नि तृतीये स्युस्त्रयस्तथा॥ २४॥

These shall be three on the first day, four on the second day and three on the third day.

शताञ्जलि यदा पक्षिन्नाद्ये त्रिंशत्तदाहनि॥
चत्वारिंशच्छिद्धितीयेऽह्नि त्रिंशदह्नि तृतीयके॥ २५॥

If one hundred añjalis are given, then thirty should be given on the first day, forty on the second day and thirty on the third day.

एवं जलस्याञ्जलयो विभाज्याः पक्षयोर्द्वयोः॥
सर्व्वेषु पितृकार्य्येषु पुत्रो मुख्योऽधिकारवान्॥ २६॥

O bird, thus the water-offering is divided. For performing the rites, of the manes, the son is the proper person.

पिण्डप्रसेकस्तूष्णीञ्च पुष्पधूपादिकं तथा॥
दशमेऽहनि सम्प्राप्ते स्नानं ग्रामाद्वहिश्चरेत्॥ २७॥

Piṇḍa-praseka shall be done in silence and with flowers, incense, etc. On the tenth day, bath should be taken outside the village.

तत्र त्याज्यानि वासांसि केशमश्रुनखानि च॥
विप्रः शुध्यत्यः स्पृष्ट्वा क्षत्रियो वाहनं तथा॥ २८॥
वैश्यः प्रतोदं रश्मीन्वा शूद्रो यष्टिं कृत क्रियः॥
मृतादल्पवयोभिश्च सपिण्डैः परिवापनम्॥ २९॥

Then they should leave their old clothes, hair, beard and nails. Brahmana is purified by, touching water, Kṣatriya by touching Vehicle, Vaiśya by touching a goad (or a whip) or reins, and Śūdra by touching stick after performing the rites. The relatives, younger in age, should undergo shave.

कार्य्यन्तु षोडशी षड्भिः पिण्डैर्दशभिरैव च॥
प्रथमा मलिना ह्येतैरादशाहं मृतेर्भवेत्॥ ३०॥

Ṣoḍaśī should be performed by offering sixteen piṇḍas.

दनानि दश यावपिण्डान्कुर्व्वन्त्यत्र सुतादयः॥
प्रत्यहं ते विभज्यन्ते चतुर्भागैः खगोत्तम॥ ३१॥

O bird, the piṇḍas given for ten days one piṇḍa on each day regularly, by sons, etc. are divided, each one into four.

भागद्वयेन देहः स्यात्तृतीयेन यमानुगाः॥
तृप्यन्ति हि चतुर्थेन स्वयमप्युपजीवति॥ ३२॥

Two parts for the body, the third one for Yama's servants and by the fourth he lives.

अहोरात्रैस्तु नवभिर्देहो निष्पत्तिमाप्नुयात्॥
शिरस्त्वाद्येन पिण्डेन प्रेतस्य क्रियते तथा॥ ३३॥

During nine days and nights, the body is formed. By offering the first piṇḍa, the head of the Preta is formed.

द्वितीयेन तु कर्णाक्षिनासिकं तु समासतः॥
गलांसभुजवक्षश्चतृतीयेन तथा क्रमात्॥ ३४॥

By the second, ears, eyes and nose. By the third, neck, shoulder, arms and chest.

चतुर्थेन च पिण्डेन नाभिलिंगगुदं तथा॥

जानुजंघं तथा पादौ पञ्चमेन तु सर्व्वदा॥ ३५॥

By the fourth piṇḍa, navel and private parts. By the fifth thighs, calves.

सर्व्वमर्माणि षष्ठेन सप्तमेन तु नाडयः॥

दन्तलोमान्यष्टमेन वीर्य्यन्तु नवमेन च॥ ३६॥

By the sixth all vital organs, by the seventh nerves, by the eighth teeth and hair, by the ninth semen.

दशमेन तु पूर्णत्वं तृप्तया क्षुद्रिपर्य्यः॥

मध्यमां षोडशीं वच्मि वैनतेय शृणुष्व मे॥ ३७॥

By the tenth fullness is achieved, hunger is satisfied. Now, I shall tell you, O Garuḍa, about Madhya-ṣoḍaśī.

विष्णवादिषिष्णुपर्य्यन्तान्येकादश तथा खग॥

श्राद्धानि पञ्च देवानामित्येषां मध्यषोडशी ॥ ३८॥

The eleven beginning with Viṣṇu and ending with Viṣṇu. Then five śrāddhas for the deities. This is called madhya-sodagi, O bird.

निमित्तं दुर्मतिं कृत्वा यदि नारायणो बलिः॥

एकादशाहे कर्त्तव्यो वृषोत्सर्गोऽपि तत्र वै॥ ३९॥

If Nārāyaṇa-bali is to be performed for the atonement of bad death, it should be done on the eleventh day. Vṛṣotsarga rite is also prescribed for such a deceased.

एकादशाहे प्रेतस्य यस्यात्सृज्येत नो वृषः॥

प्रेतत्वं सुस्थिरं तस्य दत्तैः श्राद्धशतैरपि॥ ४०॥

If the bull is not released on the eleventh day in favour of the deceased he remains ghost eternally, even if hundred śrāddhas are performed for his sake.

अकृत्वा यद्वृषोत्सर्गं कृतं वै पिण्डपातनम्॥

निष्फलं सकलं विद्यात्प्रमीताय न तद्भवेत्॥ ४१॥

If the rite of piṇḍa-pālana is done without Vṛṣotsarga then all rites will go in vain.

वृषोत्सर्गादृते नान्यत्किञ्चिदस्ति महीतले॥

पुत्रः पत्न्यथ दौहित्रः पिता वा दुहिताथ वा॥ ४२॥

No rite is superior to Vṛṣotsarga. It is prescribed for the deceased and performed by his son, wife, grandson, father or daughter.

मृतादनन्तरं तस्य ध्रुवं कार्य्यो वृषोत्सवः॥

चतुर्वत्सतरीयुक्तो यस्योत्सृज्येत वा वृषः॥ ४३॥

Vṛṣotsarga is performed only after death. If the bull is released along with four she-calves duly decorated the deceased does not turn into ghost.

अलंकृतो विधानेन प्रेतत्वं तस्य नो भवेत्॥

एकादशेऽह्नि सम्प्राप्ते वृषालाभो भवेद्यदि॥ ४४॥

If the actual bull is not available on the eleventh day, a bull of darbhas and pista should be made.

दर्भैः पिष्टैस्तु सम्पाद्यं तं वृषं मोचयेद्बुधः॥

वृषोत्सर्जनवेलायां वृषाभावः (लाभः) कथंचन॥ ४५॥

मृत्तिकाभिस्तु दर्भैर्वा वृषं कृत्वा विमोचयेत्॥

यदिष्टं जीवतस्तस्य दद्यादेकादशेऽह्नि॥ ४६॥

If that too is not available, a bull made of mud and grass should be released- If an alive bull is desired to be released, it should be done on the eleventh day.

मृतमुद्दिश्य दातव्यं शय्याद्येन्वादिकं तथा॥

विप्राब्रह्मन् भोजयीत प्रेतस्य क्षुद्रिशान्तये॥ ४७॥

They should give bed, cow, etc. to the Brāhmaṇas in favour of the deceased. Brāhmaṇas should be fed to satisfy the hunger of the departed soul.

तृतीयां षोडशीं वच्मि वैनतेय शृणुष्व ताम्॥

द्वादश प्रतिमास्यानि आद्यं षाण्मासिकं तथा॥ ४८॥

Now, O Vainateya, I shall tell you about the third Ṣoḍaśī. Twelve for the twelve months and the half yearly one, and sapindikarāna. These are called third Ṣoḍaśī,

सपिण्डीकरणं चैव तृतीयां षोडशीं मता॥

द्वादशाहे त्रिपक्षे च षण्मासे मासिकेऽब्दिके॥ ४९॥

On the twelfth day for the three fortnights, half-yearly, monthly and yearly,

तृतीयां षोडशीमेनां वदन्ति मतभेदतः॥

यस्यैतानि न दत्तानि प्रेतश्राद्धानि षोडश॥ ५०॥

This too is called third sodas! according to another opinion. If these sixteen preta- are not given.

पिशाचत्वं स्थिरं तस्य दत्तैः श्राद्धशतैरपि॥
एकादशे द्वादशे वा दिने आद्यं प्रकीर्तितम्॥५१॥

Then his ghosthood becomes permanent, even if hundred śrāddhas are performed for his benefit.

मासादौ प्रतिमासञ्च शुद्धं मृततिथौ खग॥
एकेनाह्ना त्रिभिर्वापि हीनेषु विनतासुत॥५२॥
मासषण्मासवर्षेषु त्रिपक्षेषु भवन्ति हि॥
श्राद्धान्यथा स्यात्सापिण्ड्यं पूर्णं वर्षे तदर्द्धके॥५३॥

Śrāddhas are performed on the eleventh or twelfth day, at the beginning of the month, every month, on the date of death, one day or three days, O son of Vinatā, every month, every six months, yearly, or on three fortnights. The rite of sāpiṇḍya is performed after a year or six months.

त्रिपक्षेऽभ्युदये वापि द्वादशाहेऽथ वा नृणाम्॥
आनन्त्याकुलधर्माणां पुंसाञ्चैवायुषः क्षयात्॥५४॥

Or after three fortnights, at the rise of a planet or within twelve days, for, the family traditions are many and human life is short.

अस्थिरत्वाच्छरीरस्य द्वादशाहे प्रशस्यते॥
सापिण्डकरणत्वेन विधिं पक्षीन्द्र मे शृणु॥५५॥

Human life is transitory. It is better therefore to perform the rite of sāpiṇḍī within twelve days. O bird, now, I shall tell you about the method of sāpiṇḍikaraṇa.

एकोद्दिष्टविधानेन कार्यं तदपि काश्यप॥
तिलकगन्धोदकैर्युक्तं कुर्यात्पात्रचतुष्टयम्॥५६॥

O Kāśyapa, it should be done by the process of ekoddiṣṭa. Four vessels should be made-ready along with sesame, incense and water.

पात्रं प्रेतस्य तत्रैकं पित्र्यं पात्रत्रयं तथा॥
सेचयेत्पितृपात्रेषु प्रेतपात्रं खग त्रिषु॥५७॥

Out of these one is the vessel for the preta; the other three are for the manes. O bird, the performer should sprinkle the three Pitṛpātras with the water from the pretapātra.

चतुरो निर्व्वपेत्पिण्डान्यूर्व्वतेषु समापयेत्॥
ततःप्रभृति वै प्रेतः पितृसामान्यमश्नुते॥५८॥

Then four piṇḍas should be offered and

libations be made. Thereafter, the preta becomes one with the manes.

ततः पितृत्वमापने तस्मिन्नेते खगेश्वर॥
श्राद्धधर्म्मैरशेषैस्तु तत्पूर्व्वानर्चयेत्पितृन्॥५९॥

Then, O bird, when the preta has become one with the manes, the manes should be worshipped along with him.

एकचित्पारोहणे च एकाहि मरणे तथा॥
सापिण्डयन्तु स्त्रिया नास्ति मृते भर्तुः स्त्रियो भवेत्॥६०॥

If the woman ascends the pyre of her husband on the same day, then no separate sāpiṇḍya is prescribed for her.

पाकैक्यमथ कालैक्यं कर्त्रैक्यञ्च भवेत्खग॥
श्राद्धादौ सहदाहै च पतिपत्न्योर्न संशयः॥६१॥

If husband and wife are cremated together, there is one *pāka*, one *kāla* and one *kartṛ*. O bird, you need not entertain any doubt in this.

भर्तुर्मृततिथेरन्यतिथौ चितिमथारुहेत्॥
तां मृताहनि तु सम्प्राप्ते पृथक् पिण्डेन योजयेत्॥६२॥

If she ascends the pyre on a different date, she should be offered a separate piṇḍa on the separate date of death.

प्रत्यब्दञ्च नवश्राद्धं युगपत्तु समापयेत्॥६३॥

Every year, nine śrāddhas should be performed together.

यस्य संवत्सरादर्द्धाक् सापिण्डीकरणं भवेत्॥
मासिकञ्चोदकुम्भञ्च देयं तस्यापि वत्सरम्॥६४॥

If the sāpiṇḍikaraṇa is done before a year has passed, then a monthly offering of a water jar should be made for one year.

नवश्राद्धं सापिण्डत्वं श्राद्धान्यपि च षोडश॥
एकेनैव तु कार्याणि संविभक्तधनेष्वपि॥६५॥

Nine śrāddhas, sāpiṇḍikaraṇa and sixteen śrāddha should be done by the eldest son, even though the inheritor? have divided property.

वितामहीभिः सापिण्ड्यं तथा मातामहैः सह॥
उक्तं भर्त्रापि सापिण्ड्यं स्त्रिया पिषयभेदतः॥६६॥

Women's sāpiṇḍya may be done with the paternal grandmother, or maternal grandmother or with husband, according to the tradition prevailing in different regions.

नवश्राद्धस्य ते कालं वक्ष्यामि शृणु काश्यप॥
मरणाह्नि मृतिस्थाने श्राद्धं पक्षिन्प्रकल्पयेत्॥६७॥

Now, I shall tell you about the time of nine śrāddhas. O Kāśyapa bird. The first Śrāddha should be performed on the day of death near the corpse.

द्वितीयञ्च ततो मार्गे विश्रामो यत्र कारितः॥
ततः सञ्चयनस्थाने तृतीयं श्राद्धमुच्यते॥६८॥

The second on the same date on the way to cemetery where the mourners take rest; the third on the day at the place when or where they collect the bones.

पञ्चमे सप्तमे तद्वदष्टमे नवमे तथा॥
दशमैकादशे चैव नव श्राद्धानि वै खग॥६९॥

The rest of the śrāddhas on the fifth, seventh, eighth ninth, tenth and eleventh day. These are nine śrāddhas, O bird.

श्राद्धानि नव चैतानि तृतीया षोडशी स्मृता॥
एकोद्दिष्टविधानेन कार्याणि मनुजैस्तथा॥७०॥

The third one is called ṣoḍaśī wherein the procedure is the same as in ekoddista.

प्रथमेऽह्नि तृतीये वा पञ्चमे सप्तमे तथा॥
नवमैकादशे चैव नवश्राद्धं प्रकीर्त्तितम्॥७१॥

The six śrāddhas are performed on the first, third, fifth, seventh, ninth and eleventh day.

उच्यन्ते षडिमानीह नव स्युरपि योगतः॥
उक्तानि ते मया तानि ऋषीणां मतभेदतः॥७२॥

These six are told but they may be nine by addition. I have stated six according to different traditions of the sages.

रूढिपक्षो ममाभीष्टो योगः कैश्चिदिहेष्यते॥
आद्ये द्वितीये दातव्यस्तथैवैकं पवित्रकम्॥७३॥

I have preferred tradition but practice is not altogether ruled out. On each of the first and second days a sacred thread should be gifted.

प्रेताय पिण्डो दातव्यो भुक्तवत्सु द्विजातिषु॥
प्रश्नस्तत्राभिरम्येति यजमानद्विजन्मना॥७४॥

So, when the brāhmaṇas are feasting, piṇḍa should be offered to the preta. Then the host and the brāhmaṇa should indulge in question-answer dialogue.

अक्षय्यममुकस्येति वक्तव्यं विरतौ तथा॥
एकोद्दिष्टं मे निबोध चेत्थमावत्सरं स्मृतम्॥७५॥

When the same is completed then "such and such (N. of the preta) should become perennial" is to be uttered. The ekoddista is perennial, please note.

सपिण्डीकरणादूर्ध्वं यानि श्राद्धानि षोडश॥
एकोद्दिष्टविधानेन चरेद्वा पार्वणादृते॥७६॥

The sixteen śrāddhas after sapinḍikaraṇa should be ekoddista except those performed on festival days.

प्रत्यब्दं यो यथा कुर्यात्तथा कुर्यात्स तान्यपि॥
एकादशे द्वादशेऽह्नि प्रेतो भुङ्क्ते दिनद्वयम्॥७७॥

He who performs them annually should perform them in that manner. The preta eats twice in a day on the eleventh and the twelfth day.

योषितः पुरुषस्यापि पिण्डं प्रेतेति निर्व्वपेत्॥
सापिण्डये तु कृते तस्य प्रेतशब्दो निवर्त्तते॥७८॥

To each-husband and wife-a piṇḍa should be offered. Once sāpsṇḍya is completed, the pretahood ends.

दीपदानं प्रकर्त्तव्यमावर्षन्तु गृहाद्वदिः॥
अन्नं दीपो जलं वस्त्रं मन्यद्वा दीयते च यत्॥७९॥

For one year, a lamp should be kept burning at the door of the house. Food, lamp, water, cloth, or whatever else is given, the same gives satisfaction to the preta.

तृप्तिदं प्रेतशब्देन सपिण्डीकरणावधि॥
अब्दकृत्यं मयोक्तं ते समासाद्विनासुता॥८०॥

In brief, I have told you the period of sapinḍikaraṇa as one year.

वैवस्वतगृहे यानं यथा तत्तु निबोधमेः॥
त्रयोदशेऽह्नि श्रवणाकर्मणानन्तरन्तु सः॥८१॥
त्वग्गृहीताहिवत्ताक्ष्यं गृहीतो यमकिङ्करैः॥
तस्मिन्मार्गे व्रजत्येको गृहीत इव मर्कटः॥८२॥

Now, I shall tell you how people go to Yama's abode. On (the thirteenth day, after śravaṇā-krama, he is captured by Yama's attendants, just as you capture the serpents by neck, O Garuḍa. He is led in the way like the caught-up monkey.

वाय्वग्रसारिवद्रूपं देहमन्यत्प्रपद्यते॥
तत्पिण्डजं पातनार्थमन्यन्तु पितृसम्भवम्॥८३॥

The body attains a form like air. Born out of piṇḍa it assumes a shape different from the one born from the womb of the mother.

तत्प्रमाणवयोऽवस्थासंस्थानां प्राग्भवो यथा॥
षडशीति सहस्राणि योजनानां प्रमाणतः॥८४॥
अध्वान्तरालिको ज्ञेयो यममानुषलोकयोः॥
साधिकार्द्धक्रोशयुतं योजनानां शतद्वयम्॥८५॥
चत्वारिंशत्तथा सप्त प्रत्यहं याति तत्र सः॥
अष्टाचत्वारिंशता च त्रिंशता दिवसैरिति॥८६॥
वैवस्वतपुरं याति कृष्यमाणो यमानुगैः॥
एवं क्रमेण यातव्ये मार्गे पापरतैस्तु यत्॥८७॥
जायते सप्रपञ्चं तच्छृणु त्वमरुणानुज॥
त्रयोदशदिने दत्तः पाशैर्बद्धातिदारुणैः॥८८॥
यमस्यांकुशहस्तो वै भृकुटीकुटिलाननः॥
दण्डप्रहारसम्भ्रान्तः कृष्यते दक्षिणां दिशम्॥८९॥

According to age, state, etc it differs. Eightysix thousand yojanas long is the distance between the mortal's and Yama's worlds. Two hundred and a half yojanas and forty-seven krośas he covers daily. So in fortyeight and thirty days he reaches Yama's city, being dragged by Yama's servants. Thus when the way is being covered by the sinner, what happens then, you hear, O Garuḍa. For thirteen days, he is tied with fierce nooses, by Yama's servants with goad in hand, with looks frowning and the hand engaged in striking with sticks. Thus, he is dragged towards the south.

कुशकण्टकवल्मीकशंकुपाषणकर्कशे ॥
तथा प्रदीप्तज्वलने क्वचिच्छ्वभ्रशतोत्कटे॥९०॥

There, on the fierce way, full of thorny grass, thorns, anthills, sharp stones, which contains burning fires as well as hundreds of charms.

प्रदीप्तादित्यतप्ते च दह्यमानः सदंशके॥

कृष्यते यमदूतैश्च शिवावन्नादभीषणैः॥९१॥

Which is heated by a burning sun, is infested by dogs or flies, which echoes with the howling sounds of jackals, he is dragged by Yama's messengers.

प्रयाति दारुणे मार्गे पापकर्म्मं यमालये॥

कलेवरे दह्यमाने महान्तं क्षयमृच्छति॥९२॥

The sinner perishes when his body is burnt in Yama's abode.

भक्ष्यमाणे तथैवाङ्गे भिद्यमाने च दारुणम्॥

छिद्यमाने चिरतरं जन्तुर्दुःखमवाप्नुते॥९३॥

Thus as his body is eaten, torn asunder, pierced, he suffers immensely.

स्वेन कर्म्मनिपाकेन देहान्तरगतोऽपि सन्॥

पुराणि षोडशामुष्मिन्मार्गे तानि च मे शृणु॥९४॥

On account of his own deeds, though he is dead. There are sixteen cities in this way. Now hear about them.

याम्यं सौरिपुरं नगेन्द्रभवनं गन्धर्व्वशैलागमौ

कौञ्चं क्रूरपुरं विचित्रभवनं बह्मपदं दुःखदम्॥

नानाक्रन्दपुरः सुतप्तभवनं रौद्रं पयोवर्षणं

शीताढ्यं बहुभीतिषोडशपुराण्येतान्यदृष्टानि ते॥९५॥

Yāmya, Sauripura, 'Nagendrabhavana, Gandharva, Śailāgama Krauñca, Krūrapura, Vicitra-bhavana, Bahvāpada, Duḥkhada, Nānākrandapura, Sutaptabhavana, Raudra, Payo- varsana, Śītāḍhya, and Bahubhiti these are the sixteen cities not seen by you.

तत्र याम्यपुरं गच्छन्नुत्रपुत्रेति च ब्रुवन्॥

हाहेति क्रन्दते नित्यं स्वकृतं दुष्कृतं स्मरन्॥९६॥

Then he goes to Yāmya saying, 'O son, O son' he cries : painfully remembering his own misdeeds.

अष्टादशेदिने तार्क्ष्यं तत्पुरं प्राप्नुयादसौ॥

पुष्पभद्रा नदी यत्र न्यग्रोधः प्रियदर्शनः॥९७॥

He reaches that city on the eighteenth day, O Tarkhya. There is Puṣpabhadra river and a good-looking tree.

विश्रामेच्छां करोत्यत्र कारयन्ति न ते भटाः॥

क्षितौ दत्तं सुतैस्तस्य स्नेहाद्वा कृपया तथा॥९८॥

He wants to take rest there but Yama's servants do-not bid him do so.

मासिकं पिण्डमशनाति ततः सौरिपुरं व्रजेत्॥

ब्रजन्नेवं प्रलपते मुद्गराहतपिपीडितः॥९९॥

Here, on the earth, whatever is given by his sons every month, rice-ball, etc. due to affection

or kindness he eats the same and then he goes to Saurīpura. As he goes he cries being beaten with clubs.

जलाशयौ नैव कृतो मया
तदा मनुष्यतृप्त्यै पशुपक्षितृप्तयः॥
गोतृप्तिहेतोर्न च गोचरः कृतः शरीर
हे निस्तर यत्त्वया कृतम्॥१००॥

"I did not construct a tank for satiating thirsty people, beasts and birds. I did not make a pasture for satisfying cattle. Now, O body, suffer for whatever you have done".

तत्र नाम्ना तु राजासौ जंगमः कामरूपधूक्॥
भयात् तद्दर्शनाज्जाताद्भुक्ते पिण्डं स शंकितः॥१०१॥

King Jaṅgama rules in that city who can assume any shape at will. Out of fear of that king's frowns he eats the rice-ball.

त्रिपक्षे जलसंयुक्तं क्षितौ दत्तं ततो व्रजेत्॥
व्रजनेव प्रलपते खड्गघातप्रपीडितः॥१०२॥

Whatever is offered to him in the three fortnights together with the oblation of water, he eats and drinks. He is then struck with clubs.

न नित्यदानं न गवाहह्वकं कृतं
पुस्तकं च दत्तं न हि वेदशास्त्रयोः॥
पुराणदृष्टो न हि सेवितोऽध्वा शरीर
हे निस्तर यत्त्वया कृतम्॥१०३॥

Neither daily gifts were given nor pastures made, nor the sacred books such as the Vedas and Dharama-śāstras offered in charity nor Purāṇas heard. Now, O body, you suffer for your acts of omission.

नगेन्द्रनगरं गत्वा भुक्त्वा चान्नं तथाविधम्॥
मासि द्वितीये यद्वत्तं बान्धवैस्तु ततो व्रजेत्॥१०४॥

Having reached Nagendra nagar and having eaten the rice-balls offered by the relatives in the second month, he moves further.

व्रजनेवं प्रलपते कृपाणत्सरुताडितः॥
पराधानमभूत्सर्व्वं मम मूर्खशिरोमणेः॥१०५॥

As he goes onward he laments being struck with the sword. "A fool that I am, I have lost everything to others.

महता पुण्ययोगेन मनुष्यं लब्धवानहम्॥
तृतीये मासि सम्प्राप्ते गन्धर्वनगरे शुभम्॥१०६॥

I obtained manhood by virtue of accumulated merit". Then he reaches Gandhamādana in the third month.

तृतीयमासिकं पिण्डं तत्र भुक्त्वा व्रजत्यसौ॥
व्रजनेवं विलपते तदग्रेणाहत् पथि॥१०७॥

There he eats the rice-ball. Then he goes further. As he goes further he laments being beaten by Yama's emissary

मया न दत्तं न हुतं हुताशने
तपो न तप्तं हिमशैलगह्वरे॥
न सेवितं गांगमहो महाजलं शरीर
हे निस्तर यत्त्वया कृतम्॥१०८॥

I neither gave gifts nor poured oblations into fire nor undertook penance in the caves of the Himalayas nor bathed into Gaṅgā's water. Hence, O body, suffer for whatever you have done.

तुय्ये शैलागमं मासि प्राप्नुयात्तत्र वर्षणम्॥
तस्योपरि भवेत्पक्षिन्पाषाणानां निरन्तरम्॥१०९॥

He reaches śailāgama in the fourth month. There atones rain upon him continuously, O bird.

चतुर्थमासिकं श्राद्धं भुक्त्वा तत्र प्रसर्पति॥
स पतनेव विलपन्पाषाणाद्यतिपीडितः॥११०॥

Having eaten the fourth monthly oblation he moves. As he moves, he is struck again with the stones by the messengers.

न ज्ञानमार्गो न च योगमार्गो
न कर्ममार्गो न च भक्तिमार्गः॥
न साधुसङ्गात्किमपि श्रुतं मया शरीर
हे निस्तर यत्त्वया कृतम्॥१११॥

I followed neither Jñānamārga nor Yogamārga nor Karma-mārga nor Bhaktimārga. Nor did I remain in the company of saints. O body, now I suffer for whatever you have done."

ततः क्रूरपुर मासि पञ्चमे याति काश्यप॥
भुवि दत्तं पिण्डजलं भुक्त्वा क्रूरपुरं व्रजेत्॥११२॥

Then in the fifth month, he goes to Krūrapura, O Kāśyapa. Having eaten the riceball and drunk water by his relatives he goes to Krūrapura.

व्रजन्नेवं विलपते पट्टिशैः पातितः पथि॥

हा मातर्हा पितर्भातः सुता हा हा मम स्त्रियः॥११३॥

As he goes, he laments, being struck with spears. "O mother, O father, O brother, O sons, O my wives.

युष्माभिर्नोपदिष्टोऽहमवस्थां प्राप्त ईदृशीम्॥

एवं लालम्यमानं तं यमदूता वदन्ति हि॥११४॥

I was not advised by you. I have reached this state." As he laments thus Yama's messengers say to him.

क्व माता क्व पिता मूढ

क्व जाया क्व सुतः सुहृत्॥

स्वकर्मोपाज्जितं भुंक्ष्वं

मूर्ख माताश्चिरं पथि॥११५॥

"Where is the mother? Where the father? O fool, Where is the wife? Where the sons? Where the friends? O fool. Now suffer the results of your evil activities. All sinners go by this ancient path".

जानासि शम्बलमलं बल मध्वगानां

नोऽशम्बलः प्रयतते परलोकगत्यै॥

गन्तव्यमसि तव निश्चितमेव तेन मार्गेण

येन न भवेत् क्रयविक्रयोऽपि॥११६॥

As you know, the provisions are the only strength of the traveller. So none without provision can venture to travel over this path. For the path is such where no selling and purchasing system exists.

ऊनषाण्मासिके क्रौञ्चे भुक्त्वा पिण्डन्तु सोदकम्॥

घटीमात्रनतु विश्रम्य विचित्रनगरं व्रजेत्॥११७॥

In less than six months he reaches Krauñca and having eaten the rice-ball and drunk water he rests there for a while and then leaves for Vicitra nagara.

व्रजन्नेवं विलपते शूलाग्रेण विदारितः॥११८॥

As he goes, he laments being struck off with spearheads by Yama's emissaries.

कुत्र यामि न हि गामि जीवितं

हा मृतस्य मरणं पुनर्न वै॥

इत्थमेव विलपन् प्रयात्यसौ

यातनार्हधृतविग्रहः पथि॥११९॥

"Where do I go, O my life, a dead man cannot revive again. Thus lamenting he goes in the way, his body being captured by tortures".

विचित्रनगरे तत्र विचित्रो नाम पार्थिवः॥

तत्र षण्मासपिण्डेन तृप्तः सन् व्रजेत पुरः॥१२०॥

Vicitranagara is ruled by king Vicitra. Being satiated with the six monthly rice-ball he moves further.

व्रजन्नेवं विलपते प्रासाग्रेणः प्रपीडितः॥१२१॥

As he goes, he laments being struck with the club.

माता भ्राता पिता पुत्रः कोऽपि मे वर्तते न वा॥

यो मामुद्धरते पापं पतन्तं दुःखसागरे॥१२२॥

"Do my brother, son, parents or any one exist who may take out a sinner like me falling in the ocean of distress.

व्रजस्तत्र मार्गे तु तत्र वैतरणी शुभा॥

शतयोजनविस्तीर्णा पूयशोणितसंकुला॥१२३॥

As he goes, there in the way is Vaitaraṇī hundred yojanas long, full of pus and blood.

आयाति तत्र दृश्यन्ते नाविका धीवरादयः॥

ते वदन्ति प्रदत्ता गौर्यदि वैतरणी त्वया॥

नावमेनां समारोह सुखेनोत्तर वै नदीम्॥१२४॥

There are seen boatmen, fishermen. They say, if he has gifted Vaitaraṇī cow, he can get into the boat and cross the river.

तत्र येन प्रदत्ता गौः स सुखेनैव तां तरेत्॥

अदायी तत्र घृष्येत करग्राहन्तु नाविकैः॥१२५॥

But if he has not gifted the cow, he is brushed aside by the boatmen.

उखैः काकैर्बकोलूकैस्तीक्ष्णतुण्डैर्वितुद्यते॥

मनुजानां हितं दानमन्ते वैतरणी खगा॥१२६॥

He is bit by the birds with sharp beaks, like crows, cranes, ants, etc., O bird, the gift of cow at the time of death serves for the relief of the deceased.

दत्ता पापं दहेत् सर्वं मम लोकन्तु सा नयेत्॥

सप्तमे मासि सम्प्राप्ते पुरं बह्वापदं मृतः॥१२७॥

The gift of cow destroys all sins and affords all facilities. The deceased goes to Bhāvapada in the seventh month.

ब्रजेत्तु सोदकं भुक्त्वा पिण्डं वै सप्तमासिकम्॥
ब्रज्जनेवं विलपते परिघाहतिपीडितः॥१२८॥

After partaking the seventh-monthly offering made by the relatives he reaches Bahvāpada, where hetaments being struck with the iron club.

न दत्तं न हुतं तप्तं न स्नातं न कृतं हितम्॥
यादृशं चरितं कर्म मूढात्मन् भुंक्ष्व तादृशम्॥१२९॥

Neither you offered gifts nor gave oblations nor performed penance nor undertook bath nor rendered a good act. So O foolish creature, now suffer for whatever act you have done;

मास्यष्टमे दुःखदे तु परे भुक्त्वाथ सोदकम्॥
पिण्डं प्रयात्यसौ ताक्ष्यं नानाक्रन्दपुरं ततः॥१३०॥

In the eighth month, after eating the riceball and drunk water, he goes to Nānākrandapura, O Tarkhya.

प्रयाणे च प्रवदते मुसलाघातपीडितः॥
क्व जायाचटुलैश्चाटुपटुभिर्वचनैर्मम॥१३१॥
भोजनं भल्लभल्लीभिर्मुसलैश्च क्व मारणम्॥
नवमे मासि दत्तं वै नानाक्रन्दपुरे ततः॥१३२॥

Being struck with pebbles there, he says: "Where are those sweet dishes offered with sweet tit-tat by my wife, and where this beating with the pestles." In the ninth month, he eats his rice-ball in Nānākrandapura.

पिण्डमश्नाति करुणं नानाक्रन्दान् करोत्यपि॥
दशमे मासि दत्तं वै सुतप्तभवनं ततः॥१३३॥

Then he laments in many ways. In the tenth month he reaches Sutaptabhavana.

सरन्नेवं विलपते हलाहतिहतः पथि॥
क्व सुनुपेशलकरैः पादसंवाहनं मम॥१३४॥
क्व दूतवज्रप्रतिमकरैर्मत्पदकर्षणम्॥
दशमे मासि पिण्डादि तत्र भुक्त्वा प्रसर्पति॥१३५॥

Thus moving, he laments in the way being struck with ploughs. 'Where the massaging of my feet by my sons and where the dragging of my legs by the thunderhke hands of messengers'. He then eats the rice- given in the tenth month together with the offerings of wateroblation.

मासे चैकादशे पूर्णे पुरं रौद्रं स गच्छति॥
गच्छन्नेव विलपते यथा पृष्ठे प्रपीडितः॥१३६॥

At the end of the eleventh month he goes to, Raudrapura. As he goes to Raudrapura he laments being struck in the back.

क्वाहं सतूलीशयने परिवर्तन् क्षणे क्षणे॥
भटहस्तभ्रष्टयष्टिकृष्टपृष्ठः क्व वा पुनः॥१३७॥

"Where the cotton-bed I used to roll in and where this rigid place where I am beaten by the messengers".

क्षितौ दत्तञ्चपिण्डादि भुक्त्वा तत्र ततो ब्रजेत्॥
पर्यावर्षणमित्येतन्नामकं पुरमण्डज॥१३८॥

There he eats the rice-ball etc. given by his relatives and then he goes to the city called Payo-Varṣaṇa.

ब्रज्जनेवं विलपते कुठारैर्मूर्ध्नि ताडितः॥
क्व भृत्यकोमलकरैर्गन्धतैलावसेचनम्॥१३९॥

While going he laments, as he is struck at the head. "Where the servants who with soft hands used to massage oil in my head.

क्व कीनाशानुगेः क्रोधात्कुठारैः शिरसि व्यथा॥
ऊनाब्दिकञ्च यच्छब्दं तत्र भुङ्क्ते सुदुःखितः॥१४०॥

Where my head being struck by Yama's servants". At the end of the year he eats the annual śrāddha offered by his relatives.

संपूर्णे तु ततो वर्षे शीताढ्यं नगरं ब्रजेत्॥
गच्छन्नेवं छुरिकया च्छिनजिह्वस्तु रोदिति॥१४१॥

Then at the end of the year he goes to śrottriya. He weeps while his tongue is cut out with the knife.

प्रियालापैः क्व च रसमधुरत्वस्य वर्णनम्॥
उक्तमात्रेऽसिपत्रादिजिह्वाच्छेदः क्व चैव हि॥१४२॥

Where that sweet feeling of rasa and where this cutting of my tongue with the knife."

वार्षिकं पिण्डदानादि भुक्त्वा तत्र प्रसर्पति॥
बहुभीतिकरं तत्तत् पिण्डजं देहमास्थितः॥१४३॥

Having partaken of the annual śrāddha there, he goes to Bahubhūti. He has assumed by this time a body composed of the essence of his merit accruing from the gift of rice

प्रकाशयति पाप्मानमात्मानञ्च विनिन्दति॥
योषिदप्येवमेतस्मिन् मार्गे वै परिदेवति॥१४४॥

The sinner abuses his own self. He also abuses his wife and thus laments in the way.

ततो याम्यं नातिदूरे नगरं स हि गच्छति॥
चत्वारिंशद्योजनानि चतुर्युक्तनिविस्मृतम्॥१४५॥

Then he reaches the city of Yama nearby. It is forty yojanas in measurement.

त्रयोदश प्रतीहाराः श्रवणा नाम तत्र वै॥
श्रवणाकर्मतस्तुष्यन्त्यन्यथा क्रोधमाप्नुयुः॥१४६॥

There are fourteen door-keepers called *Śravaṇas*. They are pleased with the *Śravaṇa* karma performed by his relatives or else they get angry.

ततस्तत्राशु रक्ताक्षं भिन्नाङ्गनचयोपमम्॥
मृत्युकालान्तकादीनां मध्ये पश्यति वै यमम्॥१४७॥
दंष्ट्राकरालवनदनं भृकुटीदारुणाकृतिम्॥
विरूपैर्भीषणैर्वक्त्रैर्वृतं व्याधिशतैः प्रभुम्॥१४८॥
दण्डासक्तमहाबाहुं पाशहस्तं सुभैरवम्॥
तन्निर्दिष्टां ततो जन्तुर्गतिं याति शुभाशुभम्॥१४९॥

There very soon among Death, Time, etc. he sees Yama with red eyes, looking fierce and dark like a heap of collyrium, with fierce jaws and frowning fiercely, chosen as their lord by many ugly, fierce-faced hundreds of diseases, possessing an iron-rod in his hand and also a noose. The creature goes either to good or to bad state as directed by him.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
वर्षकृत्ययमलोकमार्गायातनादिनिरूपणं नाम पञ्चमोऽध्यायः॥५॥

अध्यायः ६ / Chapter 6

गरुड उवाच

अपि साधनयुक्तस्य तीर्थदानरतस्य च॥
अकृते तु वृषोत्सर्गे परलोकगतिर्न हि॥१॥

Garuḍa said :—Even if he has the means and is fond of pilgrimage and offering gifts he cannot reach the splendid world if he does not perform a *Vṛṣotsarga*.

तस्मात् कृष्ण वृषोत्सर्गः कर्तव्य इति मे श्रुतम्॥
किं फलं वृषयज्ञस्य पुरा केन कृतो हरे॥२॥
अनङ्गवान् कीदृशः प्रोक्त कस्मिन् काले विशेषतः॥
को विधिस्तस्य निर्दिष्टः सर्व्व मे कृपया वद॥३॥

पापी पापां गतिं याति यथा ते कथितं पुरा॥
छत्रोपानहदातरो ये च वेश्मप्रदायकाः ॥१५०॥

A sinner goes to bad state, as I have told you before.

ये तु पुण्यकृतस्तत्र ते पश्यन्ति यमं तदा॥
सौम्याकृतिं कुण्डलिनं मौलिमन्तं धृतश्रियम्॥१५१॥

Those who give umbrella, shoes and shelter sec Yama as gentle-faced with earrings and a shining crest.

एकदशे द्वादशे हि षण्मासे आब्दिके तथा॥
विप्रान् बहून् भोजयेत तत्र यन्महती क्षुधा॥१५२॥

In the *Śraddha* of the eleventh or twelfth month many brahmanas should be feasted because then the deceased is very hungry.

जीवन् पुत्रकलात्रदिप्रदिष्टमितरैः खगा॥
यो न साधयति स्वार्थमेवं पश्चाद्विखिद्यते॥१५३॥

He who does not perform the needful while alive being instructed by sons, wife and others suffers afterwards.

एतत् ते सर्व्वमाख्यातं संयमिन्या यथागति॥
प्रोक्तमावर्षकृत्यं ते किमन्यच्छ्रोतुमिच्छसि॥१५४॥

Thus I have told you how one goes to Yama's abode; what shall be done in his favour for one year by his relatives. Do you wish to ask anything more.

Hence, *Vṛṣotsarga* shall be performed, O *Kṛṣṇa*, this I have heard. Now tell me what type of bull shall be chosen. At what time shall the bull be released. What is the method? Please tell me everything.

श्रीकृष्ण उवाच

इतिहासं महापुण्यं प्रवक्ष्यामि खगेश्वर॥
ब्रह्मपुत्रेण यत् प्रोक्तं राजानं वीरवाहनम्॥४॥

Śrī *Kṛṣṇa* said :—O lord of birds, I shall tell you the past history which was told to king *Viravāhana* by *Nārada*, the son of *Brahmā*.

विराधनगरे राजा वीरवाहननामकः॥
धर्मात्मा सत्यसन्धश्च वदान्यो विप्रतुष्टिकृत्॥५॥

A king, Vīravāhana by name, reigned in the Virāḍha city. He was pious, truthful, generous as well as heroic. He used to satiate swimming in the ocean. the Brāhmaṇas with sumptuous meals.

स कदाचिद्वनं वीरो महात्माखेटकं गतः॥
किञ्चित् प्रष्टुमनास्तार्क्ष्यं वसिष्ठस्याश्रमं ययौ॥६॥

With a mind to satisfy his curiosity he went to Vasiṣṭha's hermitage.

नमस्कृत्य मुनिं तत्र कृतासनपरिग्रहः॥
प्रश्रयावनतो राजा पप्रच्छ ऋषिसंसदि॥७॥

He saw the sage surrounded by the munis, bowed to him putting his problems before him.

राजोवाच

मुने मया कृतो धर्मो यथाशक्ति प्रयत्नतः॥
यमस्य शासनं श्रुत्वा बिभेमि नितरां हृदि॥८॥
यमञ्च यमदूताश्च निरयान् घोरदर्शनान्॥
न पश्यामि महाभाग तथा वद दयानिधे॥९॥

O sage, I have performed religious duties to the best of my capacity. I am terribly afraid in my heart, O ocean of mercy. Now tell me the way that I may not see Yama and his fierce-looking messengers.

वसिष्ठ उवाच

धर्मा बहुविधा राजन् वर्ण्यन्ते शास्त्रकोविदैः॥
सूक्ष्मत्वान्न विजानन्ति कर्ममार्गविमोहिताः॥१०॥

Vasiṣṭha said :—O king, the sages who are well versed in scriptures have prescribed many religious rites. But due to their subtlety people attached to Karma-yoga do not know them.

दानं तीर्थं तपो यज्ञाः संन्यासः पैतृको महः॥
धर्मेषु गृह्यमाणेषु वृषोत्सर्गो विशेषितः॥११॥

Gifts, pilgrimage, penance, sacrifice, saṁnyāsa and pitṛyajña—all these come under religion, specially the Vṛṣosarga.

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्॥
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥१२॥

A man should desire many sons, because

even if one of them goes to Gayā, he may perform a horse sacrifice or release a bull,

ब्रह्महत्यादिपापानि ज्ञानाज्ञानकृतानि च॥
नीलोद्वाहेन शुध्येत्तु समुद्रप्लवनेन वा॥१३॥

All heinous sins like the Brāhmaṇa slaughter, done knowingly, or unknowingly, are purified by releasing a bull or by

एकादशाहे राजेन्द्र यस्य नोत्सृज्यते वृषः॥
प्रेतत्वं निश्चलं तस्य कृतैः श्राद्धैस्तु किं भवेत्॥१४॥

O king, if the bull is not released on the eleventh day, the ghosthood of the deceased person becomes eternal. Then what is the use of performing a sraḍḍha ?

यथाकथञ्चित् कर्तव्यस्तीर्थे वा पत्तनेऽथ वा॥
वृषयज्ञैः प्रमच्येत नान्यथा साधनैः खगा॥१५॥

Somehow or other, in the holy place or in the town, a Vṛṣa-yajña should be done, O bird.

वृषभं पञ्चकल्याणं युवानं कृष्णकंबलम्॥
गोयूथमध्ये नितरां विचरन्तं विधानतः॥१६॥
चतसृभिर्वत्सकाभिर्द्वाभ्याञ्चैवैकया खगा॥
विवाह्य मङ्गलद्रव्यैर्मन्त्रवत्तं समुत्सृजेत्॥१७॥

A young Pañca-kalyāṇa bull, moving among the cows should be wedded to the four she-calves or two or even one, reciting the wedding *mantras* accompanied by the auspicious rites.

इह रतीति षड्ऋग्भिर्होमं कुर्याद्विभावसोः॥
कार्तिक्यां माघवैशाखां संक्रमे पातव्वसु॥१८॥

An offering should be made to God Fire reciting the six rks *Iha ratih* etc. It is specially recommended on the full moon day of Kārttika, Māgha, Vaiśākha or on Saṁkrānti days or on Sampata days, in the Pitṛ-tirtha or on Akṣaya day.

तीर्थे पित्र्येक्षयाहे च विशेषेण प्रशस्यते॥
लोहितो यस्तु वर्णेने मुखे पुच्छे च पाण्डुरः॥१९॥
पीतः खुरविषाणेषु स नीलो वृष उच्यते॥
श्वेतवर्णो भवेद्विप्रो लोहितः क्षत्र उच्यते॥२०॥
पीतवर्णो भवेद्वैश्यः शूद्रः कृष्णः स्मृतो बुधैः॥
यथावर्णं समुद्दिष्टो वर्णेषु ब्राह्मणादिषु॥२१॥

A bull red in colour, white in the tail, yellow

in hoofs and horns is called Nīla, that of white colour is Vipra, that of red colour is Kṣātra, that of yellow is Vaiśya, and that of black is Śūdra, just as the colours of four castes have been prescribed by the wise ones.

अथ वा रक्तवर्णस्तु सर्व्वेषामेव शस्यते॥
 पिता पितामहश्चैव तथैव प्रपितामहः॥ २२॥
 आशासते सुतं जातं वृषोत्सर्गं करिष्यति॥
 धर्मस्त्वं वृषरूपेण जगदानन्ददायकः॥ २३॥
 अष्टमूर्तैरधिष्ठानमतः शान्तिं प्रयच्छ मे॥
 गङ्गायमुनयोः पेयमन्तर्व्वेदि तृणं चर ॥ २४॥
 धर्मराजस्य पुरतो वाच्यं मे सुकृतं वृष॥
 दक्षिणांसे त्रिशूलाङ्कं वामोरौ चक्रचिह्नितम्॥ २५॥
 इति संप्रार्थ्य वृषभं गन्धपुष्पाक्षतादिभिः॥
 वृषं वत्सतरीयुक्तं पूजयित्वा समुत्सृजेत्॥ २६॥

A bull of red colour is preferred. Father, grandfather, and great-grandfather hope that the son will perform a Vṛṣotsarga. "You are Dharma in the form of a bull, the delighter of the whole world. You are aṣṭa-mūrti, hence, give me peace. Drink and eat grass in the *antarvedi* of Gaṅgā and Yamunā. O bull, you should speak about my good deeds, before Dharmarāja." Thus praising and marking him with the sign of *Trishūla* in the right shoulder and with the sign of *Cakra* in the left thighs and worshipping the bull with incense, flowers, uncooked rice, etc., he should release the same along with the she-calf.

तस्माद्राजन् विधानेन वृषोत्सर्गं समाचार॥

बहुसाधनयुक्तस्य नान्यथा सद्गतिस्तवा॥ २७॥

Hence, O king, perform Vṛṣotsarga as prescribed the Dharma-śāstras. You possess all the virtues for under in taking the rite. There is no other way for you.

आसीत्रेतायुगे पूर्वं विदेहनगरे नृप॥
 ब्राह्मणो धर्मवत्सेति स्वकर्मनिरतः सुधीः॥ २८॥
 विष्णुभक्तोऽतितेजस्वी यथालाभेन तुष्टिकृत्॥
 पितृपर्व्वणि संप्राप्ते कुशार्थी काननं ययौ॥ २९॥

Long, long ago, in the Tretāyuga, there lived a Brāhmaṇa Dharma-vatsa by name, in the city of Vaideha. He was learned, dutiful, lustrous

and devoted to Viṣṇu. He remained satisfied with whatever he could get. When the pītṛpakṣa came he went to the forest for collecting the Kuśa grass.

अटन्तिस्ततस्तत्र चिन्वन् कुशपलाशकम्॥

सहसोपेत्य पुरुषाश्चत्वारश्चत्वारुदर्शनाः॥ ३०॥

When he was moving here and there, picking the sacred grass and leaves, four good-looking persons came all of a sudden.

विभ्रान्तमनसं गृह्य प्रत्यग्जग्मुर्विहायसा॥

बहुवृक्षसमाकीर्णं गिरिदुर्गभयानकम्॥ ३१॥

वनाद्वनान्तरं नित्युर्नदीनदसमाकुलम्॥

स तत्र नगरं राजन् ददर्श बहुविस्तरम्॥ ३२॥

गोपुरद्वाररचितं सौधप्रासादमण्डितम्॥

चत्त्वपणपण्यादिनरनारीसमाकुलम् ॥ ३३॥

They caught hold of him while he was perplexed. They carried him forcibly into the sky. Crossing fierce mountains and forests, rivers and rivulets, they reached a city of huge dimension, with gopura doors, adorned with palaces, cross-roads, markets and shops crowded with men and women, resounding with the noise of trumpets, lutes and drums.

तूर्य्यद्वन्द्वभिनिर्योषवीणापटहनादितम्॥

कांश्चिद्व्याधार्दितान्दीनानमलिनान्विगतौजसः॥ ३४॥

ततोऽतितुष्टान्मलिनान्वस्त्रखण्डसमावृतान्॥

अग्रतो हृष्ट पुष्टांश्च स्वर्णवस्त्रोपशोभितान्॥ ३५॥

ततोऽपि सुरसंकाशान्स दृष्ट्वा विस्मितोऽभवत्॥

किं स्वप्न उत माया वै मदीयो मानसो भ्रमः॥ ३६॥

There he saw persons-some poor, some rich, some hungry, some good, some bad some ill clad, some dressed in golden clothes like the deities. He thought within himself. Is this a dream or an illusion or a fancy.

सन्दिहानं द्विजं नित्युः पुरुषा राजसन्निधिम्॥

सतद्दर्शं विप्रस्तु स्वर्णप्रासादमन्दिरे॥ ३७॥

सिंहासनमहादिव्यं छत्रचामरवीजितम्॥

तत्रोपविष्टं राजानं किरीटकनकोज्ज्वलम॥ ३८॥

They took the surprised Brāhmaṇa to the king. There he saw in a golden palace a divine throne fanned with Camara and Chatra and the king sitting there with a shining golden crest.

महत्या च श्रिया युक्तं स्तूयमानं सुवन्दिभिः॥
 राजापि दृष्ट्वा तं विप्रं प्रत्युत्थाय कृताञ्जलिः॥३९॥
 पूजयामास विविधवन्मधुपर्कास नादिभिः॥
 सन्तुष्टमनसं देवमस्तौषीत्यरया मुदा॥४०॥

The king possessed great lustre and was praised by the singing bards. On seeing that Brāhmaṇa come, the king stood up with folded hands, honoured him in the traditionally prescribed way with Madhuparka, seat, etc. Then with joy and delight he praised the Brāhmaṇa who was fully satisfied.

अद्य मे सफलं पावितञ्च कुलं प्रभे॥
 विष्णुभक्तस्य धर्मस्य यत्ते दृग्गोचरं गतः॥४१॥

To-day, my birth has been successful and my family purified, O lord, as I see today a religious devotee of Viṣṇu.

नत्वा स्तुत्वा बहुविधमुवाचानुवसन्नृपः॥
 यतः समागतो देवः पुनस्तत्रैव नीयताम्॥४२॥
 इति श्रुत्वा वचो राज्ञः पप्रच्छ द्विजपुङ्गवः॥

Having bowed to the Brāhmaṇa and praised him in many ways, the king said : "you will be taken back to the place whence you have come here."

ब्राह्मण उवाच

कोऽयं देशः कुतो लोका उत्तमा मध्यमाधमाः॥४३॥
 केन पुण्येन तु भवान्यार मेच्छ्यविभूषितः॥
 किमर्थमहमानीतः पुनस्तत्रैव नीयते॥४४॥

Brāhmaṇa said :—On hearing the king's words the Brāhmaṇa said : "What is this land ? Who are the people ? the noble, the middle, and the base ones ? By what good deeds have you obtained the lordship of this region ? What for was I brought here and why am I being carried away ?"

अपूर्वमिव पश्यामि सर्वं स्वर्जगतो यथा॥

"I see many things unseen before. To me everything seems to be a dream."

राजोवाच

स्वधर्मनिरतो यस्तु हरिभक्तिरतः सदा॥४५॥
 विरक्त इन्द्रियार्थेभ्यः स मे पूज्यो न संशयः॥
 तीर्थयात्रापरो नित्यं वृषोत्सर्गाविशेषवित्॥४६॥

"As you have been always devoted to religion and have been a devotee of Viṣṇu disinterested in any other thing I respect you. You have always been on the pilgrimage and have performed Vṛṣotsarga to the deserving.

सत्यदानपरो यस्तु स नमस्यो दिवौकसाम्॥

दर्शनार्थमिहानीतः पूजार्हश्च परन्तप॥४७॥

As you always speak truth and give gifts, you are bowed to by the deities. O Parantapa, you have been brought for a glimpse of this land, as you are worthy of this honour.

अनुगृहाण मां देव क्षमस्व मम साहसम्॥

इत्युत्त्वा दर्शयामास मन्त्रिणां संज्ञया भुवः॥४८॥

Be pleased with me, O Lord, and excuse my rash act." Having said thus he presented his ministers by name by hint of brows.

वदिष्यति समग्रं ते स्वयं वक्तुं न साम्प्रतम्॥

सामन्तः सर्ववेदज्ञो ज्ञात्वा हार्दं नृपस्य च॥४९॥

"He will tell you everything. It is not proper for me to speak more." Thus he introduced Samanta who knew the Vedas, and understood their meaning, and asked him to speak.

विपश्चिदुवाच

पूर्वजन्मनि वैश्योऽयं विश्वम्भर इति श्रुतः॥

विराधनगरे विप्र द्विजदेवविभूषिते॥५०॥

The Sāmanta spoke—"This man was a Vaiśya, Viśvambhara by name, in his previous birth, in the city named Virādha, adored by Brāhmaṇas and deities.

वैश्यवृत्त्या सदा जीवन्कुटुम्बपरिपालकः॥

गवां शुश्रूषको नित्यं ब्राह्मणानाञ्च पूजकः॥५१॥

He lived by the profession of his caste and maintained his family. He served the cows and worshipped the Brāhmaṇas.

पात्रदानपरो नित्यमातिथेयाऽग्निसेवकः॥

गार्हस्थ्यं विधिवच्चक्रे भार्यया सत्यमेधया॥५२॥

He offered gifts to the deserving, welcomed the guests and poured oblations into the fire. He performed the duties of his profession together with this truthful wife.

स्मार्तेन लोकानजयच्छ्रैतेन त हविर्भुजः॥
 कदाचिद्वन्धुभिः साकं कृत्वा तीर्थानि भूरिशः॥५३॥
 यावदायाति सदनं दृष्टवाल्लोमेशं पथि॥
 दण्डवत्प्रणिपत्याशु कृताञ्जलिपुटं स्थितम्॥५४॥

By his righteous conduct he won his people; by his gifts of oblations he won the deities. Once, when after completing his pilgrimage together with his relatives, he was returning home, he saw Sage Lomaśa in the way. He bowed to him immediately fell prostrate and then stood up with joined hands.

पप्रच्छ विनयोपेतं करुणावारिवारिधिः ॥

The pious sage who was the ocean of pity said to him :

ऋषिरुवाच

कुत आगम्यते साधो ब्राह्मणैर्बन्धुभिर्युतः॥५५॥

विश्वम्भर उवाच

दृष्ट्वा त्वां धर्मनिलयं प्रक्लिन्नं मानसं मम॥
 शीर्यमाणं शरीरं हि ज्ञात्वा मृत्युं पुरःस्थितम्॥५६॥
 भार्यया धर्मचारिण्या तीर्थयात्रां विनिर्गतः॥
 कृत्वा तीर्थानि विधिवद्विश्राण्य विपुलं वसु॥५७॥

The Sage said :—Gentleman, from where do you come together with your relatives and Brāhmaṇas. On seeing you, a religious person that you are, my heart has melted.

Viśvambhara said :—After seeing the decaying body and the death standing before, I went to pilgrimage together with my wife.

यावद्गजाम्यहं वेश्म भवान् दृष्टिपथं गतः॥

I am returning home when I happen to see you Just now.

लोमश उवाच

तीर्थानि सन्ति भूरीणि वर्षेऽस्मिन् भारते शुभे॥५८॥
 यत्त्वया ह्युपचीर्णानि तानि सर्वाणि मे वद॥

Lomaśa said :—There are many holy places in this sacred region. Tell me those which you have visited now.

वैश्य उवाच

गङ्गा च सूर्यतनया महापुण्या सरस्वती॥५९॥

दशाश्वमेधैरयजद्यत्र ब्रह्मा सुरेश्वरः॥
 तीर्थराजस्ततः काशी महादेवो दयानिधिः॥६०॥
 मृतानां यत्र जन्तूनां कर्णे जपति तारकम्॥
 पुलहस्याश्रमं पुण्यं फल्गुतीर्थञ्च गण्डकी॥६१॥
 चक्रतीर्थं नैमिषञ्च शिवतीर्थमनन्तकम्॥
 गोप्रतारकनागेशमयो ध्याबिन्दु संज्ञितम्॥६२॥
 यत्रास्त मुक्तिदः साक्षाद्रामो राजवलोचनः॥
 आग्नेय वायुकौबेरं कौमारं भूरुहां पुनः॥६३॥

Vaiśya said :—I have visited Gaṅgā, the daughter of the sun, holy Sarasvatī where Brahmā performed ten horse-sacrifices; Kāśī, the best of holy places where the kind Mahādeva recites Tāraka in the ears of dead creatures; the holy hermitage of Pulaha; Phalgutīrtha; Gaṇḍaki. Cakratīrtha; Naimiṣa; Śivatīrtha; Goprataraka; Nāgeśa; Ayodhyā where the lotus-eyed Rama lived to confer mukti (salvation).

सौकरं मथुरा यत्र नित्यं सन्निहितो हरिः॥
 पुष्करं सत्यतीर्थञ्च ज्वालातीर्थं दिनेश्वरम्॥६४॥
 इन्द्रतीर्थं कुरुक्षेत्रं यत्र प्राची सरस्वती॥
 तापी पयोष्णी निर्विन्ध्या मलयः कृष्णवेणिका॥६५॥
 गोदावरी दण्डकञ्च ताम्रचूडं सदोदकम्॥
 द्यावाभूमीश्वरं दृष्ट्वा श्रीशैलः पर्वतेश्वरः॥६६॥
 असंख्यलिङ्गतीर्थानि यत्र सन्ति सदा मुने॥
 वेङ्कटाद्रौ महातेजाः श्रीरङ्गाख्यः स्वयं हरिः॥६७॥
 वेङ्कटी नाम तत्रैव देवी महिषमर्दिनी ॥
 चन्द्रतीर्थं भद्रवटः कावेरी कुटिलाचलौ॥६८॥

Mathurā where Hari always stayed; Puṣkara; Satyatīrtha; Jvālā-tīrtha; Dineśvara. Indra-tīrtha; Kurukṣetra where flows the ancient Sarasvatī; Tāpī; Payoṣṇī; Nirvindhyā; Malaya; Kṛṣṇa-Veṇikā. Godavari; Daṇḍaka; Tāmracūḍa; Sadodaka; Dyāvābhūmīśvara; Śrīśaila the best of mountains where many Liṅgatīrthas exist; Veṅkaṭa, a mountain where god Hari Śrīraṅga, lives. And also the goddess Veṅkaṭī, the slayer of Mahiṣa lives, Candratīrtha, Bhadravata, Kāverī; Kulilacala.

अवटोदा ताम्रपर्णी त्रिकूटः कोल्लको गिरिः॥
 वासिष्ठं ब्रह्मतीर्थञ्च ज्ञानतीर्थं महादेधिः॥६९॥
 हृषीकेशं विराजञ्च विशालं नीलपर्वतः॥
 भीमकूटः श्वेतगिरी रुद्रतीर्थमुपावनम्॥७०॥

अवाप गिरिजादेवी तपसा यत्र शङ्करम्॥
 वारुणं सूर्यतीर्थञ्च हंसतीर्थं महोदयम्॥७१॥
 निमज्ज्य यत्र काकोला राजहंसत्वमाययुः॥
 आसुरो यत्र देवत्वमवाप स्नानमात्रतः॥७२॥

Avatodā; Tamraparṇī, Trikūṭa; Kollaka mount; Vāsiṣṭha Brāhmatīrtha and Jñānatīrtha ocean, mountain; Bhīma Kūṭa; śveta-giri; Rudratīrtha; Umāvana. Where Goddess Girijā obtained Śaṅkara by performing penance; Varuṇa; Sūrya-tīrtha; Haṁsa tīrtha; Mahodaya where ravens become royal geese after having a dip and where the demons became deities after bathing.

विश्वरूपं बन्दितीर्थं रत्नेशः कुहकाचलः॥
 नरनारायणं दृष्ट्वा मुच्यते पापकोटिभिः॥७३॥
 सरस्वतीदृषद्वत्यौ नर्मदा शर्मदा नृणाम्॥
 नीलकण्ठं महाकालं पुण्यं चामरकण्टकम्॥७४॥

Viśvarūpa; Bandī-tīrtha; Ratneśa; Kuhakācala where one is released from crores of sins after seeing Nara-Nārāyaṇa. Sarasvatī; Drṣṭavati; Narmadā that grants happiness to kings; Nīlakaṇṭha; Mahākāla; holy Amara-kaṇṭaka.

चन्द्रभागा वेत्रवती वीरभद्रं गणेश्वरम्॥
 गोकर्णं बिल्वतीर्थञ्च कर्मकुण्डं सतारकम्॥७५॥
 स्नानमात्रेण यत्राशु मुच्यते कर्मबन्धनात्॥
 अन्यान्यपि च तीर्थानि कृतानि कृपया तव॥७६॥

Candrabhāgā; Vetravati; Virabhadra; Gaṇeśvara; Gokaṇṇa, Vilvatīrtha; Sataraka; Karmakuṇḍa where one is immediately released from the bondage of Karmas by taking a dip; and so many other holy places I have visited by your grace.

उत्पद्यते सुधाः बुद्धिः साधुनां यदनुग्रहः॥
 एकत्र सर्वतीर्थानि करुणाः साधवोऽन्यतः॥७७॥

Whenever the saints take pity there dawn upon the visitor so many good thoughts. Hence, all sacred places are on the one side and the compassionate saints on the other.

अनुग्रहाय भूतानां चरन्ति चरितव्रताः॥
 त्वं गुरुः सर्ववर्णानां विद्यया वयसाधिकः॥७८॥

These men of character are moved to pity

all creatures. By knowledge and by age you are the instructor of all Varnas.

अतः पृच्छाम्यहं किञ्चिदाधिभूतं चिरन्तनम्॥
 किं कुर्यां कं नु पृच्छेऽहं मनो मेऽतिचलं मुने॥७९॥

Hence, I shall ask you the secret about the spiritual eternal. What shall I do and whom shall I approach ? Tell me O sage, my mind is wavering.

निःस्पृहं ब्रह्मविषये विषयेष्वतिलालसम्॥
 मनागपि न सहते विरहं तिमिरं ब्रुवत्॥८०॥

It has no desire for attaining Brahma. It is very much fond of worldly objects and it cannot stand their separation even for a moment, nor can it consider them to be illusory.

मोहितं विविधैर्भावैः कर्मणां क्षेत्रमुत्तमम्॥
 शान्तिं यथा समायाति सम्पन्नमिव भूसुर॥८१॥

Infatuated by various bhavas it think the field of Karmas to be the best. O Brāhmaṇa, now tell me how it may obtain peace.

विवेकप्रवणं शुद्धं यथा स्यात्कृपया वद॥

How it may incline towards good thought and how it may become pure.

ऋषिरुवाच

मनस्तु प्रबलं नित्यं सविकारं स्वभावतः॥८२॥
 Now enlighten me on this point, please.

वशं नयन्ति करिणं प्रमत्तमपि हस्तिपाः॥
 तथापि साधुसङ्गत्या साधनैरप्यतन्द्रितः॥८३॥

The mind is always very powerful and naturally inclined to error.

तीव्रेण भक्तियोगेन विचारेण वशं नयेत्॥
 इतिहासं प्रवक्ष्यामि तव प्रत्ययकारकम्॥८४॥
 नारदोऽकथयन्मह्यं स्ववृत्तगतजन्मनः॥

नारद उवाच

कस्यचिदिद्विमुखस्य दासीपुत्रः पुरा मुने॥८५॥

As the elephant keepers can bring under control even an uncontrollable elephant, similarly by association with the saints, by constant application of proper means, by adopting the path of devotion and virtue, the mind can be controlled. I shall now tell you an old history to make you believe it.

शिक्षितो बालभावेऽपि पाठितो नितरामहम्॥
तत्रापि सङ्गतिर्जाता महतां पुण्यकर्मणाम्॥८६॥
प्रावृट्काले मम गृहे स्थितानां भाग्ययोगतः॥
शुश्रूषणानुवृत्त्या च प्रश्रयेण दमेन च॥८७॥

Now, hear what Nārada had told me about the history of his previous life.

In my previous birth, I was the maid's son of a Brāhmaṇa. In my childhood, I was taught continuously and I remained in the company of pious people who stayed by good luck, in my house during the rainy season. Once, interested in their talk and wholesome precepts I was greatly delighted. I approached them with extreme politeness and due reverence and addressed them thus

सन्तोषं परमं प्राप्य कृपयात्विदमब्रुवन्॥
मनीषा निर्मला येन जाता मम शुभार्थिनी॥८८॥
यया विष्णुमयं सर्वमात्मन्येव ददृशिवान्॥

I said : O noble sages, be pleased to purify my thoughts so that my intellect may get pure and seek the good only, seeing everything full of Viṣṇu

मुनय ऊचुः

शृणु वत्स प्रवक्ष्यामो हिताय तव बालक॥८९॥
येन वै ध्रियमाणेन इहामुत्र सुखं भवेत्॥
देवतिर्यङ्मनुष्याश्च संसारे विविधा जनाः॥९०॥
निबद्धाः कर्मपशैस्ते भुञ्जन् भोगान् पृथग्विधान्॥
देवत्वं याति सत्त्वेन रजसा च मनुष्यताम्॥९१॥
तिर्यक्त्वं तमसा जन्तुर्वासनानुगतोऽबुधः॥
मातुर्लब्ध्वा पुनर्जन्म प्रियते च पुनःपुनः॥९२॥

O child, hear. We shall tell you something for your benefit, by understanding which you will achieve happiness here and hereafter. Different types of creatures of the world-deities, animals, men are tied with the noose of Karmas and experience different types of enjoyment. By sattva they attain deityhood; by rajas they attain manhood; by tamas they attain animalhood. A creature is led by desires and is ignorant. He is born again and again out of the womb of his mother and dies again and again in different births.

एवं गत्वा ह्यसंख्याता योनीस्ताः कर्मभूरपि॥
मानुष्यं दुर्लभं लब्ध्वा कदाचिद्दैवयोगतः॥९३॥
अनुग्रहेण महतां हरिं ज्ञात्वा विमुच्यते॥
रोगग्राहं मोहजालमपारं भवसागरम्॥९४॥

They pass through several births as the result of their activities. Sometimes, they are born as men by virtue of their previous actions. It happens that they come in contact with the pious people and by their good will and blessing they come to realize the Supreme Self and achieve liberation.

न पश्यामि तित्तीर्षोरन्यद् रामस्मरणं विना॥
नवनीतं यथा दध्नो ज्योतिः काष्ठादपि क्वचित्॥९५॥
मन्यनैः साधनैरेवं परं ज्ञात्वा सुखी भवेत्॥
आत्मा नित्योऽव्ययः सत्यः सर्वभृन्महान्॥९६॥

This vast ocean of Existence abounds in crocodiles, overspread with the network of illusions. Any person who wishes to cross this ocean has no means other than the recitation of the name Rāma.

अप्रमेयः स्वयंज्योतिरग्राह्यो मनसापि यः॥
सच्चिदानन्दरूपोऽसौ सर्वपाणिहृदि स्थितः॥९७॥
विनश्यत्स्वपि भावेषु न विनश्यति कर्हिचित्॥
आकाशः सर्वभूतेषु स्थितस्तेजोजले तथा॥९८॥

As we get butter by churning the curd, fire by rubbing the two pieces of wood, so by constant and concentrated meditation we can realize the Self and obtain peace. The Self is eternal, indeclinable, truth, omnipresent, all-supporting, great, non-comprehensible, self-refulgent, non-apprehensible even to the mind. In the form of Existence, Consciousness and Bliss, the self is stationed in the heart of all creatures. While all other things are mortal, the Self alone is immortal. The Self is present in all beings as the ether in fire and water.

आत्मा सर्वत्र निर्लेपः पार्थिवेषु यथानिलः॥
भक्तानुकम्पी भगवान् साधूनां रक्षणाय च ॥९९॥

The Supreme Self, like the fire, is not attached to any one. It is compassionate to the devotees and for their protection it assumes human form but the ignorant regard it as man.

आविर्भवति लोकेषुगुणीवाज्ञैः प्रतीयते॥

एवंविकेकत्वया यो बुद्ध्या संशीलयेद्भदि॥१००॥

If a person, possessed of differential knowledge meditates on him in the heart, the Unborn Self is pleased by his devotion and appears to him in his true form.

भक्तियोगेन सन्तुष्टं आत्मानं दर्शयेदजः॥

ततः कृतार्थो भवति सदा सर्वत्र निःस्पृहः॥१०१॥

It makes the seeker ever gratified when all sorts of desires forsake him for ever.

अतोऽहङ्कारमुत्सृज्य सानुबन्धे कलेवरे॥

चरेदसंगो लोकेषु स्वप्नप्रायेषु निर्म्ममः॥१०२॥

Hence, leaving your ego and attachment for this mortal frame you should move all alone in this dream land without imbibing any sense of desire.

क्व स्वप्ने नियतं धैर्यमिन्द्रजाले क्व सत्यता॥

क्व नित्यता शरन्मेधे क्व वा सत्यं कलेयरे॥१०३॥

Where is stability in dream, truth in magic, eternity in the autumnal cloud and reality in the body.

अविद्याकर्मजनितं दृश्यमानं चराचरम्॥

ज्ञात्वाचारवशी योगी ततः सिद्धिमवाप्स्यसि॥१०४॥

Knowing that the world is born of ignorance, you should restrain your senses and control your mind, thereby you will obtain peace.

इत्युक्त्वा ते गताः सर्वे साधवो दीनवत्सलाः॥

सोऽहं तदुक्तमार्गेण तथैवाचरमन्वहम्॥१०५॥

Having said thus the affectionate saints went away and I followed the path shown by them.

ततोऽचिरेणात्मनीदं दृष्टवानहमद्भुतम्॥

ज्योतिर्मयं सदानन्दं शरच्छीताशुनिर्मलम्॥१०६॥

Then very soon, I saw within myself a wonderful ever-joyful Atman pure like the autumnal moon.

निषिच्य सुखसन्दोर्हैर्मा कृत्वाधिकसस्पृहम्॥

अन्तर्हितं महतेजो यथा सौदामिनी दिवि॥१०७॥

Sprinkling me with happiness and making me more inclined, the dazzling light hid itself inside like lightning in the sky.

भक्त्या तदेव मनसि भावयन्महमद्भुतम्॥

काले कलेवरं त्वक्त्वा गतवान् हरिमव्ययम्॥१०८॥

Realizing the same in my mind through devotion, I left my mortal coil in due course

तस्येच्छया पुनर्ब्रह्मन् ब्रह्मणो मेऽभवज्जनिः॥

अनुग्रहाद्भगवतस्त्रिषु लोकेषु निःस्पृहः॥१०९॥

Then by His desire, O Brāhmaṇa, I was born again through the grace of God. I had no attachment in the world.

आपीडयन् मुहुर्वीणां गायमानश्चराम्यहम्॥

इत्युक्त्वा मे स्वानुभवं ययौ यादृच्छिको मुनिः॥११०॥

Playing on my lute and singing I moved from place to place. Thus telling me his experience, the self-willed sage went away.

ममापि परमाश्चर्यं सन्तोषश्च महानभूत्॥

अतस्ते साधुसङ्गत्या भक्त्या च परमात्मनः॥१११॥

विशुद्धं निर्म्मलं शानतं मनो निर्वृतिमेष्यति॥

अनेकजन्मजनितं पातकं साधुसंगमे॥११२॥

क्षिप्रं नश्यति धर्मज्ञ जलानां शरदो यथा॥

I was surprised and satisfied. Thus, indeed, in the company of virtuous men and by God's grace, a person becomes pure and calm in mind and attains perfect peace. O Knower of Virtue, even the sin inherited from previous births disappears immediately in the company of good men like the water of the autumnal clouds.

वैश्य उवाच

पीत्वा ते वाक्यपीयूषं स्वानतं मे शान्तिमागमत्॥११३॥

सर्व्वतिथिफलं भेद्य सञ्जातं तवः दर्शनात्॥

इति श्रुत्वा वचस्तस्य प्रोवाच ऋषिसत्तमः॥११४॥

Vipraścitti said :—Drinking the nectar of your words, my soul has obtained peace. I have received the fruit of all pilgrimages at the very I sight of yours. Having heard the words of the king the sage said unto him.

लोमश उवाच

हिताय तव राजेन्द्र त्रिवर्गफलमिच्छतः॥

यत्त्वया सुकृतं भूमि वृषोत्सर्गं विना कृतम्॥११५॥

Lomaśa said :—O mighty monarch, who

desire the result of Trivarga, this is for your benefit. Whatever good you have done is, in my opinion, rendered fruitless because it is done without Vṛṣotsarga.

मन्येऽकिञ्चत्करं सर्वं नीहारसलिलं यथा।

वृषोत्सर्गसमं किञ्चित् साधनं न महीतले॥११६॥

Hence, it is like a dew-drop. There is no other means of accomplishment in this world and went to the eternal abode of Hari. except the performance of Vṛṣotsarga.

अनायासेन गच्छन्ति गतिं ते पुण्यकर्मणाम्॥

वृषोत्सर्गः कृतो येन अश्वमेधस्य याजकः॥११७॥

Know that the two can easily obtain the status of pious persons. One who performs Vṛṣotsarga and the other who performs the horse-sacrifice.

उभौ समौ मया दृष्टौ दिव्यौ तौ शक्रसन्निधौ॥

अतस्त्वं पुष्करं गत्वा वृषोत्सर्गं विधाय च॥११८॥

ततो याहि गृहं साधो येन सर्वं कृतं भवेत्॥

I have seen the two standing side by side near the Great God Indra. Hence, go to Puṣkara and perform a Vṛṣotsarga.

विपश्चिदुवाच

ततः स पुनरागत्य कार्त्तिक्यां पुष्करे वरे॥११९॥

Vipaścitti said :—Then go home, O gentleman, and do the needful. For what is to be done should be done immediately.

वराहरूपी भगवान् यत्रास्ते यज्ञपूरकः॥

चकार विधिवत् सर्वं यदुक्तमृषिसत्तमैः॥१२०॥

Then in the month of Kārttika come to the Puṣkara lake where god in the form of boar himself performs a sacrifice. Thus told he performed Vṛṣotsarga as prescribed by the best of the sages

गतानि बहुतीर्थानि ततो लोमशसंगतिः॥

ततोऽधिकतरं जातं पुण्यं नीलविवाहजम्॥१२१॥

सभुक्त्वा विषयान् दिव्यान् विमानवरमाश्रितः॥

तेन राजकुले जन्म वीरसेनस्य धर्मतः॥१२२॥

He visited holy places in the company of Lomasa and his merit was increased by performing Vṛṣotsarga. After death he went to

heaven, enjoyed heavenly pleasures, travelling in magnificent cars (and after the exhaustion of merit) was born in the royal family of Vīrasena.

वीरपञ्चाननाख्यातञ्चतुर्वर्गैकसाधकम् ॥

प्रकुर्व्वती वृषोत्सर्गं तत्र ये परिचारकाः॥१२३॥

दिव्यरूपाऽभवन् स्पृष्ट्वा गोपुच्छोदकशीकरैः॥

सुरूपाः पुष्टवपुषः पश्यन्तो दूरसंस्थिताः॥१२४॥

ततो दूरतरा ये च दृश्यन्ते मलिना जनाः॥

दुर्भगा मलिना रूक्षाः कृशा विगतवाससः॥१२५॥

वृषयज्ञमपश्यन्तो ये चासूयां प्रकुर्व्वते॥

सर्वं निवेदितं राज्ञश्चरितं पूर्वजन्मनः॥१२६॥

धर्म्यं विचित्रमाख्यानं श्रुतं मे यत् पराशरात्॥

अतस्त्वं स्वगृहं गच्छ कृपां कृत्वा ममोपरि॥१२७॥

श्रुत्वा विपश्चिदुवाक्यं स विस्मयं परमं गतः॥

गृहं जगाम विप्रोऽसौ प्रापितो राजसेवकैः॥१२८॥

Vasiṣṭha said :—He was known as Vīrapañcānana. When he performed Vṛṣotsarga that obtains for the performer the fruits of Trivarga he was assisted by a number of attendants. These were sprinkled over by the drops of water from the bull's tail and as a result got divine forms. These were the persons who looked strong, stout and beautiful. Then there were the persons who out of jealousy did not cherish the performance of Vṛṣotsarga. They were born lean, remained naked and dirty. This, in brief, is the record of the past life of the king. This strange story I have heard from Parāśara. Having heard this story you may go home immediately. On hearing the words of Vipaścitti the Brāhmaṇa was very much surprised. He went home escorted by the King's servants.

वसिष्ठ उवाच

तस्माद्राजन् वृषोत्सर्गं वरिष्ठं सर्वकर्मणाम्॥

समाचारं विधानेन यदि भीतो यमादपि॥१२९॥

वृषोत्सर्गसमं किञ्चित् साधनं न दिवः परम्॥

मया धर्मरहस्यं ते कथितं राजसत्तम॥१३०॥

Vasiṣṭha said :—Therefore, O king, perform Vṛṣotsarga, the best of all pious acts, if you are afraid of Yama. There is no other means better than Vṛṣotsarga, O King, I have told you the secret of Dharma to-day.

पतिपुत्रवती नारी भर्तुरग्रे मृता यदि॥
वृषोत्सर्गं न कुर्वीत गां दद्याच्च पयस्विनीम्॥१३१॥

If a woman whose husband and son are alive dies in the presence of her husband, Vṛṣotsarga should not be performed and as an alternative a milch cow should be given to a Brāhmaṇa.

श्रीकृष्ण उवाच

श्रुत्वा वाक्यं वसिष्ठस्य राजा मधुपुरीं गतः॥
चकार विधिवत् सर्व्वं वृषोत्सर्गमहं खग॥१३२॥
गृहं गत्वा स आत्मानं कृतकृत्यमन्यत॥
कालेन निधनं प्राप्तो नीतो वैवस्वतानुगैः॥१३३॥

Śrī Kṛṣṇa said :—On hearing the words of Vasiṣṭha, the king went to Madhupurī and performed Vṛṣotsarga and was gratified at heart. When in due course of time he passed away he was carried by Yama's messengers.

स कालनगरं हित्वा गतो दूरतरं पथि॥
श्राद्धदेवपुरं कुत्रेत्यवं दूतानपृच्छत॥१३४॥
पापिनो यत्र पात्यन्ते याम्यै पापविशुद्धये॥
यत्र देवः स धर्मात्मा धर्माधर्मविचेतनः॥१३५॥

He passed by the city of Yama in the way. He asked the escorting messengers about the city of śrāddhadeva where the sinners were let down by Yama's servants for the purgation of their soul, and where the lord who knows dharma and adharma resides.

गतं पापपुरं तत्तु न द्रष्टव्यं भवादृशैः॥
अग्रे दृष्ट्वा धर्मराजमूचुस्ते परमादरात्॥१३६॥

Thereupon the messengers told him that they had passed by the city of Sinners which was not to be seen by persons like him. They then escorted him to the city of Dharmarāja and standing before Dharma-rāja informed Him about the history of the monarch.

दिव्यरूपस्तदा देवो देवगन्धर्वसंयुतः॥
आत्मानं दर्शयामास तस्य राज्ञो महात्मनः॥१३७॥
प्रणम्य दण्डवद्राजा कृताञ्जलिः पुरः स्थितः॥
तुष्टाव बहुधा देवं हर्षपूरितमानसः॥१३८॥

धर्मराजोऽपि राजानं प्रशस्येदमुवाच ह॥
नीयतां देवलोकाय यत्र भोगाः सुपुष्कलाः॥१३९॥
तद्वीरवाहनः श्रुत्वा पप्रच्छ समवर्त्तिनम्॥
न जाने केन पुण्येन स्वर्गं नयसि मां विभो॥१४०॥

The lord who stood along with the deities and gandharvas showed His divine form. The king bowed prostrate and then stood with hands joined in reverence. Delighted in mind, he praised the lord in many ways. Then Dharmarāja praised the king and asked the messengers to take him to Devaloka where many delights exist.

Vīravāhana was surprised. He asked Dharmarāja to tell him what merit he had performed in life that he was brought to heaven by the messengers.

धर्मराज उवाच

त्वया कृतानि पुण्यानि दानं यज्ञाः सविस्तराः॥
मथुरायां वृषोत्सर्गो वसिष्ठवचनात् किल॥१४१॥

Dharmarāja said :—You have done several pious deeds, given gifts and performed sacrifices and accomplished Vṛṣotsarga in Mathurā at the instance of Vasiṣṭha.

धर्मः स्वल्पोऽपि नृपते यदि सम्यगुपासितः॥
द्विजदेवप्रसादेन स याति बहुविस्तरम्॥१४२॥

O King, even a little *dharma* if done properly multiplies, due to the favour of brāhmaṇas and deities.

इत्युक्त्वा यमुनाभ्राता क्षणादन्तर्द्दिमाययौ॥
वीरबाहुर्दिवं गत्वा देवैः सह मुमोद ह॥१४३॥

Having said thus, Yama disappeared at once. Virabāhu went to heaven and enjoyed there in the company of deities.

श्रीकृष्ण उवाच

मया ते कथितं पक्षिन् वृषयज्ञः सुविस्तरः॥
प्राणिनां कर्मनिर्हारं श्रुत्वा पापैः प्रमुच्यते॥१४४॥

O bird, I have told you in detail all about Vṛṣotsarga. On hearing this, the people get released from sins which they incur as the result of their bad activities.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वि० ध० प्रेतकल्पे श्रीकृष्णगरुडसंवादे वृषोत्सर्गमहात्म्यनिरूपणं
नाम षष्ठोऽध्यायः॥ ६॥

अध्यायः ७ / Chapter 7

गरुड उवाच

श्रुतं मे महादाख्यानं वृषोत्सर्गफलं हरे॥
पुनरन्यां कथां ब्रूहि यत्र ते महिमाद्भुतः॥१॥

Garuḍa said :—I have heard the story relating to the rite of Vṛṣotsarga. I wish to be enlightened farther upon this topic, for your knowledge is very great.

श्रीकृष्ण उवाच

अहं ते कथयाम्यद्य संवादं परमाद्भुतम्॥
सन्तप्तकस्य च प्रेतैस्तद्रूपज्ञापनाय वै॥२॥

Śrī Kṛṣṇa said :—Now I shall tell you a wonderful dialogue between Santapana and the ghosts on this very point.

विप्रः सन्तप्तकः कश्चित् तपसा दग्धकिल्बिषः॥
संसारसारतां ज्ञात्वारण्येष्वेव चचार ह॥३॥

There was a Brāhmaṇa-Santaptaka by name whose sins had been destroyed by penance. Knowing the futility of the world he left home and went to the forest.

वैखानसमुनिव्रातैः प्रणिपातकृतेक्षणः॥
स कदाचित् तीर्थयात्रामुद्दिश्य स्माटतिद्विजः॥४॥

Whenever Vaikhānasas, sages and Brātas saw him they bowed to him with respect. Once he went on a pilgrimage.

प्रत्याकृष्टेन्द्रियत्वाच्च बहिवृत्तिनिरोधकः॥
संस्कारमात्रगमनो मार्गभ्रष्टो बभूव ह॥५॥

Though he controlled the outer senses and acted in the prescribed way, he was still dragged by the organs and he slipped *in his path.

चलन्नेवं स्नानकाले मध्याह्नेऽथाभिलाषुकः॥
जलस्योन्मील्य नयने दिशः सर्वा न्यभीलयत्॥६॥
स ददर्श तदा गुल्मैर्वीरुद्वक्षशतैश्चित्तम्॥
त्वक्सारैः शाखिशखाभिः संकुलं गहनं वनम्॥७॥

Once in the morn while he was taking bath, he opened his eyes and looked around. He saw a forest full of shrubs, creepers, trees, barks, branches, etc.

तत्र तालास्तमालाश्च प्रियालाः पनसास्तथा॥
श्रीपणीं शालखोटस्यन्दनास्तिन्दुककास्तथा॥८॥

सर्जार्जुनाम्रातकाश्च श्लेष्मा तकभिभीतकौ॥
पिचुमर्द्दश्चिञ्चिणी च कर्कन्धूकर्णिकारकाः॥९॥

He saw talas, tamālas, priyālas, panasas, śrīparṇī, śālas, śākhoṭas syandanas, tindukas, sarjas arjunas, āmras, śleṣmātakas, bibhītakas, picumardas, Ciṇimas, Karkandhus and Karaṇikaras.

एते चान्ये च बहवो वृक्षास्तेषु न दृश्यते ॥
पक्षिणामपि वै पन्था मनुष्यस्य कुतः पुनः॥१०॥

All these and other trees were there among which the way could not be seen even by the bird?, not to say of men.

तस्मिन् वने महाघोरे सिंहव्याघ्रसमाकुले ॥
तरक्षुगवयैर्ऋक्षैर्महिषैश्च निषेविते॥११॥
कुञ्ज रैरुरुभिर्नागैर्मर्कटैश्च तथा मृगैः॥
श्वापदैश्च तथा चान्यैः पिशाचै राक्षसैर्वृते॥१२॥

There in that fierce forest, full of lions, tigers, hyenas, wild oxen, bears, buffaloes, elephants, deer, cobras, monkeys and other animals and also demons and goblins,

सप्तप्तो द्विजः किञ्चिद्भयसन्नस्तमानसः॥
कान्दिशीकः समभवद् यद्विष्यो ययौ पुनः॥१३॥

Santapana was terrified in his heart and could not decide where to go. Then thinking Come what may, he went further.

झंकारेषु च झिल्लीनां घूकानां घृत्कृतेष्वपि॥
दत्तकर्णः कुनीलांगश्चाल पदपञ्चकम्॥१४॥

Hearing the singing of crickets and the hooting of owls, he moved forward about five steps.

स तत्र वटवृक्षाग्रे स्नायुवद्धं शवं तथा॥
ददर्श तद्भुजश्चैव पञ्च प्रेतान् सुदारुणाम्॥१५॥

There he saw a corpse tied to a banyan tree and five fierce ghosts eating the same.

शिरास्थिचर्मशेषांगान् पृष्ठलग्नोदरान् खगा॥
त्यक्तान्नासिकया नेत्रकूपपातभयादिवा॥१६॥

सूचीक्रकचकव्रातघातपातितकीकसान्॥
वसाक्तनमस्तिष्कस्वादनित्यमहोत्सवान्॥१७॥

They were rejoicing over their feast by relishing the head-bones, stomach attached to

the back, fallen bones of the body, marrow, brain, etc.

रणत्कोटिमहादंष्ट्रानस्थिग्रन्थ्यवघट्टितान्॥

तान् दृष्ट्वा त्रस्तहृदयो गतिमाकुञ्च्य संस्थितः॥१८॥

Seeing the ghosts who were loudly cracking the bones with their fierce jaws, he was awe-struck in his heart and stopped at once.

ते विलोक्यागतं विप्रमटवीं जनवर्जिताम्॥

अहं पूर्वमहं पूर्वं यामीत्यक्त्वा प्रदुद्रुवः॥१९॥

When they saw, that Brāhmaṇa in that lonely forest, they ran towards him saying 'I first, I first.'

तेषु द्वौक्षवगृहीतामस्य हस्तावथापरे॥

द्वौद्वौ पादावगृहीतां मूर्ध्नां पञ्चमोऽग्रहीत्॥२०॥

Two of them caught hold of his two arms, two caught hold of his legs and the fifth one caught hold of his head.

स्वजात्युचितवाक्येन स्फुवर्णवताब्रुवन्॥

अहं जक्षाम्यहं भक्षामीति कर्षणतत्पराः॥२१॥

Speaking loudly in their own language, I shall eat first, I shall eat first', they got busy in dragging him.

सहसैव सहैवामुं गृहीत्वा व्यगमन्वियत्॥

कियत्स्थितं बटौ मांसं क्रियन्नेति न्यभालयन्॥२२॥

Then, all of a sudden, they went up in the sky. From there they looked down how much flesh was left in the corpse.

तेऽपश्यन्निजदंष्ट्रायः पाटितान्त्रिमिमं शवम्॥

अवतीर्य ततो व्योम्नो गृहीत्वा चरणेः शवम्॥२३॥

They saw, the corpse bitten by their jaws. Then they got down and caught hold of the corpse by legs.

स्वखण्डितशरीरन्तु पुनर्व्योमैव चक्रमुः॥

स नीयमानमात्मानं विलोक्य वियतिं द्विजः॥२४॥

जगाम मनसा मां स शरणं भयविह्वलः॥

नमश्चक्रे चक्रधरं चेतसा चिन्मयं समम्॥२५॥

वक्रं नक्रं चक्रपातेन दूरे कृत्वा

हत्वा तस्य दुःखं मुकुन्दः॥

मातङ्गं योऽमूमुचन्नक्रवक्त्रात्पाशं

सोऽसौ कर्मणां मे लुनातु॥२६॥

Thus taking hold of the body cut by

themselves, they went up again in the sky. Then seeing himself being borne in the heaven, the Brāhmaṇa praised the lord in his mind. "I bow to lord Viṣṇu, the holder of discus who is supreme consciousness, who kept away the crocodile by throwing his discus and released the elephant from the noose of crocodile, May he release me from the noose of my actions.

रुद्धाञ्शुद्धान् भूपतीन्मागधेन

भीमेनैनं घातयित्वा मुरारिः॥

निर्बद्धान्यो भर्गयज्ञाय मुक्तश्चक्रो

मेऽसौ कर्मपाशं लुनातु॥२७॥

When the kings were captured by Magadha Bhīma, the lord got them released so that they might visit Bharga's sacrifice. May he release me from the noose of my activities."

मनसैवैह मामस्तौतूयमानोऽहमुत्थितः॥

अगच्छं सहसा तत्र यत्र प्रेतैः स नीयते॥२८॥

He praised me in his mind and being praised I got up all of a sudden and I went to the place where he was being carried by the ghosts

दृष्ट्वा तैर्नीयमानन्तु कौतुकं मेऽभवत्खग॥

पप्रच्छ न कियन्तं वै कालं तानृष्टातोऽन्वगाम्॥२९॥

Seeing him thus carried away by the ghosts I was surprised and without speaking anything I followed them a while.

मम सन्निधिमात्रेण द्विजातिं तञ्च सर्पहन्॥

तत्कालं शिबिकासुप्तभुपालसुखमाविशत्॥३०॥

Simply by the dint of my presence, O bird, that Brāhmaṇa felt the pleasure of riding a palanquin.

मणिभद्रस्ततो मेरुं गच्छन् दृष्टो मया पथि॥

निकोच्याक्षि स्वपाश्वर्यं स नीतो वै यक्षराणमया॥३१॥

Then in the way, I saw Maṇibhadra going to Meru and winking at him I took the king of Yakṣas by my side.

तमवोचं महायक्षं त्वं हि प्रतिभटो भव॥

प्रेतान्नाशय तद्भूयः शवञ्च हर तद्गतम्॥३२॥

I said to the lord of Yakṣas to be active and destroy the ghosts and take away the corpse.

इत्युक्तः स महाघोरं कृत्वा रोषं सुदुःसहम्॥

जग्राह प्रेतरूपं तत्प्रेतानामपि दुःखदम्॥३३॥

Being instructed thus he took the form of a ghost terrific even to those ghosts.

स विवृत्य स्वकौ बाहू सूक्विकणी परिलेलिहन्॥
भेदयन्नुवातेन प्रेतांस्तान्सम्मुखो ययौ॥३४॥

He stretched his arms besmeared with blood and appeared before the ghosts challenging them.

बाहुभ्यान्दौ द्वौ च पद्भ्यां मूर्ध्नैकं च समाहरत्॥
प्रेतानथापि सहसा जघान दृढमुष्टिना॥३५॥

He struck two with arms, two with legs and one with head and beat the ghosts with severe blows.

ते विवर्णमुखाः सर्वे तं द्विजञ्च शवं तथा॥
एकैकं हस्तपादैश्च गृहीत्वा युद्धमारभन्॥३६॥

They held that corpse bound by hands and legs and began to fight.

ते नखैस्तलघातैश्च पादघातैस्तथैव च॥
दंष्ट्राघातैश्च सर्वे तमेकं प्रेतं व्यदारयन्॥३७॥

They attacked the Yakṣa lord with nails, feet and jaws.

तेषां प्रहारान्विफलान्कृत्वा संप्रति तानथ॥
जीवं न तु शवं तेषां जह्ने प्राणमिवान्तकः॥३८॥

But avoiding their attacks, the Yakṣa lord snatched the corpse, as death takes away the breath.

हृतमात्रे शवे ते तु पारियात्रे गिरौ द्विजम्॥
मुक्त्वाऽधावन् प्रमुदिता एकं प्रेतं सुदारुणाः॥३९॥

When the corpse was snatched by Yakṣa they ran towards him.

स वायुगमनः प्रेतः प्राप्तस्तैः क्षणमात्रतः॥
अदृश्यतां ययौ तेऽथ हताशा विप्रमागमन्॥४०॥

As soon as they reached the Yakṣa moving in air, the Yakṣa vanished immediately. In utter dejection they went to the Brāhmaṇa.

प्रारब्धमात्रे विप्रस्य पाटने तत्र पर्वते॥
मम स्थानस्य विप्रस्य महिमेव च तत्क्षणे॥४१॥

As they were going to kill that Brāhmaṇa on the mountain they remembered their previous birth. It happened by the glory of my position and by the nobility of the Brāhmaṇa.

सद्यः समृतिः समुत्पन्ना तेषां पूर्वस्य जन्मनः॥
विप्रं प्रदक्षिणीकृत्य द्विजर्षभमथाब्रुवन्॥४२॥

Then they encircled the Brāhmaṇa and spoke to him reverentially.

अद्य नः क्षन्तुमर्होऽसीत्युक्त्वा ते सुरदाम्भिकाः॥
गिरेरिव परावर्तसमुद्रस्येव शोषणम्॥४३॥

Please excuse us to day. They spoke like the echo of the mountain or the turmoil of the stormy sea.

तेषां तद्वचनं श्रुत्वाऽपृच्छत्के यूयमित्यथ॥
किं माया किमु वा स्वप्न उताहो चित्तविभ्रमः॥४४॥

Hearing their words he asked : 'Who are you? Is it simply an illusion, a dream, or a fancy?

प्रेता ऊचुः

अवेहि तत्त्वमेवैतत्प्रेता वै कर्मजा वयम्॥

ब्राह्मण उवाच

किं नामानः किमाराचाराः कथञ्चेमां दशां गताः॥४५॥
अविनीताः कथं पूर्वं विनीताः साम्प्रतं कथम्॥

प्रेता ऊचुः

शृणु विप्रेन्द्र वक्ष्यामः प्रश्नानामनुपूर्वशः॥४६॥
उत्तराणि महायोगिंस्त्वदर्शनगताहसः॥
अहं पर्युषितो नाम्ना एष सूचीमुखः स्मृतः॥४७॥
तृतीयः शीघ्रगस्तुर्यो रोधको लेखकः परः॥

ब्राह्मण उवाच

प्रेतानां कर्मजातानां कुतो नाम निरर्थकम्॥४८॥

Hear, O Brāhmaṇa, we shall tell you what you have asked us, O Mahāyogin, We are absolved of our sins by seeing you. My name is Paryuṣita. He is Sūcīmukha.

The third one is Śīghra and the fourth one is Rodha and the fifth one is Lekhaka.

Why are these meaningless names borne out by you? Can they be derived from actions performed by you? O ghosts, now tell us the meanings of these names.

नरुक्तिमेषां नाम्नां वै प्रेता वदत मा चिरम्॥

श्री कृष्ण उवाच

एवमुक्तास्तु विप्रेण पृथगुत्तरमब्रुवन्॥४९॥

Being thus addressed by the Brāhmaṇa, they replied separately.

पर्युषित उवाच

कदाचिच्छ्राद्धकाले वै मया विप्रो निमन्त्रितः॥५०॥

Once, in a month, when Śrāddha is performed for the manes, I invited a Brāhmaṇa to my house. He arrived after I had eaten the part of food out of hunger.

स च कृत्वा विलम्बेन वृद्धो मदगृहमागतः॥

अकृतश्राद्धकर्माहं तं पाकं भुक्तवान् क्षुधा॥५१॥

अददामनमाकृष्य विप्रे पर्युषितं कियत्॥

तस्मात् पापान्मृतः पापो योनिं वै कुत्सितां गतः॥५२॥

यतः पर्युषितं दत्तं ततः पर्युषितः स्मृतः॥

Then I gave stale food to that Brāhmaṇa when he came. On account of that sin, when I died I became a ghost and got the name Paryuṣita since I had given him the stale food.

सूचीमुख उवाच

कदाचिद्ब्राह्मणी काचित्तीर्थं भद्रवटं ययौ॥५३॥

Once an aged woman of the Brāhmaṇa caste went to the holy place Bhadravata.

पञ्चवर्षसुतो वृद्धा पुत्रमात्रैकजीविता॥

अहं क्षत्रियदायादस्तस्या रोधमकारिषम्॥५४॥

वने तु विजने तत्र पापाध्वगगतिं गतः॥

तस्याः सवस्त्रं पाथेयं तत्सूनुर्वसनानि च॥५५॥

गृहीतानि मया विप्र शिरस्यापीड्य मुष्टिना॥

तृषार्त्तस्तत्क्षणं बालः पात्रसंस्थं जलं पिबन्॥५६॥

The old woman lived with her son aged, five years. I being a Kṣatriya pretender stopped her in wilderness, became a wayside robber and I took her viaticum with clothes along with the dress of her son. I wrapped them around my head and wanted to leave.

तावन्मात्रोदके देशे मया हुंकृत्य वारितः॥

मयाथ सकलं पीतं जलं पात्रात्तृषावता॥५७॥

I saw the little boy drinking water from a jar. In that wilderness, only that much water was there. I frightened the boy from drinking water and being thirsty myself began to drink from the jar.

बालोऽपि भयसन्त्रस्तः पिपासुर्व्यसुरापतत्॥

पुत्रशोकान्मृता माता कूपे प्रास्य निजं वपुः॥५८॥

The boy died of thirst and the mother who was struck with grief died too, bythrowing herself into a dry well.

एतस्मात्पातकाद्विप्रं प्रेतत्वं प्राप्तवाहनम्॥

सूच्यग्रप्रायविवरमुखः पर्वतदेहवान्॥५९॥

O Brāhmaṇa, by that sin I became a ghost with mouth as small as the hole of a needle and body as huge as a mountain.

यद्यपि प्राप्नुयां भक्ष्यं भक्षितुं न शक्यते॥

मया क्षुधानलेनापि ज्वलतास्यं निकोचितम्॥६०॥

Although I get food I cannot eat. Although I burn with hunger my mouth is contracted.

अत आस्ये तु विवरं सूच्यग्रेण समं मम॥

एतस्मात्कारणाद्विप्रं नाम्ना सूचीमुखोऽस्यहम्॥६१॥

Since in my mouth I have a hole equal to that of a needle I am known as Sūcīmukha.

शीघ्र उवाच

पुराहं वैश्यजातीयः साकं सख्या च केनचित्॥

वाणिज्यं कर्तुंगमं देशमन्यं महाधनः॥६२॥

Formerly I was a rich Vaiśya and went to a distant country for business.

मित्रं च मे बहुधनं तस्य लोभो महास्ततः॥

जातोऽप्यदृष्टवैमुख्यान्मे नष्टं मूलमप्युत॥६३॥

I was accompanied by a friend who was a partner in business. He was rich but greedy. Then due to bad luck we fared badly in business to the extent that even our capital was lost.

ततस्तस्मात्तु निष्क्रान्तावावां नावाथ निम्नगाम्॥

मार्गगां तर्तुमारब्धौ लोहितायति भास्करो॥६४॥

Then we started from there, travelling in a boat. Just as the sun reddened, we began to cross the river.

सखा सा च मदुत्सङ्गे सुष्वापाध्वक्लमाकुलः॥

अभूत्तदाति पापस्य क्रूरा मतिरतीव मे॥६५॥

My friend was tired due to labour, slept in my lap. Then a cruel thought entered into my mind.

तमुत्सङ्गतं सूरे नष्टे पूरेऽक्षिपं तदा॥

तत्कृत्यं कुर्वतो नावि लोकैस्तु ज्ञातमेव न॥६६॥

I threw my friend sleeping in my lap into

the river. Nobody in the boat knew anything about my act.

तस्य यद्वस्तु तत्सर्वं मणिमुक्तादिकाञ्जनम्॥

आदाय शीघ्रगस्तस्माद्देशात्त्वगृहमागतः॥६७॥

I got hold of his belongings, jewels, rubies, gold, etc. and returned home.

तत्सर्वं स्वगृहे मुक्त्वा तस्य पत्न्यै न्यवेदयम्॥

दस्युभिर्मे हतो भ्राता धनमाच्छिद्य वै पथि॥६८॥

I kept that all in my house and told his wife :
"My brother has been taken away by robbers in the way and robbed of his wealth.

प्रजावति प्रदूतोऽहं मा रोदीत्येवमब्रुवम्॥

शोकार्त्ता सापि तत्कालं ममत्वं गृहबन्धुषु॥६९॥

त्यक्त्वा चाति प्रियान्प्राणाञ्जुहावाग्नौ यथाविधि॥

ततो निष्कण्टकं तद्धि वीक्ष्य हृष्टो गतो गृहम्॥७०॥

अभुञ्जं सर्वमागत्य यावज्जीवं तु तद्धनम्॥

मित्रं पूरे हि निःक्षिप्य यदहं शीघ्रमागतः॥७१॥

एतस्मात्कारणात्प्रेत शीघ्रगोऽहं तु नामतः॥

I ran away and escaped, Do not weep "She was overwhelmed with grief and burnt herself into the fire. Then seeing my path was without obstruction I returned home gladly. I enjoyed my friend's wealth to my heart's content. Since throwing my friend into the river I returned home quickly, I am called Śīghra.

रोधक उवाच

अहन्तु शूद्रजातीयः पुराभूवं मुनीश्वर ॥७२॥

राजप्रसादाप्तमहाशतग्रामाधिकारवान् ॥

वृद्धौ मे पितरावास्तां लघुरेकः सहोदरः॥७३॥

Rodhaka said :— O Brāhmaṇa, formerly I was a Śūdra. By the king's favour I owned a hundred villages, I had old parents and a young brother.

शीघ्रं स च मया भ्राता लुब्धेनैकः पृथक्कृतः॥

आप्तवान्मरमं दुःखं सोनवस्त्रविवर्जितः॥७४॥

Very soon my brother was estranged from me by a greedy person. I stopped giving him food and clothes. He suffered too much at my hands.

अदत्तां पितरौ च्छन्नं किञ्चित्किञ्चित्तु तस्य च॥

तस्मै पितृभ्यां यदत्तमाप्तेभ्यस्तन्मया श्रुतम्॥७५॥

तत्सर्वं तत्त्वतो ज्ञात्वा पित्रो रोधमकारयम्॥

शून्यमन्दिर एकस्मिन्बद्ध्वा तु निगडैर्दुर्दैः॥७६॥

ततस्तौ जहतुः प्राणान्दुःखितौ विष पानतः॥

सोसौ बालोऽपि बभ्राम पितृभ्यां रहितो द्विजः॥७७॥

पुरःपत्तनखर्व्वाटान् खेटानपि मृतः क्षुधा॥

एतस्मात्पातकाद्विप्र मृतः प्रेतत्वमागतः॥७८॥

रुद्धौ तु पितरौ यस्मान्नाम्नाहं रोधकस्ततः॥

लेखक उवाच

अहं विप्र पुराभूवमन्त्यां द्विजसत्तमः॥७९॥

My parents gave him something secretly whatever they gave him I learnt from my flose confidants. Then I bound my paretns withiron chains in a deserted temple. Being miserable they ended their life by drinking poison. They boy who was left all alone wandered here and there and expired ultimately. By this sin, O Brāhmaṇa I have become ghost. Since I chained my parents I was called Rodhaka.

भद्रस्य राज्ञो देवानां पूजनेऽधिकृतो ह्यहम्॥

बह्व्यस्तु प्रतिमास्तत्र बभूवुर्बहुनामिकाः॥८०॥

Lekhaka said :— Formerly I was a brāhmaṇa in Avanti. I was authorised to worship the deities of Bhadra king. There were many images with different names.

हेम्नस्तदंगेषु बहु रत्नजातं बभूव ह॥

तासां मे कुर्वतः पूजां पापा मतिरजायत॥८१॥

On their bodies they wore gold and jewels. While worshipping them an evil thought entered me.

अखिलं तीक्ष्णलोहेन तासामङ्गं विशीर्य च॥

उल्लेखञ्च रत्नानां नेत्रादिभ्यः कृतं मया॥८२॥

Piercing their bodies with an iron-rod and jewels. While jewels from their eyes.

तथाकृतान्यथांगानि प्रतिमानां निरीक्ष्य च॥

नेत्राणि च विरत्नानि नृपश्चक्रोधवह्निवत्॥८३॥

When the king saw the images in that state and their eyes without jewels, he became inflamed like fire.

प्रतिजज्ञे नृपः पश्चादेषव ब्राह्मणपुंगवः॥

आभ्यो रत्नं सुवर्णश्च हतं येन भविष्यति॥८४॥

Then he vowed O Brāhmaṇa and said : "Whosoever has stolen gold and jewels from these images, if known will be killed".

ज्ञातश्च स हि मे वध्यो भविष्यति न संशयः॥

अहं तत्सकलं ज्ञात्वा रात्रावसिधरो गृहम्॥८५॥

राज्ञः प्रविश्य राजानं पशुमारममारयम्॥

गृहीत्वाथ मणीन् स्वर्णं निशीथेऽहं गतोऽन्यतः॥८६॥

Knowing all that, one night, with a sword in hand, I entered the king's palace and struck him dead. I then took jewels and gold and went away at midnight.

व्याघ्रेण महतारण्ये नखटंकैर्विदंकितः॥

लेखनात्प्रतिमाया यन्मया लोहेन कर्तितम्॥८७॥

एतस्मात्पातकात्प्रेतो लेखको नामतोऽस्म्यहम्॥

आसीन्नरकभोगान्ते नः प्रेतत्वमिदं द्विज॥८८॥

Then in the deep forest, a tiger put on me his nails. Since I had incised the images with iron-rod, I was known as Lekhaka.

ब्राह्मण उवाच

संज्ञास्तादृश्य आख्याता यथैता भवता दशाः॥

वदन्त्वाचारमात्रं मे प्रेता आहारमप्युत॥८९॥

The Brāhmaṇa said:—You have told us facts about your names; now let us know about your way of life as ghosts as well as your food.

प्रेता ऊचुः

वेदमार्गानुसरणं लज्जा धर्मो दमः क्षमा॥

धृतिर्ज्ञानं नैव यत्र वयं तत्र वसामहे॥९०॥

तस्य पीडां वयं कुर्मो नैव श्राद्धं न तर्पणम्॥

यस्य गेहे तदंगान्त्तु मांसञ्च रुधिरं क्रमात्॥९१॥

We stay where people do not follow the Vedas, where there is no feeling of shame for falsehood, no faith in religion, no sense of discipline, no inclination for forgiveness, no patience and no knowledge.

जक्षामश्च पिबामश्च उक्त आचार एष नः॥

शृणु चाहारमस्माकं सर्व्वलोकविगर्हितम्॥९२॥

दृष्टस्त्वया च किञ्चिद्वै बुभोऽज्ञातं त्वयानघ॥

वमनं विड् दूषिका च श्लेष्मा मूत्राश्रुणी तथा॥९३॥

एतद्भक्ष्यञ्च पानञ्च मा पृच्छतः परं द्विज॥

लज्जा नो जायते स्वामिनाहारं वदतां स्वकम्॥९४॥

अज्ञानास्तामसा मन्दा कान्दिशीका वयं विभो॥

अकस्माज्जन्मनां विप्र स्मृतिः प्राप्ता तु पौर्व्विकी॥९५॥

We trouble the person who does not perform Śrāddha or Tarpaṇa.

We eat his flesh and suck his blood. Now hear about our food which is most despicable in the world. Something of this you have already seen. We shall now tell you something unknown to you. Vomiting, waste, cough, urine, and tears these we eat and drink. Do not ask us further, O Brāhmaṇa, we are ashamed to tell you, out our food. We are ignorant, in dark, fools, puzzled. Suddenly have we remembered -about our previous births.

विनीतत्वाविनीतत्वे जानीमो नैव नः प्रभो॥

We are neither humble nor wild and we know nothing.

श्रीकृष्ण उवाच

एवं वदत्सु प्रेतेषु तथा श्रुतवति द्विजे॥९६॥

When the ghosts were Speaking thus and the Brāhmaṇa was hearing.

अदर्शयमहं रूपं तदा ताक्ष्येदमेव वै॥

स तु दृष्ट्वा द्विजश्रेष्ठो हृदगतं पुरुषं परः॥९७॥

स्तोत्रैस्तुष्टाव पक्षीश दण्डत्पणनाम माम्॥

तेऽपि तेऽपुस्ततः प्रेता आश्चर्य्योऽफुल्लचक्षुषः॥९८॥

I showed my form, O, Tārkhya. When that Brāhmaṇa saw before him the Puruṣa of his heart, he praised me with hymns and fell prostrate before me. Those ghosts too trembled with eyes wide open in surprise.

प्रणयेन स्खलद्वा चः खग नोचुः किमप्युत॥

रजसा घोरचित्तानां तमसा मूढचेतसाम्॥

कृपया यः समुद्धारं कुरुषे वै नमोऽस्त ते॥९९॥

एवं द्विजातौ ब्रुवती

प्रभूतप्रभैश्च मुख्यांबरचारियुक्तैः॥

ता मदिच्छाप्रभवैर्विमनैः

षड्भिः समन्ताद्रुरुचे गिरिः सः॥१००॥

Their voice muttered inrith affection, still they could not speak. "Bow to you who release the cruel from rajas and the stupid from tamos." This being, uttered by the Brāhmaṇa that

mountain was adorned with six shining aerial cars moving at my will and attended by celestial beings.

इत्थं विमानेन मदीयलोकं गतो
द्विज रसोऽप्यथ पञ्चभिस्तैः॥
प्रेता ययुः स्वर्गमगण्यपुण्यं
सत्सङ्गसंसर्गवशात्सुपर्णम्॥१०१॥

By that Vimāna the Brāhmaṇa went to my abode along with the five ghosts. The ghosts went to heaven by virtue of their association with the Brāhmaṇa.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसंवादे प्रेतकल्पे पञ्चप्रेतोपाख्यानं नाम सप्तमोऽध्यायः॥ ७॥

अध्यायः ८ / Chapter 8

गरुड उवाच

स्वामिन्कस्याधिकारोऽत्र सर्व्व एवौर्ध्वदेहिके॥
क्रियाः कतिविधाः प्रोक्ता वदैतत्सर्व्वमेव मे॥१॥

O Lord, now tell me who are authorised to perform obsequies and what are the methods of performance prescribed in the Śāstras.

श्रीकृष्ण उवाच

पुत्रः पौत्रः प्रपौत्रो वा तद्भ्राता भ्रातृन्ततिः॥
सपिण्डसन्ततिर्वापि क्रियार्हाः खग ज्ञातयः॥२॥

Son, grandson, great-grand-son, his brother and brother's progeny, so also sapinda-progeny—all these are authorized to perform the obsequies. In their absence, samanodaka-progeny of all these can perform the rite.

तेषामभावे सर्व्वेषां समानोदकसन्ततिः॥
कुलद्वयेऽपि चोच्छिन्ने स्त्रीभिः कार्याः क्रियाः खगः॥३॥
इच्छयोच्छिन्नबन्धश्च कारयेदवनीपतिः॥
पूर्वाः क्रिया मध्यमाश्च तथा चैवोत्तराः क्रियाः॥४॥

If both the families are maleless, the women should perform the obsequies. Or the king may perform all the rites- the preliminary, the middling and the final. O bird, the Ekoddista śrāddha should be performed every year.

प्रतिसंवत्सरं पक्षिन्नेकोद्दिष्टविधानतः॥
श्राद्धं तत्र प्रकर्त्तव्यं फलं तस्य शृणुष्व मे॥५॥

प्रेताः संगवशेन नाकमवन्सन्तप्तको
ब्राह्मणो विष्वक्सेन इति प्रसिद्धः,
विभवो नाम्ना गणे मेऽभवत्॥

एतत्ते सकलं मया निगदितं
यश्चैतदुत्कीर्त्तयेद्यश्चेदं शृणुयान्न सोऽपि
पुरुषः प्रेतत्वमाप्नोति हि॥१०२॥

Living in heaven along with the ghosts that Brāhmaṇa Santaptaka became my famous gaṇa called Viṣvakṣena. Thus I have told you everything, O bird. Whoever tells or hears this narrative, O bird, does not become a ghost.

ब्रह्मेन्द्ररुद्रनासत्यसूर्याग्निवसुमारुतान्॥
विश्वेदेवान्पितृगणान्यवांसि मनुजान्यशून्॥६॥

Now hear about the fruit accruing from the performance of this sacrifice.

सरीसृपानमातृगणान्यच्चान्यद्भूतसंज्ञितम्॥
श्राद्धं श्रद्धान्वितः कुर्व्वन्प्रीणयत्यखिलं जगत्॥७॥

When Brahmā, Indra; Rudra, Nāsatyās, Sūrya, Agni, Vasu, Maruts, Viśvedevas, manes, birds, men, animals, serpents, the Mother deities and other divine beings are given Śrāddha with faith, there is rejoicing in the whole world.

ते तृप्तास्तर्पयन्त्येनं पुत्रदारधनैस्तथा॥
अधिकारः क्रियाभेदः समासात्ते निरूपितः॥८॥

When they are satisfied they satisfy the performer with sons, wife and wealth. Thus I have told you, in brief, about the rites and the persons authorized to perform them.

गरुड उवाच

उक्तेष्वेकोऽपि चेन्न स्यादधिकारी सुरोत्तम॥
कर्त्तव्यं किं तदा विष्णो पुरुषेणा विजानता॥९॥

O Lord, now tell me when no authorized person is alive, who should conduct the obsequious rites.

श्रीकृष्ण उवाच

अधिकारो यदा नास्ति यदि नास्ति च निश्चयः॥
जीविते सति जीवाय दद्याच्छ्राद्धं स्वयं नरः॥१०॥

If no authorized person is alive to conduct the obsequious rites after death, one should perform the rites in his life time.

कृतोपवासः सुस्नातः कृष्णासङ्गः समाहितः॥

कर्त्तारमथ भोक्तारं विष्णुं सर्वेष्वरं यजेत्॥११॥

After fasting and bathing he should along with his wife worship Viṣṇu, the lord of all, the Creator as well as the Enjoyer.

सदक्षिणाश्च सतिलास्तिष्ठश्च जल धेनवः॥

निवेदयेत्पितृभ्यश्च स्वधेति मुसमाहितः॥१२॥

With Svadhā he should offer *Jaladhenus* to the manes along with Dakṣiṇā and gingelly seeds.

अग्नये कव्यवाहनाय स्वधा नम इति स्मरन्॥

सोमायत्वा पितृमते स्वधा नम इति स्मरन्॥१३॥

Reciting the mantra *Agnaye Kavyavāhanāya svadhā, namaḥ, Somāya tvā pitṛmate svadhā namaḥ*.

दक्षिणेन तु दद्याच्च तृतीयां दक्षिणायुताम्॥

यमायाङ्गिरसे चाथ स्वधा नम इति स्मरन्॥१४॥

With right hand he should donate the third one with daksina reciting *Yamāyāṅgirase cātha svadhā namaḥ*.

तयोर्मध्ये तु निःक्षिप्य विप्रान्संमन्य भोजयेत्॥

प्रथमामुत्तरे न्यस्य द्वितीयां दक्षिणे न्यसेत्॥१५॥

मध्ये तृतीयां विन्यस्य पश्चादावाहनादिकम्॥

आवाहनादिना पूर्वं विश्वेदेवान्प्रपूज्य च॥१६॥

In between he should invite the brāhmaṇas and feast them. The first should be stationed in north and the second one in the south, the third one in the middle. Before he invokes the other deities, he should worship the Viśvedevas.

वसुभ्यस्त्वामहं विप्र रुद्रेभ्यस्त्वामहं ततः॥

सूर्येभ्यस्त्वामहं विप्र भोजयामीति तान्वदेत्॥१७॥

He should then tell the Brāhmaṇa. "O Brāhmaṇa, I am feeding you for the propitiation of Vasus, Rudras and Sūryas." He should thus tell all the Brāhmaṇas.

आवाहनादिकं शेषं कुर्याच्च पितृशे पवत्॥

साम्यां धेनुं ततो दद्याद्वसूहेशं द्विजाय तु॥१८॥

He should then perform *āvāhana*

(invocation), etc, as it is performed in the case of manes. He should give Saumyā cow to the Brāhmaṇa for the propitiation of Vasus.

आग्नेय्यां चाथ रौद्राय याम्यां सूर्यद्विजाय तु॥

विश्वेभ्यश्चाथ देवेभ्यस्तिलपात्रं निवेदयेत्॥१९॥

He should give Agneyā cow for the propitiation of Rudra and Yāmyā cow for the propitiation of Sūrya. He should give a vessel full of gingelly seeds for the propitiation of Viśvedevas.

स्वस्तीत्येव तथाक्षयं जलं दत्त्वाथ तान्द्विजान्॥

विसर्जयेत्स्मरन्विष्णुं देवमष्टाक्षरं विभुम्॥२०॥

Then uttering *svasti* and giving sacred water (as that of the Ganges) he should dismiss the Brāhmaṇas (i.e. ask them to go away as they liked), while he himself should set his heart on the eight-syllabled Viṣṇu.

ततः कामं कुलेशानीं शिवं नारायणं स्मरेत्॥

चतुर्दश्यां ततो गच्छेद्यथाप्राप्तां सरिद्वाराम्॥२१॥

Then he should think of Kāma, Kuleśānī, diva and Nārāyaṇa. He should go to the nearest river on Caturdaśī.

वस्त्राणि लोहखण्डानि जितं त इति संजपन्॥

दक्षिणाभिमुखो वह्निं ज्वालायेत्तत्र च स्वयम्॥२२॥

Muttering the mantra *Vastrāṇi Lohakhaṇḍāni jitam* to he should light fire facing the south

पञ्चाशता कुशैर्बाहीं कृत्वा प्रतिकृतिं दहेत्॥

हुत्वा श्माशानिकं होमं पूर्णाहुत्यन्तमेव हि॥२३॥

Then making a Brāhmnī image with fifty Kuśas he should burn the same in fire. He should perform the sacrifice usually done in the crematorium and offer the final oblation (Pūrṇāhuti).

निरग्निमथ वा भूमिं यमं रुद्रञ्च संस्मरेत्॥

हुत्वा प्राधानिके स्थाने पश्चादावाहयेच्च तम्॥२४॥

Or he should not kindle fire but simply propitiate Earth, Yama and Rudra. He should invoke each one of them separately and give offering at the appropriate place.

श्रपयेच्चापरं वह्नौ मुदगमिश्रं चरुं ततः॥

तिलतण्डुलमिश्रञ्च द्वितीयं सपवित्रकम्॥२५॥

He should sacrifice caru mixed with mudga

into the fire. He should offer sacred thread, rice and gingelly seeds to a Brāhmaṇa.

ॐ पृथिव्यै नमस्तुभ्यमिति चैकं निवेदयेत्॥

ॐ यमाय नमश्चेति द्वितीयं तदनन्तरम्॥ २६॥

He should say; Om homage to Earth', Om homage to Yama.

ॐ नमश्चाथ रुद्राय श्मशानपतये नमः॥

ततो दीप्ते समिद्धेऽग्नौ भूमौ प्रकृतिदारुणे॥ २७॥

Om homage to Rudra, lord of cemetery Then in the fire lit on the earth

सप्तभ्यो यमसंज्ञेभ्यो दद्यात्सप्त जलाञ्जलीन्॥

यमाय धर्मराजाय मृत्यवे चान्तकाय च॥ २८॥

वैवस्वताय कालाय सर्वप्राणहराय च॥

स्वधाकारनमस्कारप्रणवैः सह सप्तधा॥ २९॥

He should give handful of water to Yama, one to each of the seven names of Yama, viz, Yama, Dharma-rāja, Mrtyu, Antaka, Vaivasvata, Kāla, Sarva-prāṇahara, muttering *svadha*, *namaḥ* and Om seven times, i.e. with each of the seven names of Yama.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्ण गरुडसंवादे श्राद्धकर्त्रात्मश्राद्धयोर्निरूपणं नामाष्टमोऽध्यायः॥ ८॥

अध्यायः ९ / Chapter 9

गरुड उवाच

उक्तमाद्यां क्रियां यावन्पुण्योऽपीति त्वयानघ॥

कस्यचित्केनचिद्राजा किमाद्या सा कृता पुरा॥ १॥

O sinless one, you have just said that a king may also perform the aforesaid rites. Did any king in the past perform such rites for any one?

श्रीकृष्ण उवाच

सुपर्ण शृणु वक्ष्यामि यथा राज्ञा क्रिया कृता।

आसीत् कृत युगे राजा बाह्लो वै बभ्रुवाहनः॥ २॥

Hear, O bird, I shall tell you how a king performed such rites (for an issueless deceased). In the Kṛtayuga, there was a king Babhruvāhana by name, in the country of Aṅgas.

पृथिव्याश्चतुरन्ताया गोप्ता पक्षीन्द्र धर्मतः॥

चतुर्भागां भुवं कृत्वा स भुङ्क्ते वसुधाधिपः॥ ३॥

अमुकामुकगोत्रैतत्तुभ्यमस्तु तिलोदकम्॥

प्रदद्याद्दशपिण्डास्तु अर्घ्यपुष्पसमन्वितान्॥ ३०॥

धूपो दीपो बलिर्गन्धः सर्वेषामस्तु चाक्षयः॥

दश पिण्डास्तु तान्दत्त्वा विष्णोः सौम्यं मुखं स्मरेत्॥ ३१॥

O you of such and such gotra, this water with gingelly seeds is for you. Ten piṇḍas (rice-balls) should be given along with argha, flowers, incense, lamp, bali and gandha. He should then say : Let everyone be prosperous. After giving the ten piṇḍas he should remember the gentle face of Viṣṇu.

कुर्याच्च मासिकं मासि सपिण्डीकरणं ततः॥

आशौचान्ते ततः कुर्यादात्मनो वा परस्य तु॥ ३२॥

कुर्यादस्थिरतां ज्ञात्वा शतयारोग्यधनायुषम्॥

एतत्ते सर्वमाख्यातं जीवच्छास्त्रं मया खगा॥ ३३॥

He should perform this rite spread over for a month. He should do *sapiṇḍīkaraṇa* for himself or others at the end of āsauca within a month but not later than that knowing fully well the transitoriness of vitality, health, wealth and age. Thus I have told you all about Jīvatsrāddha, O bird.

O King of birds. He protected the earth on all sides. Following the laws of the land, he enjoyed the earth, having four divisions.

न पापकृत्कश्चिदासीत्स्मिन्नान्यं प्रशासति॥

नासीच्चौरभयं ताक्ष्यं न क्षुद्रभयमेव हि॥ ४॥

नासीद्ध्याधिभयञ्चापि तस्मिन्ननपदेश्वरे॥

स्वधर्मे रेमिरे चासीत्तेजसा भास्करोषमः॥ ५॥

अक्षुब्धत्वेऽर्चलसमः सहिष्णुत्वे धरासमः॥

स कदाचिन्महाबाहु प्रभूतबलवाहनः॥ ६॥

During his reign, there was no sinner. Fear of thieves or evil-doers did not exist. During his reign there was no fear of any epidemic. He followed the path of religion for the welfare of his people. In lustre he resembled the sun, the earth in stability and the mountain in forbearance. Once, he of long arms, with his ample army and armaments went to a great forest.

वनं जगाम गहनं हयानाञ्च शतैर्वृतः॥
सिंहनादैश्च योधानां शङ्खदुन्दुभिनिः स्वनैः॥ ७॥

He was surrounded by hundreds of horses, roars of warriors, sounding of conches and beating of drums.

आसीत्किलकिलाशब्दस्तस्मिन् गच्छति पार्थिवे॥
तत्रतत्र च विप्रेन्द्रैः स्तूयमानः समन्ततः॥ ८॥

As the king proceeded on journey he was praised by the brāhmaṇas and other learned people on the way.

निर्ययौ परया प्रीत्या वनं मृगजिघांसया॥
स गच्छन्द्दृशे धीमानन्दनप्रतिमं वनम्॥ ९॥

He went to the forest with great pleasure for hunting. He was delighted to see the forest which resembled the *Nandana* garden of Indra.

बिल्वार्कादिराकीर्णं कपित्थध्वजसंयुतम्॥
विषमैः पर्वतैश्चैव सर्वतश्च समन्वितम्॥ १०॥

It was full of Bilvā, Khadira, and Kapitha-dhvaja. It was surrounded by the mountains on all sides.

निर्जलं निर्मुनुष्यञ्च बहुयोजनमायतम्॥
मृगसिंहैर्महम्भोरैर्यैश्चापि वनेचरैः॥ ११॥

It was devoid of water, devoid of human beings. It spread over many joyanas and abounded in deer, lion, and other fierce wild animals.

तद्वनं मनुज व्याघ्र सभृत्यबलवाहनः॥
लीलया लोडयसामास सूदयिन्ब्रविधान्मृगान्॥ १२॥

Accompanied by his attendants and surrounded by his army he walked into the interior of the forest, killing different animals.

मृगस्य कस्यचित्कुक्षिं ततो विव्याध भूमिपः॥
राजा मृगप्रसङ्गेन तमनु प्राविशद्वनम्॥ १३॥

Leisurely, he struck a deer in the stomach with his arrow. The deer ran helter-skelter with pain, followed by the monarch.

एकाकी वै हतबलः क्षुत्पिपासासमन्वितः॥
स वनस्यान्तमासाद्य महच्चारण्यमासदत्॥ १४॥

While his army was left behind, he wandered all alone, hungry and thirsty and entered another forest.

स दूरात्पूरचक्राहं हसंसारसनादितैः॥ १५॥

Then suffering from thirst and seeking for water here and there, he got the indication of a lake from the noise of geese and cranes.

सूचितं सर आगत्या साश्व एव व्यगाहता॥
पद्मानाञ्च परागेण उत्पलानां रजेन च॥ १६॥
सुगन्धममलं शीतं पीत्वाम्भो निर्जगाम ह॥
मार्गश्रमपरिश्रान्तस्तडागतटमण्डपम्॥ १७॥

At last he found a lake where he immersed for bath together with his horse. Mixed with the filament of the lotuses, the water was fragrant, clear and cool. As he was tired of travelling a long way he rested beneath a fig tree on the bank of the lake.

न्यग्रोध वीक्ष्यं तस्याशु जटास्वश्वं बबन्ध ह॥
स तत्रास्तरमास्तीर्य खेटकानुपधाय च॥ १८॥

He fastened his horse to the branches of the tree, spread the coverlet and used the clubs as pillows.

सूष्वाप वायुना तत्र सेव्यमातस्तदा क्षणम्॥
क्षणं सुप्ते नृपे तत्र प्रेतो वै प्रेतवाहनः॥ १९॥
कश्चिदराजगामाथा युक्तः प्रेतशतेन च॥
अस्थिचर्मशिराशेषशरीरः परिविभ्रमन्॥ २०॥

He slept there for a moment being fanned by air. Even as he slept for a moment a certain kingly ghost came there along with hundreds of attendant ghosts. It was a remnant of bones, skin and sinews.

भक्ष्यं पेष्यं मार्गमाणो न बध्नाति धृतिं क्वचित्॥
तमपूर्वं नृपो दृष्ट्वाऽकरोदस्त्रं शरासने॥ २१॥

He was moving here and there, in search of food and drink. He did not rest even for a while. On seeing such a terrible ghost, the king put an arrow on his bow.

दृष्ट्वा सोऽपि चिरं भूयं तस्थौ स्थाणुरिवाग्रतः॥
तमवस्थितमालोक्य राजा प्राप्तकुतूहलः॥ २२॥
पप्रच्छ तञ्च कोऽसीति कुतो वा विकृतिं गतः॥

The ghost looked at the king for a long time and stood before him like a branchless post. The king got curious at the sight of the ghost and put the question to him thus : Who are you? How did you get his deformity?

प्रेत उवाच

प्रेतभावो मया त्यक्तो गतिं प्राप्तोऽस्म्यहं पराम्॥ २३॥
त्वत्संयोगान्महाबाहो नास्ति धन्यतरो मया॥

बभ्रुवाहन उवाच

किमेतद्विपिने घोरे सर्वत्रातिभयानके॥ २४॥

The ghost replied :—I have just left my ghosthood and attained a differnt man. The ghost looked at the king for a long time and stood before him like a branchless post.

दृष्ट्वा सोऽपि चिरं भूषं तस्थौ स्थाणुरिवाग्रतः॥
तमवस्थितमालोक्य राजा प्राप्तकुतूहलः॥ २२॥
पप्रच्छ तच्च कोऽसीति कुतो वा विकृतिं गतः॥

प्रेत उवाच

प्रेतभावो मया त्यक्तो गतिं प्राप्तोऽस्म्यहं पराम्॥ २३॥
त्वत्संयोगान्महाबाहो नास्ति धन्यतरो मया॥

बभ्रुवाहन उवाच

किमेतद्विपिने घोरे सर्वत्रातिभयानके॥ २४॥

The king got curious at the sight of the ghost and put the question to him thus : Who are you? How did you get this deformity? The ghost replied : I have just left my ghosthood and attained a different form, just at the sight of you, O long-armed one. None is more fortunate than myself.

दोधूयमाने वातेन वात्यारूपेण कोणप॥
पतंगा मशकाः क्षुद्राः कवन्धाश्च शिरांसि च॥ २५॥
मत्स्याः कूर्माः कृकलासा वृश्चिका भ्रमराहयः॥
अधोमुखोर्ध्वपादास्ते क्रन्दमानाः सुदारुणम्॥ २६॥

In this fierce forest, shaken with wind and cyclone, full of flies and mosquitoes, trunks and head, fish, tortoise, lizards, scorpions, bees, serpents are seen with their mouth bent downwards and their feet raised upwards.

प्रवान्ति वायवो रूक्षा ज्वलन्तो विद्युदग्नयः॥
इतस्ततो भ्रमन्तीव वायुना तृणसन्ततिः ॥ २७॥

Dry winds are blowing; lightning is flashing; grass is scattered here and there.

दृश्यन्ते विविधा जीवा नागाश्च शलभव्रजाः॥
श्रूयन्ते बहुधा रावा न दृश्यन्ते क्वचित्क्वचित्॥ २८॥

I see many creatures—Nāgas and Śalabhas. I hear many sounds at some places and at some places I have no sounds at all. At the sight of all this deformity my heart trembles overwhelmingly.

दृष्ट्वेदं विकृतं सर्वं वेपते हृदयंमम॥

प्रेत उवाच

येषां नैवाग्निसंस्कारो न श्राद्धं नोदकक्रियाः॥ २९॥
षट् पिण्डा दश गात्राणि सपिण्डीकरणं न हि॥
विश्वासघातिनो ये च सुरापाः स्वर्णहारिणः॥ ३०॥
मृता दुर्मरणाद्ये च ये चासूयापरा जनाः॥
प्रायश्चित्तविहीना ये अगम्यागमने रताः॥ ३१॥
कर्मभिर्भ्राम्यमाणास्ते प्राणिनः स्वकृतैरिह॥
दुर्लभाहारपानीया दृश्यन्ते पीडिता भृशम्॥ ३२॥

Those for whom the rites of cremation, funeral offering, such as the offering of riceball, gingelly-water are not performed nor the rites of daśa-piṇḍas, daśagātras nor sapīṇḍikaraṇa, who daring their life were ungrateful, drunkards goldstealers. who died by accident, who were envious, without atonement, attached to women of ill repute, take the form of ghost and suffer for their bad actions through want of food and water.

एतेषां कृपया राजंस्त्वं कुरुष्वौर्द्धदेहिकम्॥

येषां न माता न पिता न पुत्रो न च बान्धवाः॥ ३३॥

O king, please perform their funeral rites since they do not have mother, father, sons and relations.

तेषां राजा स्वयं कुर्यात्कर्मणि तु यतो नृपः॥

आत्मनश्च शुभं कर्म कर्तव्यं पारलौकिकम्॥ ३४॥

विमुक्तः सर्वदुःखेभ्यो येनाज्ञो दुर्गतिं तरेत्॥

भ्रातरः कस्य के पुत्रास्त्रियोऽपि स्वार्थकोविदाः॥ ३५॥

O king, you perform this good deed for their welfare, so that they may be released from misery and may cross the ocean of distress. Of what avail are the brothers and sons? One should not rely on women for they are expert in selfishness.

न कार्य्यस्तेषु विश्रम्भः स्वकृतं भुज्यतेयतः॥

गृहेष्वर्था निर्वर्तन्ते श्मशाने चैव बान्धवाः॥ ३६॥

A person reaps what he sows. All objects or belongings remain at home. The relatives turn back from the cemetery.

शरीरं काष्ठमादत्ते पापं पुण्यं सह व्रजेत्॥
तस्मादाशु त्वया सम्यगात्मनः श्रेय इच्छता॥ ३७॥

Body is consumed by fire; good and evil deeds alone accompany the deceased.

अस्थिरेण शरीरेण कर्तव्यञ्चौर्ध्वदेहिकम्॥

राजोवाच

कृशरूपः करालाक्षस्त्वं प्रेत इव लक्ष्यसे॥ ३८॥

Therefore, for your welfare, you perform immediately the funeral rites of the kinless deceased, as you are mortal yourself.

कथयस्वः मम प्रीत्या प्रेतराज यथातथम्॥

तथा पृष्टः स वै राजा उवाच सकलं स्वकम्॥ ३९॥

With your emaciated form and fierce look, you seem to be a ghost. O king of ghosts, now, tell me all about yourself in order to relieve my anxiety.

Thus asked, the king of ghosts began to tell all about himself.

प्रेत उवाच

कथयामि नृपश्रेष्ठ सर्वमेवादितस्त्व॥
प्रेतत्वे कारणं श्रुत्वा दयां कर्तुमिहार्हसि॥ ४०॥

O best of kings, I shall tell you all about myself from the very start. After hearing the causes that obtained ghosthood for me, you will have sympathy for me.

वैदिशं नाम नगरं सर्वसम्पत्सुखावहम्॥
नानाजनपदाकीर्णं नानारत्नसमाकुलम्॥ ४१॥

There is a city Vidiśā by name, full of pleasure and prosperity. It has many *janapadas* and abounds in abundant treasure.

नानापुष्पवनाकीर्णं नानापुष्पजनावृतम्॥
तत्राहं न्यवसं भूप देवार्चनरतः सदा॥ ४२॥

It has forests of flowers where dwell the holy sages. I too lived there, O king, engaged in the worship of gods.

वैश्यजातिः सुदेवोऽहं नाम्ना विदितमस्तु ते॥
हव्येन तर्पिता देवाः कव्येन पितरो मया॥ ४३॥

I belong to the Vaiśya caste, and my name is Sudeva. I propitiated the deities with oblations and the manes with śrāddhas.

विविधैर्दानयोगैश्च विप्राः सन्तर्पिता मया॥
आहारश्च विहारश्च मया वै सुनिवेशितः॥ ४४॥

I presented gifts to the Brāhmaṇas and donated food.

दीनानाथविशिष्टेभ्यो मया दत्तमनेकधा॥
तत्सर्वं निष्फलं जातं मम दैवादुपागतम्॥ ४५॥

I gave money and precious articles to the poor and the needy. But by bad luck all that went in vain.

न मेऽस्ति सन्ततिस्तात न सुहृन् च बान्धवाः॥
न च मित्रं हितस्तादृग्यः कुर्यादौर्ध्वदेहिकम्॥ ४६॥

I had no progeny, no friends, no kins and no friends who could perform my funeral rites.

प्रेतत्वं सुस्थिरं तेन मम जातं नृपोत्तम॥
एकादशं त्रिपक्षञ्च षण्मासिकमथाब्दिकम्॥ ४७॥

प्रतिमास्यानि चान्यानि ह्येवं श्राद्धानि षोडश॥
यस्यैतानि न दीयन्ते प्रेतश्राद्धानि भूपते॥ ४८॥

प्रेतत्वं सुस्थिरं तस्यः दत्तैः श्राद्धशतैरति॥
एवं ज्ञात्वा महाराज प्रेतत्वादुद्धरस्व माम्॥ ४९॥

For that reason, my ghosthood became perpetual. Now hear, O king, there are sixteen principal Śrāddhas—the eleventh day, monthly, half-quarterly, six monthly, etc. The dead who do not receive these Śrāddhas turn into gliosts perpetually even though hundreds of other Śrāddhas are performed for them. Knowing this, O king, you perform Śrāddhas and release me from ghosthood.

वर्णानाञ्चैव सर्वेषां राजा बन्धुरिहोच्यते॥
तन्मां तारयं राजेन्द्र मणिरत्नं ददामि ते॥ ५०॥

For, a king is the relative of all castes. Therefore, I request you to release me from ghosthood. I give you the best of jewels in my custody.

यथा मम शुभावाप्तिर्भवेन्नृपरोत्तम॥
तथा कार्यं महीपाल दयां कृत्वा मयि प्रभो॥ ५१॥

Taking pity on me, O king, you act in such a way that I may be released from ghosthood.

सपिण्डैर्वा सगोत्रैर्वा निष्ठुरैर्न कृतो हि मे॥
 वृषोत्सर्गस्ततो दुष्टं प्रेतत्वं प्राप्तवानहम्॥५२॥
 क्षुत्तृषाविष्टदेहश्च भक्ष्यं पानं न चाप्नुयाम्॥
 अतो विकृतिरेषा वै कृशत्वादिरमांसका॥५३॥

(Moreover, I may sell you why I became a ghost). My kins being disinterested in me did not perform Vṛṣotsarga in my favour. Hence, I was transformed into ghost. I feel constantly hungry and thirsty, for want of food and drink. Hence, this deformity and leanness without food.

क्षुत्तृङ्जन्यं महादुःखमनुभवामि पुनःपुनः॥
 अकल्याणं हि प्रेतत्वं वृषोत्सर्गं विना कृतम्॥५४॥

I suffer pain due to hunger and thirst, for this ghost-hood is malevolent.

तस्माद्वाजन्दयासिन्धो प्रार्थयामि तवाग्रतः॥

राजोवाच

वर्तते मत्कुले प्रेत इति ज्ञेयं कथं नरैः॥५५॥

I, therefore, pray you, O king, for; you are the ocean. of pity.

तनममाचक्ष्व हि प्रेत प्रेतत्वान्मुच्यते कथम्॥

Tell me, O ghost, how one is released from; ghosthood.

प्रेत उवाच

लिङ्गेन पीडया प्रेतोऽनुमातव्यो नरैः सदा॥५६॥

The people can infer about the present of a ghost at home by signs and tormentations.

वक्ष्यामि पीडास्ता राजन्या वै प्रेतकृता भुवि॥

ऋतुः स्यादफलः स्त्रीणां यदा वंशो न वर्द्धते॥५७॥

I shall now tell you about tormentations given by the ghost to the people on earth. When the menses of the women go in vain and the family does not multiply.

प्रियन्ते चाल्पवयसः सा पीडा प्रेतसम्भवा॥

अकस्मद्वृत्तिहरणप्रतिष्ठा जनेषु वै॥५८॥

अकस्मादगुहदाहः स्यात्सा प्रेतसम्भवा॥

स्वगेहे कलहो नित्यं स्याच्च मिथ्याभिर्शंसनप॥५९॥

गजयक्ष्मादिसम्भूतिः सा पीडा प्रेतसम्भवा॥

अपि स्वयं धनं मुक्तं प्रयत्नादनवे पथि॥६०॥

नैव लभ्येत नश्येतः सा पीडा प्रेतसम्भव वा॥
 सुवृष्टौ कृषिनाशः स्याद्वाणिज्याद्वृत्तिनाशनम्॥६१॥
 कलत्रं प्रतिकूलं स्यात्सा पीडा प्रेतसम्भवा॥
 एवन्तु पीडया राजन्प्रेतज्ञानं भवेन्नुणाम्॥६२॥

When men die young it is tormentation by ghost. Sudden loss in profession and insult among the people, sudden setting of house on fire, permanent quarrelling at home, false praise, suffering from consumption and foul diseases are due to tormentation by ghost. When the money invested in the customary way bears no fruit but is destroyed, it is due to tormentation by ghost. When crops are ruined even after proper rains, when commerce is unsuccessful, when wife creates tension, it is due to tormentation by ghosts. By these tormentations, O king, people can know about the presence of ghost at home.

वृषोत्सर्गो यदि भवेत्प्रेतत्वान्मुच्यते तदा॥

तस्मान्नप त्वमप्येवं वृषोत्सर्गं कुरु प्रभो॥६३॥

If Vṛṣotsarga is done properly, one is released from ghosthood. Hence, O king, I pray you to perform Vṛṣotsarga in my favour.

मामुद्दिश्यं नृपेऽप्याधिकारोऽत्यनुकम्पया॥

राजपुत्रो हतः कश्चिन्मयैवाप्तस्ततो मया॥६४॥

I authorize you to perform this rite for me. Once, I killed a certain prince and as a result thereof I became ghost.

कुरुष्व त्वं गृहीत्वा मे तद्धनेन वृषोत्सवम्॥

कार्त्तिक्यां पौर्णमास्यां वाऽऽश्वयुज्मध्येऽथवानृष॥६५॥

O king please take this precious'gem from me and with the money received through it, perform Vṛṣotsarga for me on the fullmoon day in the month of Kārttika or Āśvayuj or on the day conjunct with Revatī. For performing Vṛṣotsarga you invite the learned brāhmaṇas and set up fire as prescribed in the Śāstras.

रेवतीयुक्तदिवसे कृषीष्ठा मे वृषोत्सवम्॥

पुण्यान्विप्रांसमाहूय वह्निं स्थापय विधानतः॥६६॥

मन्त्रैर्होमस्तथा कार्य्यः षड्भिर्नृप विधानतः॥

बहून्विप्रान् भोजयेथास्तद्रत्नाप्तधनेन वै॥

एवं कृते महीपाल मम मुक्तिर्भविष्यति॥६७॥

Then perform sacrifice, reciting the prescribed mantras. You shall feast the Brāhmaṇas, spending the money obtained by the sale of this jewel. When this is done, I shall be released from ghosthood, O king.

श्रीकृष्ण उवाच

तथेति प्रति जग्राह मणिं राजा ततः खगः॥६८॥

Śrī Kṛṣṇa says :—The king took the jewel, saying, 'be it so'.

क्रियाधिकारस्तस्यैव यो धनग्राहको भवेत्॥

कुर्वतोस्तु तयोर्वात्तामेव प्रेतमहीक्षितोः॥६९॥

झणत्कारस्तु घण्टानां भेरीणां भांकृतिस्तथा॥

जास्तदा राजसेना चतुरंगा समापतत्॥७०॥

तस्यामागतमात्रायां प्रेतश्चादृश्यतां गतः॥

तस्माद्द्वन्द्वानिः सृत्य राजानि पुरमागमत्॥७१॥

He had no alternative but to perform the rite, for he had taken the gem from the ghost. When the ghost and the king were talking together, there was heard a resounding noise of bells and trumpets. At the indication that the king's caturaṅga army was close by, the ghost

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे राजकृतवृषोत्सर्गक्रियादिनिरूपणं नाम नवमोऽध्यायः॥ ९॥

अध्यायः १० / Chapter 10

गरुड उवाच

सपिण्डीकरण जाते आब्दिके च स्वकर्मभिः।

देवत्वं मनुष्यत्वं पक्षित्वं वाप्नुयुर्नराः॥१॥

Garuḍa said :—After sapinḍīkaraṇa has been done and the annual rites performed, the deceased may obtain godhood, manhood or birdhood as the case may be.

तेषां विभिन्नाहाराणां श्राद्धं वै तृप्तिदं कथम्॥

यदप्ययैर्द्विजैर्भुक्तं हूयते यदि वानले॥२॥

But they eat different types of food. How can śrāddha satiate them? The śrāddha food is eaten by the Brāhmaṇas or given as oblation into the fire.

शुभाशुभात्मकैः प्रेतस्तद्वत् भुज्यते कथम्॥

श्राद्धस्यावश्यकत्वं अमावास्यादिषु श्रुतम्॥३॥

disappeared. The king too left the forest for the capital.

स कार्त्तिक्यां पूर्णिमायां प्रेतमुद्दिश्य संव्यधात्॥

वृषोत्सर्गं विधानेन तन्माण्याप्तधनेन च॥७२॥

Then on the Kārttikī Pūrṇimā with the money realized from the sale of the jewel, the king performed Vṛṣotsarga for the ghost.

प्रेतोऽयं सपदिलब्धसुवर्णदेहः

कर्मान्त आगम इति प्रणनाम भूपम्॥

देव त्वदीयमहिमायमिति स्तुवन्

स यातो दिवं गरुड भूपतिना कृतज्ञः॥७३॥

The ghost obtained a new body as splendid as gold, at the end of the rite. He approached the king in the new splendid body and eulogized him. Attributing his release from ghosthood to the pious deed of the king he was grateful to him for the obsequies he had made in his favour.

एतत्ते सर्वमाख्यातं यथा भूपतिनापि सः॥

उद्धृतः प्रतभावाद्देव किमन्यच्छ्रेतुमिच्छसि॥७४॥

Thus, I have told you how the ghost was released. What else do you desire to hear ?

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे राजकृतवृषोत्सर्गक्रियादिनिरूपणं नाम नवमोऽध्यायः॥ ९॥

The piṇḍa is given by the good as well as the bad relative. How can the ghost discriminate? Why should the śrāddha be performed on a particular day ?

श्रीभगवानुवाच

प्रेतानां शृणु पक्षीन्द्र यथा श्राद्धन्तु तृप्तिदम्॥

देवो यदपि जातोऽयं मनुष्यः कर्मयोगतः॥४॥

O bird, hear, śrāddha is gratifying to ghosts. There is no restriction on a person if he becomes a deity or a man or an animal according to the actions of his previous life.

तस्यान्नमग्नं भूत्वा देवत्वेऽप्यनुयाति च॥

गान्धर्वयै भोगरूपेण पशुत्वे च तृणं भवेत्॥५॥

श्राद्धं हि वायुरूपेण नागत्वेऽप्यनुगच्छति॥

फलं भवति पक्षित्वे राक्षसेषु तथा मिषम्॥६॥

दानवत्वे तथा मांसं प्रेतत्वे रुधिरं तथा॥
मनुष्यत्वेऽन्नपानादि बाल्य भोगरसो भवेत्॥७॥

If he becomes a deity, the *śrāddha* food turns into nectar; an article of enjoyment if he becomes a gandharva; a grass if he becomes an animal; an air if he becomes a nāga; fruit in case of a bird; meat in case of a demon; blood in case of a ghost; grain in case of a man and an article of enjoyment in case of a child.

गरुड उवाच

कथं कव्यानि दत्तानि हव्यानि च जनैरिह॥
गच्छन्ति पितृलोकं वा प्रापकः कोऽत्र गच्छते॥८॥

How kavya and havya given by men reach pitrloka and devaloka and who takes them there?

मृतानामपि जन्तूनां श्राद्धमाप्यायनं यदि॥
निर्व्वाणस्य प्रदीपस्य तैलं संवर्द्धयेच्छिस्वाम्॥९॥

How can a *śrāddha* gratify the dead ? Can oil in a blown-out lamp light the wick?

मृताश्च पुरुषाः स्वामिन् स्वकर्मजनिता गतिम्॥
गाहन्तः के कथं स्वस्य सुतस्य श्रेय आप्नुयुः॥१०॥

Tell me, O Lord ! How does the deceased enjoy the fruits of the deeds such as rites of obsequy performed by his son.

श्रीभगवानुवाच

श्रुतेः प्रत्यक्षस्तार्क्ष्यं प्रामाण्यं बलवत्तरम्॥
श्रुत्या तु बोधितार्थस्य पीयूषत्वादिरूपता॥११॥

The validity of tradition, O lord, is more powerful than the validity of direct perception. The Śruti declares that the food served to the Brāhmaṇas in the *Śrāddha* turns into nectar, etc. for the departed souls.

नामगोत्रं पितृणां वै प्रापकं हव्यकव्ययोः॥
श्राद्धस्य मन्त्रास्तद्वत् प्रापकाश्चैव भक्तितः॥१२॥

By their names and gotras the manes receive the offerings made by the relatives. The mantras carry the same when they are recited with devotion and faith.

अचेतनानि चैतानि प्रापयन्ति कथन्त्विति॥
सुपर्णं नावगन्तव्यं प्रापकं वच्मि तेऽपरम्॥१३॥

How the articles reach the manes should not

be doubted, O bird. I tell you how the articles of gift can reach the manes.

अग्निष्वात्तादयस्तेषामधिपत्ये व्यवस्थिताः॥
काले न्यायागतं पात्रे विधिना प्रतिपादितम्॥१४॥
अन्नं नयन्ति तत्रैत जन्तुर्यत्रावतिष्ठते॥
नाम गोत्रञ्च मन्त्राश्च दत्तमन्नं नयन्ति ते॥१५॥

The Agniṣvāta pitrs (the manes who are cremated in fire) remain in charge of the departed. When food is offered to the departed souls in the appropriate manner, at the appropriate time and place, as prescribed in the Śāstras, they carry the same to the manes in their path.

अपि योनिशतं प्राप्तांस्तांस्तुप्तिरुपतिष्ठति॥
तेषां लोकान्तरस्थानां विविधैर्नामगोत्रकैः॥१६॥

Even though they assume different species and reach different worlds, with different names and gotras, they receive the offering made in their favour by their kins.

अपसव्यं क्षितौ दर्भे दत्ताः पिण्डास्त्रयस्तु वै॥
यान्ति तांस्तर्पयन्त्येवं प्रेतस्थानस्थितान्पितॄन्॥१७॥

The three piṇḍas given on Darbha or spread over the earth, by the nearest relative of the deceased, with his sacred thread worn over the left shoulder, gratify the manes even in their ghosthood.

अप्राप्तयातनास्थानां श्रेष्ठा ये भुवि पंचधा॥
नानारूपास्तु जाता ये तिर्यग्योन्यादिजातिषु॥१८॥
यदाहारा भवन्त्येते पितरो यत्र योनिषु॥
तासुतासु तदाहारः श्राद्धान्तं तिष्ठति॥१९॥

Those who have been pious on the earth in all ways do not go to the torture-place. These as well as others who have assumed multifarious forms and those who are born in low species obtain, whatever food they eat in those species.

यथा गोषु प्रनष्टासु वत्सो विन्दति मातरम्॥
तथान्नं नयेत विप्र जन्तुर्यत्रावतिष्ठते॥२०॥

Just as when the cow is lost in the herd of cattle, the calf searches for her and ultimately finds her, so the *śrāddha* food searches the deceased person, though he is set on journey (or has, assumed a different form).

पितरः श्राद्ध लेकारो विश्वेदेवैः सदा सह॥
 एते श्राद्धं सदा भुक्त्वा पितृन्सन्तर्पयन्त्यतः॥२१॥
 वसुरुद्रादितिसुताः पितरः श्राद्धदेवताः॥
 प्रीणयन्ति मनुष्याणां पितृञ्श्राद्धेषु तर्पिताः॥२२॥

The manes consume the Śrāddha rituals in the company of Vaiśvedevas, Vasus, Rudras, Ādityas, ancestors, Śrāddha devas. When gratified they gratify the deceased person.

आत्मानं गुर्विणी गर्भमपि प्रीणाति वै यथा।
 दोहदेन तथा देवाः श्राद्धैः स्वांश्च पितृन्तृणाम्॥२३॥

Just as a pregnant woman gratifies herself and her foetus by satiating her desire, so also the deities gratify themselves and the manes by partaking the śrāddhas.

हृष्यन्ति पितरः श्रुत्वा श्राद्धकालमुपस्थितम्॥
 अन्योन्यं मनसा ध्यासत्वा सम्पतन्ति मनोजवम्॥२४॥

They feel elated at the approach of śrāddha time.. Thus thinking in their mind they reach the śrāddha-place With the spread of imagination.

ब्राह्मणैः सहचाश्नन्ति पितरो ह्यन्तरिक्षगाः॥
 वायुभूताश्च तिष्ठन्ति भुक्त्वा यान्ति परां गतिम्॥२५॥

Staying in the horizon they eat with the brāhmaṇas. In their aerial form they eat with pleasure.

निमन्त्रितास्तु ये विप्राः श्राद्धपूर्वदिने खगाः॥
 प्रविश्य पितरस्तेषु भुक्त्वा यान्ति स्वमालयम्॥२६॥

Whosoever be the Brāhmaṇa invited for the feast, they enter his body, eat and return to their abode.

श्राद्धकर्त्रा तु यद्येकः श्राद्धे विप्रो निमन्त्रितः॥
 उदरस्थः पिता तस्य वामपाश्वे पितामहः॥२७॥
 प्रपितामहो दक्षिणतः पृष्ठतः पिण्डभक्षकः॥

If the performer of Śrāddha (such as the son of the deceased) has invited a single Brāhmaṇa for śrāddha, the father stays in his stomach, the grandfather on his left side, the great-grandfather on the right and the consumer of piṇḍa at the back.

श्राद्धकाले यमः प्रेतान्पितृञ्चापि यमालयात्॥२८॥
 विसर्ज्जयति मानुष्ये निरयस्थांश्च काश्यप॥
 क्षुधार्ताः कीर्तयन्तश्च दुष्कृतञ्च स्वयंकृतम्॥२९॥

कांक्षन्ति पुत्रपौत्रेभ्यः पायसं मधुसंयुतम्॥
 तस्मात्तांस्तत्र विधिना तर्पयेत्पायसेन तु ॥३०॥

During the period of śrāddha Yama releases even the ghosts and the manes staying in hell who being hungry run to the world of mortals to receive the offering made by their relatives. They repent for their misdeeds while they desire to be served with the milk-rice mixed with honey by their sons and grandsons. Therefore, the descendent should gratify them with the milk-rice.

गरुड उवाच

स्वामिन्केनापि ते दृष्टा आगताः पितरो द्विज॥
 लोकादमुष्मादागत्य भुञ्जन्तो भुवि मानदा॥३१॥

O Lord, now tell me, has any one seen the manes descending from the other world and partaking śrāddha on this earth ?

श्रीभगवानुवाच

गुरुत्पञ्चगुणं वक्ष्यामि यथा दृष्टास्तु सीतया॥
 पितरो विप्रदेहेवै श्वशुराद्यास्त्रयः क्वचित्॥३२॥

Hear, O Garuḍa, I shall tell you how once Sits saw in the body of a Brāhmaṇa the manes, the father-in-law, grand-father-in-law and the great-grand-father-in-law.

गृहीत्वा पितुराज्ञां वै रामो वनमुपागतम्॥
 ततः पुष्करयात्रार्थं रामोऽयात्सीतया सह॥३३॥
 तीर्थं चापि समागत्य श्राद्धं प्रारब्धवांस्तु सः॥
 फलं पक्वन्तु जानक्या सिद्धं रामं निवेदितम्॥३४॥

At the behest of his father, Rama went to the forest. When he reached Puskara, the holy centre, together with his consort Sītā he performed śrāddha with the ripe fruits Sita collected from the trees.

स्नातप्रियोक्तवाक्यात्तु सुस्नाता तमपालयत्॥
 नभोमध्यगते सूर्ये काले कुतुप आगते॥३५॥
 अयाता ऋषयेः सर्वे ये रामेणा निमन्त्रिताः॥
 तान्मुनीनागतान्दृष्ट्वा वैदेही जनकात्मका॥३६॥

When the sun reached the middle of the sky, the sages who had been invited by Rāma preented themselves. When Sits saw the sages she was extremely delighted.

रामाज्ञयान्ममादाय परिवेष्टुमुपागता॥
अपासर्पन्ततो दूरे विप्रमध्ये तु संस्थिता॥३७॥

By the instructions of Rāma she served them with food. Then, all of a sudden, she got away from among the Brāhmaṇas.

गुल्फैराच्छाद्य चात्मानं निगूढं सा स्थिता तदा॥
एकान्ते तु तदा सीतां ज्ञात्वा राघवनन्दनः॥३८॥
विमृश्य सुचिरं कालमिदं किमिति सत्वरम्॥
किञ्चित्त्वचिदगता साध्वी त्रपायाः कारणेन हि॥३९॥
किं वा न भोजयन्विप्रांसी तामन्वेषयाम्॥
विमृशनेवमेवं स स्वयं विप्रानभोजयत्॥४०॥

Covering herself behind the bushes she hid herself. "Then having learnt that Sītā had gone all alone, Rāma was anxious and lost in thought. He wondered why she had gone away so soon without feasting the Brāhmaṇas. He thought to himself. May be she felt shy. I shall search for her. Thinking this way or that he himself feasted the Brāhmaṇas.

गतेषु द्विजमुख्येषु प्रियां रामोऽब्रवीदिदम्॥
कथं लतासु लीना त्वं मुनीन्दृष्ट्वा समागतान्॥४१॥

When the Brāhmaṇas went away Sītā returned. Then Rāma spoke to her : "Why did you leave when the sages came here to the forest. Let me know the reason of your abrupt departure.

तत्सर्वं मम तन्वद्भिः कारणं वद मा चिरम्॥
एवमुक्ता तदा भर्त्रा सीता साधोमुखी स्थिरता॥
मुञ्चन्ती चाश्रुसंघातं राघवं वाक्यमब्रवीत्॥४२॥

Then addressed by the lord, Sītā stood with her face cast down.. With tears flowing down from her eyes she spoke thus to her lord.

सीतोवाच

शृणु त्वं नाथ यददृष्टमाश्चर्यमिह यादृशम्॥४३॥
पिता तव मया दृष्टो ब्राह्मणग्रे तु राघवः॥
सर्वाभरणसंयुक्तो द्वौ चान्यौ च तथाविधौ॥४४॥

O lord, hear, I saw a wonder here. I saw your father in front of the Brāhmaṇas, dressed in royal costume. I saw two elderly folk doning the similar garb.

दृष्ट्वा त्वत्पितरञ्चाहमपक्रान्ता तवान्तिकात्॥
वल्कलाजिनसंवीता कथं राज्ञः पुरः प्रभो॥४५॥
भवामि रिपुवीरघ्न सत्यमेतदुहाहतम्॥
स्वहस्तेन कथं देयं राज्ञे वा भोजनं मया॥४६॥

On seeing your father I moved away from his presence. Attired in bark and hide, how could I serve him with food ?

दासानामपि ये दासा नोपभुञ्जन्ति कर्हिचित्॥
तृणपात्रे कथं तस्मै अन्नं दातुं हि शक्नुयाम्॥४७॥

How could I offer him food in a vessel of grass in which even slaves would not eat ?

याहं राज्ञा पुरा दृष्टा सर्वाभरणभूषिता ॥
सा स्वेदमलदिग्धाङ्गी कथं यास्यामि भूपतिम्॥
अपकृष्टास्मि तेनाहं त्रपया रघुनन्दन॥४८॥

श्रीभगवानुवाच

How could I, full of perspiration and dirt, go before him knowing that he had never seen me before in that miserable state. I felt shy and moved away from his presence, O Rāma.

इति श्रुत्वा प्रियावाक्यं रामो विस्मितमानसः॥४९॥
आश्चर्यमिति तज्ज्ञात्वा तदा स्वस्थानमागमत्॥

On hearing these words of his beloved, Rāma was surprised at heart, thinking that it was a miracle never witnessed before.

सीतया पितरो दृष्टा यथा तत्ते निवेदितम्॥५०॥
अपरं श्राद्धमाहात्म्यं किञ्चिच्छृणु समासतः॥
अमावस्यादिने प्राप्ते गृहद्वारे समास्थिताः॥५१॥

Thus I have told you how Sītā saw the manes. Now, here in short is another account of Śrāddha. On the day of Amāvāsyā, the airy manes stand at the threshold of their descendants in order to receive śrāddha.

वायुभूताः प्रवाञ्छन्ति श्राद्धं पितृगणा नृणाम्॥
यावदस्तमयं भानोः क्षुत्पिपासासमाकुलाः॥५२॥
ततश्चास्तं गते सूर्ये निराशा दुःखसंयुताः॥
निःश्वसन्तश्चिरं यान्ति गर्हयन्स्तु वंशजम्॥५३॥

They remain there till Sun-set. When they do not receive śrāddha they fall in despair and out of suffering heave long sighs and go back cursing the descendants.

तस्माच्छ्राद्धं प्रयत्नेन अमायां कर्तुमर्हति॥
यदि श्राद्धं प्रकुर्वन्ति पुत्राद्यास्तस्य बान्धवाः॥५४॥
उद्धृता ये गयाश्राद्धे ब्रह्मलोकं च तैः सह॥
भजन्ते क्षुत्पिपासा वा न तेषां जायते क्वचित्॥५५॥

Therefore, one should carefully perform śrāddha on the amavāsya day. If sons or relatives perform śrāddha at Gayā, they uplift their ancestors from lower regions and themselves enjoy Brahmaloḥka together with the manes. They never suffer from thirst and hunger.

तस्माच्छ्राद्धं प्रयत्नेन सम्यक्कुर्याद्विचक्षणः॥
तस्माच्छ्राद्धं चरेद्भक्त्या शाकैरपि यथाविधि॥५६॥
कुर्वीत समये श्राद्धं कुले कश्चिन्न सीदति॥
आयुः पुत्रान्यशः स्वर्ग कीर्तिं पुष्टिं बलंश्चिनम॥५७॥
पशून्सौख्यं धनं धान्यं प्राप्नुयात्पितृपूजनात्॥
देवकार्येदपि सदा पितृकार्यं विशिष्यते॥५८॥

Therefore, the wise should perform śrāddha imperatively. If no other article of food is available even vegetable if offered with devotion would suffice. If śrāddha is done in time the family would never perish. Age, sons, fame, heaven, glory, health, strength, splendour, cattle, happiness, wealth and grain—all these can be procured by worshipping the manes. The rites performed in favour of the manes are more beneficial than the rites performed for the deities.

देवताभ्यः पितृणां हि पूर्वमाप्यायनं शुभम्॥
ये यजन्ति पितृन्देवान्ब्राह्मणांश्च हुताशनम्॥५९॥
सर्वभूतान्तरात्मानं मामेव हि यजन्ति ते॥
स्मार्त्तेन विधिना श्राद्धं कृत्वा स्वविभवोचितम्॥६०॥
आब्रह्मस्तम्बपर्यन्तं जगत्प्रीणाति मानवः॥

Gratification of the manes in proportion to that -of the deities is more beneficial. Those who worship manes, deities; Brāhmaṇas and file, in fact, worship me who am the soul of all beings. By performing śrāddha according to the mean and method, 'the' man pleases the universe as far above as Brahmaloḥka.

अन्नप्रक्रियणं यत्तु मनुष्यैः क्रियते भुवि॥६१॥
तेन तुष्टिमुपायान्ति यः पिशाचत्वागताः॥
यच्चाम्बु स्नानवस्त्रेभ्यो भूमौ पतति खेचर॥६२॥

तेन ये तरुतां प्राप्तास्तेषां तृप्तिः प्रजायते॥
यानि गन्धाम्बूनि चैव पतन्ति धरणीतले॥६३॥
तेन चाप्यायनं तेषां ये देवत्वमुपागताः॥
ये चापि स्वकुलाद्वाह्याः क्रियायोग्या ह्यसंस्कृताः॥६४॥
विपन्नास्ते तु विकिरसम्मार्जनजलाशिनः॥
भुक्त्वा चाचमनं यच्च जलं यच्चाहिं सेवितम्॥६५॥

Whatever food is spread over the earth by the performer, the same gratifies them, though they have become ghosts. Whatever water falls on the ground dripping from the bathing clothes of the performer the same gratifies them, though they may have become trees. Whatever scents fall on the ground the same gratifies them though they may have obtained deity-hood. Those who are outside the caste groups, unfit for rites or averse to rites, consume water scattered after washing.

ब्राह्मणानां तथैवान्यत्तेन तृप्तिं प्रयान्ति वै॥
पिशाचत्वमनुप्राप्ताः कृमिकीटत्वमेव ये॥६६॥

Whatever water is revised in the day by the Brāhmaṇas and others, the same gratifies those who have become piśāca, worms and germs.

उद्धृतेष्वन्नपिण्डेषु भुवि ये चानकाक्षिणः॥
तैरेवाप्यायनं तेषां ये मनुष्यत्वमागताः॥६७॥

Whatever piṇḍas are left on the earth the same gratify those who have become men.

एवं वै क्रियमाणानां तेषां चैव द्विजन्मनाम्॥
कश्चिज्जलान्नविक्षेपः शुचिरुच्छिष्ट एव वा॥६८॥
तेनानेन कुले तेषां ये वै जात्यन्तरं गताः॥
भवत्याप्यायनं तेषां सम्यक् श्राद्धे कृते सति॥६९॥

Thus when all this is being done by the twice-born, whatever water and food is left, good or bad, the same gratifies those who have opted for another caste, in case the śrāddha is done properly.

अन्यायोपाजितैर्द्रव्यैश्च श्राद्धं क्रियते नरैः॥
तृप्यन्ति तेन चण्डालाः पुक्कसाद्युपयोनिषु॥७०॥

When men perform śrāddha with illgotten wealth, the same gratifies caṇḍālas and others of low species.

एवं संप्राप्यते पक्षिन् यद्दत्तमिह बान्धवैः॥
श्राद्धं कुर्वद्भिरन्धाम्बुशकैस्तृप्तिर्हि जायते॥७१॥

Thus, O bird, whatever is given to the manes, by their relatives while doing śrāddha, they receive the same and remain gratified with food, water and vegetable.

एतत्ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि॥
सद्यो देहान्तरप्राप्तिर्विलंबेनावनीतले॥७२॥
पृष्ठवानसि तत्तेऽहं प्रवक्ष्यामि समासतः॥
सद्यो विलम्बितञ्चैवोभयथापि कलेवरम्॥७३॥

Thus, I have told you all what you had asked me for. Now that you have queried me whether the soul obtains body immediately or after some time I shall tell you about the same in short. Body is obtained both immediately and late

यतो हि मर्त्यः प्राप्नोति तद्विशेषञ्च मे शृणु॥
अधूमकज्योतिरिवांगुष्ठमात्रः पुमांस्ततः॥७४॥

How the soul gets a new body, hear from me. The soul without body is like a Same without fire. It is about a thumb in size.

देहमेकं सद्य एव वायवीयं सपद्यते॥
यथा वृणजलौका हि पश्चात्पादं तदोद्धरेत्॥७५॥
स्थितिः सद्यस्य पादस्य यदा जाता दृढा भवेत्॥
एवं देही पूर्वदेहं समुत्सृजति तं यदा॥७६॥
भोगार्थमग्रे स्याद्देहो वायवीय उपस्थितः॥
विषयग्राहकं यद्वन्म्रियमाणस्य चेन्द्रियम्॥७७॥

After leaving the earthly body, the soul obtains an airy body. Like a caterpillar who lifts up the back feet only when the position of the front feet becomes firm the soul leaves the previous body only when the airy body is available to enjoy.

निर्व्यापारं तच्च देहे वायुनैव स गच्छति॥
शरीरं यदवाप्नोति तच्चाप्युत्क्रम्यति स्वयम्॥७८॥

In that actionless body he moves in air only. Whatever body he has obtained, the same he himself leaves.

गृहीत्वा स्वं विनिर्याति जीवो गर्भं ईवाशयात्॥
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्॥७९॥

He leaves the body just as the child leaves the womb. He may come out, stay and enjoy.

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥
आतिवाहिकमित्येवं वायवीयं वदन्ति हि॥८०॥

The fools do not see him, only those who

possess the vision of knowledge can see him in that state.

एवं तु यातुधानानां तमेव च वदन्ति हि ॥
सुपर्ण ईदृशो देहो नृणां भवति पिण्डजः॥८१॥

O bird, this type of body the deceased can have out of the piṇḍa (rice-ball) offered to him.

पुत्रादिभिः कृताश्चेत्स्युः पिण्डा दश दशहिकाः॥
पिण्डजेन तु देहेन वायुजश्चैकतां व्रजेत्॥८२॥

Whatever piṇḍa the sons or kins give him during the ten days, the same unites the Vāyuja body with the piṇḍaja body.

पिण्डजो यदि नैव स्यसाद्वायुजोऽर्हति यातनाम्॥
देहिनोऽस्मिन्यथा देहे कौमारं यौवरं जरा॥

तथा देहान्तरप्राप्तिः पक्षन्द्रियेत्वधारय॥८३॥

If the piṇḍaja body be not there, the Vāyuja body suffers. Just as in his body a man has childhood, youth and old age, so also he obtains another body, this you already know, O king of birds.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोपराणि॥
तथा शरीराणि विहाय जीर्णान्यन्यानि
संयाति नवानि देही॥८४॥

Just as men wear new clothes casting off old ones, so also the soul obtains another body leaving the old one.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः॥
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥८५॥

Neither the weapons cut it nor the fire burns it nor the water wets it nor the wind dries it.

वायवीयां तनुं याति सद्य इत्युक्तमेव ते॥
प्राप्तिर्विलंबतो यस्य तं देहं खलु मे शृणु॥८६॥

Just now, I have told you that it obtains the airy body immediately. Now, hear about the body it obtains belatedly.

क्वचिद्विलंबतो देहं पिण्डजं स समाप्नुयात्॥
अथो गतो याम्यलोकं स्वीकर्मानुसारतः॥८७॥

After sometime, the Jīva when he reaches Yamaloka. obtains the piṇḍaja body.

चित्रगुप्तस्य वाक्येन निरयाणि भुनाक्ति सः॥
यातनास्समवाप्याथ पशुपक्ष्यादिकीं तनुम्॥८८॥

या गृह्णाति नरः सा स्यान्मोहेन ममतास्पदम्॥

शुभाशुभं कर्मफलं भुक्त्वा मुच्येत मानवः॥८९॥

As directed by Citragupta, he suffers in hell. Having suffered tortures there, he is born in the low species as an animal, a bird, etc. There too, very full of attachment, he suffers from the result of good and bad actions, O king of birds.

गरुड उवाच

तीर्त्वा दुःखभावाम्भोधिं भवन्तं कथमाप्नुयात्॥

बहुपातकयुक्तोऽपि तद्वदस्व दयानिधे॥९०॥

Garuḍa said :—O Treasure of pity, please tell me how even though full of sins, a Jīva may obtain you, after crossing the ocean of worldly existence.

भूयो दुःखस्य संसर्गो नरस्य न भवेद्यथा॥

ब्रूहि शुश्रूषमाणस्य पृच्छतो मे रमापते॥९१॥

Please also tell me, O lord, how a man can avoid suffering ?

श्रीकृष्ण उवाच

स्वेस्वे कर्मण्यभिरतः संसिद्धिं लभते नरः॥

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥९२॥

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे द्वितीय धर्म प्रेतकल्पे श्रीकृष्णगरुडसंवादे श्राद्धस्य तृप्तिदत्तादिनिरूपणं नाम दशमोऽध्यायः॥ १०॥

अध्यायः ११ / Chapter 11

मानुषत्वं लभेत्कस्मान्मृत्युमाप्नोति तत्कथम्॥

प्रियते कः सुरश्रेष्ठ देहमाश्रित्य कुत्रचित्॥९॥

How does a person obtain manhood and how does he attain death? O best of deities, when he dies where does his body go ?

इन्द्रियाणि कुतो यान्ति ह्यस्पृश्यः स कथं भवेत्॥

क्व कर्माणि कृतानीह कथं भुक्ते प्रसर्पति॥९॥

Where do the organs of sense repair ? How does the body become untouchable ? How and where does he suffer the fruits of his actions ?

प्रसादं कुर्वन् मे मोहं छेत्तुमर्हस्यशेषतः॥

काश्योऽपोहं सुरश्रेष्ठविनतागर्भः संभवः॥

यमलोकं कथं याति विष्णुलोकं च मानवाः॥३॥

Be pleased, for you alone can remove my ignorance. O best of deities, I am Garuḍa, son

Man obtains success being busy in the performance of assigned acts. Now, hear how he can get success while he is engaged in doing acts.

कर्मविभ्रष्टकालुष्यो वासुदेवानुचिन्तया॥

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च॥९३॥

शब्दादीन्विषयांसत्यक्त्वा रागद्वेषो व्युदस्य च॥

विरक्तसेवी लब्ध्वाशी यतवाक्कायमानसः॥९४॥

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्॥९५॥

विमुच्य निर्म्ममः शान्तो ब्रह्मभूयाय कल्पते॥

अतः परं नृणां कृत्यं नास्ति कश्यपनन्दन॥९६॥

By taking shelter in Vāsudeva, possessing pure intellect, controlling the self with fortitude, discarding the objects of enjoyment and leaving attachment and envy, serving without expecting reward, controlling speech, body and mind, practising meditation and Yoga, taking recourse to detachment, leaving pride, force, desire, anger, thus calm and serene he attains brahma. After this, he has to do nothing, O son of Kaśyapa.

of Kaśyapa from Vinatā. Please tell me how do men go to Yamaloka or Viṣṇuloka.

श्रीकृष्ण उवाच

परस्य योषितं हत्वा ब्रह्मस्वमपहृत्य च॥४॥

अरण्ये निर्जने देशे जायते ब्रह्मराक्षसः॥

जीनजातौ प्रजायेत रत्नानामपहारकः॥५॥

By kidnapping another man's wife and stealing the property of a Brāhmaṇa, one becomes brahmaraksasa in wilderness. The thief of jewels is born in a low caste.

ययं काममभिधयायेत्स तल्लिङ्गोऽभिजायते॥

नैनं छिन्दति शस्त्राणि नैनं दहति पावकः॥६॥

Whatsoever one desires one is born, having the symbol of the same. The weapons do not cut his soul nor fire can burn it.

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥
 वाक् चक्षुर्नासिका कर्णौ गुदं मूत्रस्य सञ्चरः॥ ७॥
 अण्डजादिकजन्तूनां छिद्राण्येतानि सर्व्वशः॥
 आनाभेर्मूर्धपर्य्यन्तमूर्धर्वच्छिद्राणि चाष्ट वै॥ ८॥

Nor water wets it nor wind dries it. Mouth, eyes, nose, ears, anus and penisthese are the holes in all animals born of egg, etc. There are eight upper, holes from navel up to the head.

सन्तः सुकृतिनो मर्त्या ऊर्ध्वच्छिद्रेण यान्ति वै॥
 मृताहे वार्षिकं यावद्यथोक्तविधिना खगा॥ ९॥
 कुर्यात्सर्वाणि कर्माणि निर्द्धनोऽपि हि मानवः॥
 देहे यत्र वसेज्जन्तुस्तत्र भुक्ते शुभाशुभम्॥ १०॥

If men have done good deeds, they depart from the upper holes, O bird. Whatever rites are prescribed for the deceased from the day

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
 ऊर्ध्वाधोगतिज्ञापकोक्तमणद्वारनिरूपणं॥ ११॥

अध्यायः १२ / Chapter 12

श्रीकृष्ण उवाच

एवं ते कथितस्ताक्ष्यं जीवितस्य विनिर्णयः॥
 मानुषाणां हितार्थाय प्रेतत्वविनिवृत्तये॥ १॥

O Garuḍa I have thus explained to you the various proclivities of life for the benefit of men and to ward off the stalemate in which the dead may find themselves.

चतुरशीतिलक्षाणि चतुर्भेदाश्च जन्तवः॥
 अण्डजाः स्वेदजाश्चैव उद्भिज्जाश्च जरायुजाः॥ २॥

There are eight million four hundred thousand species of creatures divided into four main classes. They are (1) *aṇḍajas* (born of egg), (2) *svedajas* (sweat-born like bugs, etc. (3) *udbhijjas* (born of seeds), (4) *Jarayujas* (the viviparous.)

एकविंशतिलक्षाणि अण्डजाः परिकीर्त्तिताः॥
 स्वेदजाश्च तथा प्रोक्ता उद्भिज्जाश्च क्रमेण तु॥ ३॥
 जरायुजास्तथा प्रोक्ता मनुष्याद्यास्तथा परे॥
 सर्व्वेषामेव मानुषत्वं जन्तूनां हि दुर्लभम्॥ ४॥

The *aṇḍajas* are of two million one hundred thousand varieties. Similarly, the *Svedajas*, *Udbhijjas* and the *Jarayujas* in the last of which

of his death to the end of the year (of his death) shall be performed even by the poor. As for the place of enjoyment in whatever body the jiva has entered he reaps the fruits of his actions therein, no matter whether the actions be good or bad.

मनोवाक्कायजान्दोषांस्तथा भुक्ते खगेश्वर॥
 मृतः स सुखमाप्नोति मायापाशैर्न बध्यते॥
 पाशबद्धो नरो यस्तु विकर्मनिरतो भवेत्॥ ११॥

In this way, O king of birds, a person suffers from the faults of body, mind and speech. After his death, he obtains happiness when he has suffered the results of his actions. He is released from the noose of *Māyā* and he is not likely to be born again to indulge in evil acts.

are included human beings are also enumerated. It is very difficult for the lower animals to get manhood.

पञ्चेन्द्रियनिधानत्वं महापुण्यैरवाप्यते॥
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्रास्तत्परजातयः॥ ५॥

The receptacle of the set of five senseorgans can be acquired through great merits. Mankind is divided into four varṇas—*Kṣatriyas*, *Vaiśyas*, *Śūdras* and also *Antyajas* (the lowest class).

रजकश्चर्मकारश्च नो बुरुड एव च॥
 कैवर्त्तमेदभिल्लाश्च सप्तैते ह्यन्यजाः स्मृताः॥ ६॥

The *Antyajas* are divided into seven groups viz., Washermen, Cobblers, Actors, *Varudas*, *Kaivartas*, *Bhedas* and *Bhillas*.

म्लेच्छतुम्बविभेदेन जातिभेदास्त्वनेशः॥
 जन्तूनामेव सर्व्वेषां जातिभेदाः सहस्रशः॥ ७॥

Adding the *Mlecchas* and *Tumbas* there are thirteen groups of people. The species of lower strata of animals are thousands.

जन्तूनामेव सर्व्वेषां भेदाश्चैव सहस्रशः॥
 आहारो मैथुनं निद्रां भयं क्रोधस्तथैव च॥ ८॥

Taking food, indulging in sexual inter-

course, sleeping, fearing and becoming angry—these are found in all living beings. Here the distinction is impossible.

सर्वेषामेव जन्तूनां विवेको दुर्लभः परः॥

एकपादादिरूपेण देहभेदास्त्वेकशः॥१॥

कृष्णासारो मृगो यत्र धर्मदेशः स उच्यते॥

ब्रह्माद्या देवताः सर्वास्तत्र तिष्ठन्ति सर्वशः॥१०॥

Bodies are of ten varieties in view of the divisions such as single-footed, etc. Where the deer *Kṛṣṇasāra* is found in plenty that region is called *Dharmadeśa* (the land of virtue).

O Bird, the deities Brahma and others, the sages and the Pitṛs, virtue, truthfulness and learning are always present in that land of virtue.

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां मतिजीविनः॥

मतिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः॥११॥

Among living beings, the animals are the best; among the animals, the intelligent are the best; among the intelligent, men are the best and among men, the brahmins are the best.

मानुष्यं यः समासाद्य स्वर्गमोक्षैकसाधकम्॥

तयोर्न साधयेदेकं तेनात्मा वञ्चितो ध्रुवम्॥१२॥

Among the brahmins the scholars, among the scholars those who cultivate Vedic studies, among them those who act according to the injunction and among them the Brahnavadins are the best.

इच्छति शती सहस्रं सहस्रं लक्षमीहते कर्तुम्॥

लक्षाधिपती राज्यं राजापि सकलां धरां लब्धुम्॥१३॥

One is guilty of self-deception who does not strive to gain either heaven or salvation after being born as a man whereby he could gain either.

चक्रधरोऽपि सुरत्वं सुरभावे सकलसुरपतिर्भवितुम्॥

सुरपतिरूर्ध्वगतित्वं तथापि न निवर्त्तते तृष्णा॥१४॥

A man who has hundred (silver pieces) craves for a thousand; a man who has a thousand, yearns for a lac; a person who has a lac, wishes to rule over a kingdom; a man who rules over a kingdom pines away to become an emperor.

तृष्णाया चाभिभूतस्तु नरकं प्रतिपद्यते॥

तृष्णामुक्तास्तु ये केचित्स्वर्गवासं लभन्ति ते॥१५॥

An emperor wishes to become a Deva (god) and on getting godhood he wishes to be the lord of gods. The lord of gods wishes to go still further and still his thirst for power does not recede.

आत्माधीनः पुमाँल्लोके सुखी भवति निश्चितम्॥

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः॥१६॥

A person afflicted by covetous thirst falls into hell. Those who are freed of undue thirst secure a residence in heaven.

तथा च विषयधीनो दुःखी भवति निश्चितम्॥१७॥

A man depending upon his own self is sure to be happy. The qualities of sound, touch, colour, taste and smell make one dependent on the objects of sense and hence one is sure to be unhappy.

कुरङ्ग मातङ्गपतङ्गभृङ्गमीना हताः पञ्चभिरेव पञ्च॥

एकः प्रमादी स कथं न हन्यते यः सेवते पञ्चभिरेव पञ्च॥१८॥

The deer, the elephant, the moth, the honeybee and the fish—these five are destroyed due to addiction to their five senseorgans.

पितृमातृमयो बाल्ये यौवने दयितामयः ॥

पुत्रपौत्रमयश्चान्ते मूढो नात्ममयः क्वचित्॥१९॥

In infancy one is extremely obsessed with one's parents; in youth, one is obsessed with one's wife ; later in life one becomes obsessed with one's sons and grandsons. Never is one obsessed with the Ātman.

लोहदारुमयैः पाशैः पुमान्बद्धो विमुच्यते॥

पुत्रदारुमयैः पाशैर्नैवबद्धो विमुच्यते॥२०॥

It is easy for one bound with iron fetters to wooden pegs to get oneself released. But one bound with the nooses of children and wives is never released.

एकः करोति पापानि फलं भुङ्क्ते महाजनः॥

भोक्तारो विप्रयुज्यन्ते कर्त्ता दोषण लिप्यते॥२१॥

It is impossible to escape death whether one is a fool or a scholar, a child or an old man, young (or old and infirm), extremely happy or excessively dejected. He comes and goes. (He dies and is born again.)

कोऽपि मृत्युं न जयति बालो वृद्धो युवापि वा॥
सुखदुःखाधिको वापि पुनरायाति याति च॥२२॥

Man is born alone; man dies alone; he enjoys his merits by himself; he reaps the bitter fruits of his sins by himself.

सर्व्वेषां पश्यतामेव मृतः सर्व्वं परित्यजेत्॥
एकः प्रजायते जन्तुरेक एव प्रलीयते॥२३॥
एकोऽपि भुङ्क्ते सुकृतमेक एव च दुष्कृतम्॥
मृतं शरीरमुत्सज्य काष्ठलोष्टसमं क्षितौ॥२४॥
बान्धवा विमुखा यान्ति धर्मस्तमनुगच्छति॥
गृहेष्वथा निवर्त्तन्ते श्मशानान्मित्रबान्धवाः॥२५॥

Even as every one is watching, one leaves off everything and dies.. Casting off the dead body along with logs; of wood or clods of earth the kinsmen turn away (from the cremation or burial ground) but the dead man's virtue or evil definitely follows him. His riches recede from him in the house itself and his kinsmen turn away at the cremation grounds with friends.

शरीरं वह्निरादत्ते वह्निरादत्ते सुकृतं दुष्कृतं व्रजेत्॥
शरीरं वह्निना दग्धं पुण्यं पापं सह स्थितम्॥२६॥
शुभं वा यदि वा पापं भुङ्क्ते सर्व्वत्र मानवः॥
यदनस्तमिते सूर्य्ये न दत्तं धनमर्थिनाम्॥२७॥

The fire consumes the body but the merit and demerit accompany him. The body is burnt by fire but the actions perpetrated by him keep his company.

न जाने तस्य तद्विचित्रं प्रातः कस्य भविष्यति॥
राट्तीति धनं तस्य को मे भर्त्ता भविष्यति॥२८॥
न दत्तं द्विजमुख्येभ्यः परोपकृतये तथा॥
पूर्वजन्मकृतात्पुण्याद्यल्लब्धं बहुत चाल्पकम्॥२९॥

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मका० प्रेतकल्पे श्रीकृष्णगरुडसंवादे मृतस्य धर्माभात्रानुयायित्वनिरूपणं नाम द्वादशोऽध्यायः॥ १२॥

अध्यायः १३ / Chapter 13

गरुड उवाच

कर्मणा केन देवेश प्रेतत्वं नैव जायते॥
पृथिव्यां सर्व्वजन्तूनां तद् ब्रूहि परमेश्वर॥१॥

O Lord of gods, please tell me by means of what rite can one prevent a stalemate after death. (What are the rites that men should do

तदीदृशं परिज्ञाय धर्मार्थे दीयते धनम्॥
धनेन धार्यते धर्मः श्रद्धापूतेन चेतसा॥३०॥

Auspicious or otherwise, a man has to experience the fruits of his action. If before sunset wealth is not distributed among the suppliants, I do not know to whom it will go in the morning that follows. If some wealth is not handed over to Brahmins and friends or spent in holy rites or pilgrimages, the wealth begins to cry 'who shall be my lord.?' Whether plentiful or scanty whatever wealth one has, is due to one's previous merits. Realizing this, one has to spend it away in virtuous rites. It is by wealth that virtue is sustained if the mind is sanctified by faith.

श्रद्धाविरहितो धर्म्मो नेहामुत्र च तत्फलम्॥
धर्म्माच्च जायते ह्यर्थो धर्म्मात्कामोऽपि जायते॥३१॥
धर्म्म एवापवर्गाय तस्माद्धर्म्मं समाचरेत्॥
श्रद्धया साध्यते धर्म्मो बहुभिर्नार्थराशिभिः॥३२॥
अकिञ्चना हि मुनयः श्रद्धावन्तो दिवं गताः॥
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्॥
असदित्युच्यते पक्षिन्प्रेत्य चेह न तत्फलम्॥३३॥

A sacred rite devoid of faith is neither fruitful here nor there. It does not nourish. Virtue is the cause of wealth, love and salvation. Hence, one shall be virtuous. It is by faith that virtue is sustained and not by heaps of riches. Indigent sages endowed with faith have attained heaven. Homas, gifts, penances and actions without faith are base, O bird, and they are not found fruitful, here or in the life after death.

in the world to forestall the state of being a ghost for ever ?)

श्रीकृष्ण उवाच

अथ वक्ष्यामि संक्षेपात्क्षयाहादौर्ध्वदैहिकम्॥
स्वहस्तेनैव कर्त्तव्यं मोक्षकामैस्तु मानवैः॥२॥

Please listen, I shall explain briefly the

obsequious rites. If one desires to attain salvation, one has to perform them oneself.

स्त्रीणामपि विशेषेण पञ्चवर्षाधिके शिशौ॥
वृषोत्सर्गादिकं कर्म प्रेतत्वं विनिवृत्तये॥
वृषोत्सर्गादृते नान्यत्किञ्चिदस्ति महीतले॥३॥
जीवन्वापि मृतो वापि वृषोत्सर्गं करोति यः॥
प्रेतत्वं न भवेत्तस्य विना दानमखट्रतैः॥४॥

Even in regard to women, and children above the age of five, this is specially insisted on. The rites of Vṛṣotsarga (gifting away a bull calf) are for forestalling the continuance of ghosthood. There is no other rite in the world except Vṛṣotsarga (for that purpose). While during his life or after death if Vṛṣotsarga is performed he will never continue for long as a ghost. There is no necessity for other gifts or sacrifices.

गरुड उवाच

कस्मिन्काले वृषोत्सर्गं जीवन्वापि मृतोऽपि वा॥
कुर्यात्सुरवरश्रेष्ठ ब्रूहि मे मधुसूदन॥५॥
किं फलं तु भवेदन्ते कृतैः श्राद्धैस्तु षोडशैः॥६॥

Garuḍa said :—If Vṛṣotsarga is to be performed during life or after death, at what time has it to be performed, O foremost among gods, Madhusūdana, please tell me. If the sixteen types of Śrāddha are performed what are then effects on the dead man ?

श्रीकृष्ण उवाच

अकृत्वा तु वृषोत्सर्गं कुरुते पिण्डपातनम्॥
नोपतिष्ठति तच्छ्रेयो दातुः प्रेतस्य निष्फलम्॥७॥

If Piṇḍas are offered without performing Vṛṣotsarga no benefit accrues. Every thing given unto the dead is fruitless.

एकादशाहे प्रेतस्य यस्य नोत्सृज्यते वृषः॥
प्रेतत्वं सुस्थिरं तस्य दत्तैः श्राद्धशतैरपि॥८॥

If Vṛṣotsarga is not carried out on the eleventh day after death, the ghosthood of the dead becomes eternal even if hundreds of Śrāddhas are performed in his favour.

गरुड उवाच

सर्पाद्धिं प्राप्तमृत्यूनामग्निदाहादि न क्रिया॥
जलेन शृङ्गिणा वापि शस्त्राद्यैर्घ्नियते यदि॥९॥

असन्मृत्युमृतानां च कथं शुद्धिर्भवेत्प्रभो ॥

एतन्मै संशयं देव च्छेतुमर्हस्यशेषतः॥१०॥

Garuḍa said :—If a person dies of snakebite, no funeral rite, such as cremation takes place. Similarly, if he dies by drowning or being struck by a horned animal or through weapons or an accident for how many days do the relatives remain impure? O lord, please remove my doubts on this point.

श्रीकृष्ण उवाच

षण्मासैर्ब्राह्मणः शुद्ध्येद्युगमे सार्द्धे तु बाहुजः॥

सार्द्धमासेन वैश्यस्तु शूद्रो मासेन शुद्ध्यति॥११॥

If he is a Brahmin, impurity lasts for six months; if a Kṣatriya, two months and a half; if a Vaiśya, one month and a half, and if a Śūdra it lasts for a month.

दत्त्वा दानान्यशेषाणि सुतीर्थे भ्रियते यदि॥

ब्रह्मचारी शुचिर्भूत्वा न स यातीह दुर्गतिम्॥१२॥

If a person has gifted some precious articles of different sorts to a worthy receiver and has lived a celibate life when alive, he does not go to a wretched state (even if he dies an unnatural death).

वृषोत्सर्गादिकं कृत्वा यतिधर्मं समाचरेत्॥

यतित्वे मृत्युमाप्नोति स गच्छेद्ब्रह्म शाश्वतम्॥१३॥

If a person has performed the rite of Vṛṣotsarga and has lived a celibate life, he goes to Brahmāloka, even if he dies an unnatural death.

विकर्म कुरुते यस्तु शिष्टाचारविवर्जितः॥

वृषोत्सर्गादिकं कृत्वा न गच्छेद्यमशासनम्॥१४॥

If a person has lived an unrighteous life devoid of good conduct, but has performed Vṛṣotsarga, he does not go to the world of Yama after death.

पुत्रो वा सोदरो वापि पौत्रो बन्धुजनस्तथा॥

गोत्रिणश्चार्यभागी च मृते कुर्याद् वृषोत्सवम्॥१५॥

When a person dies, his son, brother, grandson, relative, caste-man or the successor should perform Vṛṣotsarga.

पुत्राभावे तु पत्नी स्याद्गौहितो दुहितापि वा॥

पुत्रेषु विद्यमानेषु वृषं नान्येन कारयेत्॥१६॥

If there be no son, the wife can perform Vṛṣotsarga; if no wife, the daughter's son or the daughter herself can do the same. But, in case, he has sons, none else should perform Vṛṣotsarga.

गरुड उवाच

पुत्रा यस्य न विद्यन्ते नरा नार्यः सुरेश्वर॥
एतन्मे संशयं देव च्छेतुमर्हस्यशेषतः॥ १७॥

If one has no kinsmen such as sons, mother, relatives, wife or husband, how are the obsequial rites to be performed ? By what rite are men and women to attain salvation warding off miseries. O lord, please dispel this doubt of mine entirely.

श्रीकृष्ण उवाच

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव न नैव च॥
तस्मात्केनाप्युपायेन पुत्रस्य जननं चरेत्॥ १८॥

There is no salvation for a man without a son. He can never hope to attain heaven. , Hence, somehow a man must strive to get a son.

यानि कानि च दानानि स्वयं दत्तानि मानवेः॥
तानितानि च सर्वाणि तूपतिष्ठन्ति चाग्रतः॥ १९॥

Whatever gifts are made by one during the life time, become beneficial later.

व्यञ्जनानि विचित्राणि भक्ष्यभोज्यानि यानि च॥
स्वहस्तेन प्रदत्तानि देहान्ते चाक्षयं फलम्॥ २०॥

Different sorts of delicacies and foodstuff given by one's hand stand in good stead after death.

गोभूहिरण्यवासांसि भोजनानि पदानि च॥
यत्रयत्र वसेज्जन्तुस्तत्रतत्रोपतिष्ठति॥ २१॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे वृषोत्सर्गदानधर्मपुत्रादिप्रशंसनं नाम त्रयोदशोऽध्यायः॥ १३॥

अध्यायः १४ / Chapter 14

गरुड उवाच

आर्त्तेन प्रियमाणेन यद्वत्तं तत्फलं वद॥
स्वस्थावस्थेन दत्तेन विधिहीनेन वा विभो॥ १॥

O lord, please tell me what is the effect if one offers things oneself or through others, if one offers things when one is hale and hearty

Cows, plots of land, gold, clothes, foodstuffs, good posts (positions), etc., offered to the needy succour a man wher ever he is.

यावत्स्वस्थं शरीरं हि तावद्धर्मं समाचरेत्॥
अस्वस्थः प्रेरितश्चान्यैर्न किञ्चित्कर्तुमर्हति॥ २२॥

One shall perform sacred rites as long When a person dies, his son, brother, as the body is hale and hearty. Falling sick, one may not feel enthusiastic to do anything even if prompted by others.

जीवतोऽपि मृतस्येह न भूतं चौद्धदैहिकम्॥
वायुभूतः क्षुधाविष्टो भ्रमतो च दिवानिशम्॥ २३॥

Until the rites of obsequies are performed the dead man, ever hungry, roams about day and night in the form of airy matter.

कृमिः कीटः पतङ्गो वा जायते म्रियते पुनः॥
असद्गर्भे भवेत्सोऽपि जातः सद्यो विनश्यति॥ २४॥

He is likely to be born again, a worm or an insect or a locust or in the womb of an evil-minded base woman. He may die immediately after rebirth.

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः॥
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो
महान्सन्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः॥ २५॥

As long as the body is healthy, free from sickness, as long as old age has not set in, as long as the power of sense-organs is not impaired, as long as there is no risk to life, an intelligent man should endeavour for the welfare of the soul. It is foolishness to begin to dig a well when the house has caught fire.

or when one is sick; or if things are offered when one is unconscious or without reference to the injunctions in the sacred texts?

श्रीकृष्ण उवाच

एका गौः स्वस्थचित्तस्य ह्यातुरस्य च गोशतम्॥
सहस्रं प्रियमाणस्य दत्तं वित्तविवर्जितम्॥ २॥

मृतस्यैव पुनर्लक्षं विधिपूर्तं च तत्समम्॥
तीर्थपात्रसमायोगादेका गौर्लक्षपुण्यदा॥३॥

One cow, offered when one's mind is at rest and peaceful, is on a par with hundred cows offered when it is not, or a thousand cows given at the time of his death when it is doubtful whether he is conscious of it at all, or a hundred thousand cows after his death. If it is given without reference to the injunctions in the sacred texts it is fruitless. Even a single cow offered to a deserving person at a holy centre is on a par with a gift of a hundred thousand cows elsewhere in yielding merit.

पात्रे दत्ते खगश्रेष्ठ अहन्यहनि वद्धते॥
दातुर्दानमपापाय ज्ञानिनां च प्रतिग्रहः॥४॥
विषशीतापहो मन्त्रवह्निः किं दोषभाजनम्॥
दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः॥५॥

O foremost among birds, anything given to a deserving person nourishes day by day. A gift wipes off the sin of the giver and the acceptance of the same by a person of good wisdom does not affect him. The mantra quells person and the fire chillness. Are they affected by the same?

नापात्रे विदुषा किञ्चिदात्मनः श्रेय इच्छता॥
अपात्रे जातु गौर्दत्ता दातारं नारकं नयेत्॥६॥

Every day something must be given to deserving persons, particularly so on special occasions. If one wishes for one's own weal, one shall be sane enough not to give anything to the undeserving.

कुलैकविंशतियुतं ग्रहीतारं च पातयेत्॥
देहान्तरं परिप्राप्य स्वहस्तेन कृतं च यत्॥७॥

A cow gifted to an undeserving causes the downfall of the giver into hell. The receiver too falls into hell along with the members of his family for twenty one generations. If on being born again he performs some meritorious deeds, (he effect there-of is also wiped off.

धनं भूमिगतं यद्वत्स्वहस्तेन निवेशितम्॥
तद्वत्फलमवाप्नोति ह्यहं वच्मि खगेश्वर॥८॥

O lord of birds, I affirm that just as seeds and other valuable things invested or sown in the ground offer fruitful results so also things

offered by one's own hands yield fruitful results.

अपुत्रोऽपि विशेषेण क्रियां चैवाध्वदैहिकीम्॥
प्रकुर्यान्मोक्षकामश्च निर्धनश्च विशेषतः॥९॥

Particularly, a man having no son shall perform the funeral rites in his life-time and the same is true with those who crave for salvation and even indigent persons.

स्वल्पेनापि हि वित्तेन स्वयं हस्तेन यत्कृतम्॥
अक्षयं याति तत्सर्वं यथाज्यं च हुताशने॥१०॥

Any sacred rite performed by ourselves even with very little wealth accords undying results, just like drops of clarified butter offered into the fire with sacred mantras.

एका चैकस्य दातव्या शय्या कन्या पयस्विनी॥
सा विक्रीता विभक्ता वा दहत्यासप्तमं कुलम्॥११॥

A gift of a single bed, a virgin, and a cow, if sold or shared bums the members of the family till the seventh generation.

तस्मात्सर्वं प्रकूर्वीत चंचले जीविते सति॥
गृहीतदानपाथेयः सुखं याति महाध्वनिः॥१२॥

Therefore, life being unsteady it is incumbent on everyone to do every thing beforehand. With the food for the journey in the form of gifts offered to the deserving, one is able to trawl with comfort in the Great Highway in the journey after death.

अन्यथा क्लिश्यते जनतुः पाथेयरहितः पथि॥
एवं ज्ञात्वा खगश्रेष्ठ वृषयज्ञं समाचरेत्॥१३॥

Otherwise, the wretch undergoes great hardships without the food to subsist on, on the way. O foremost among birds, after realising this, one shall perform Vṛṣayajña.

अकृत्वा प्रियते यस्तु अपुत्रो नैव मुक्तिभाक्॥
अपुत्रोऽपि हि यः कुर्यात्सुखं याति महापथे॥१४॥

Even a man having sons, dying without the performance of these rites, does not attain salvation. A man without sons by doing these rites beforehand shall have a happy journey on the Great Highway.

अग्निहोत्रादिभिर्यज्ञैर्नैश्च विविधैरपि॥
न तां गतिमवाप्नोति वृषोत्सर्गेण या गतिः॥१५॥

The goal that is reached by Vṛṣotsarga cannot be attained by the performance of sacrifices like Agnihotra, etc. or by various kinds of gifts.

यज्ञानां चैव सर्वेषां वृषयज्ञस्तथोत्तमः॥

तस्मात्सर्वप्रयत्नेन वृषयज्ञं समाचरेत्॥१६॥

Among all sacrifices the Vṛṣayajña is the best. Hence, it must be performed with redoubled efforts.

गरुड उवाच

कथयस्व प्रसादेन क्षयाहं चौर्ध्वदैहिकम्॥

कस्मिन्काले तिथौ कस्यां विधिना केन तद्भवेत्॥१७॥

Garuḍa said :—Please tell me the details of Vṛṣayajña when, on what Tithi, by what rites shall it be performed?

कृत्वा किं फलमाप्नोति एतन्मे वद साम्प्रतम्॥

त्वत्प्रसादेन गोविन्द मुक्ते भवति मानवः॥१८॥

What Is the fruit that he reaps after performing the same ? Now please tell me this.

श्रीकृष्ण उवाच

कार्तिकादिषु मासेषु याम्यानगते रवौ॥

शुक्लपक्षे तथा पक्षिन्दादश्यादितिथौ शुभे॥१९॥

शुभे लग्ने मुहूर्ते वा शुचौ देशे समाहितः॥

ब्राह्मणं तु समाहूय विधिज्ञं शुभलक्षणम्॥२०॥

जपहोमैस्तथा दानैः कुर्यादग्निहोत्रं शोधनम्॥

पुण्येऽभिजित्पुनश्च त्रे गृहान्देवान्समर्चयेत्॥२१॥

Śrī Kṛṣṇa said :—When the sun is in uttarāyaṇa (northern Transit i.e. proceeding away from the tropic of Capricorn) in the months of Kārttika, etc., on the twelfth day of either the bright or dark-lunar fortnight, on an auspicious hour, in, a clean place, he shall perform the rites of Japa and Homa after inviting a pious-brahmin conversant with the rites.

होमं कुर्याद्यथाक्ति मन्त्रैश्च विविधैरपि।

ग्रहाणां स्थापनं कुर्यात्पूर्वं चैव खगेश्वर॥२२॥

On a holy day in conjunction with an auspicious-star he shall worship the planets and deities. He shall perform Homa according to his capacity with various auspicious mantras.

मातृणां पूजनं कार्यं वसोर्धारां च पातयेत्॥

वह्निं संस्थज्ञाप्य तत्रैव पूर्णं होमं तु कारयेत्॥२३॥

He shall fix the planets mystically and worship, O lord of birds. He shall then perform the worship of the Mothers and Vasudhārā (offerings of gold or other coins in a stream).

शालग्रामं च संस्थाप्य वैष्णवं श्राद्धमाचरेत्॥

वृषं सम्पूज्य तत्रैव वस्त्रालंकारभूषणैः॥२४॥

After kindling the fire he shall perform the Pūrṇa Homa. Then he shall instal Śālagrāma and perform Vaiṣṇava Śrāddha.

चतस्रो वत्सतर्प्यश्च पूर्वं समधिवासयेत्॥

प्रदक्षिणं ततः कुर्याद्भोमान्ते च विसर्जनम्॥२५॥

The Vṛsa (bull calf) must be bedecked with good-clothes and ornaments. Four heifers must be kept in front.

इमं मन्त्रं समुच्चार्य उत्तराभिमुखं स्थितः॥

धर्मं त्वं वृषरूपेण ब्रह्मणा निर्मितः पुरा॥२६॥

At the end of the Homa the householder shall circumambulate the bull and let it loose reciting the following mantra and facing the north.

तवोत्सर्गप्रभावान्मामुद्धरस्वभवार्णवात् ॥

अभिषिच्य शुभैर्मन्त्रैः पावनैर्विधिपूर्वकम्॥२७॥

“O Bull, thou art Dharma (virtue) created by Brahṁā in the form of a bull. Please raise one up from the ocean of worldly existence by means of the power of this setting free.”

तेनक्रीडन्तिमन्त्रेण वृषोत्सर्गं तु कारयेत्॥

अभिषिचेत्तौ नीलं रुद्रकुम्भो दकेन तु॥२८॥

With this mantra and along with the holy water from Rudrakumbha (the water pot sanctified by Rudra mantras) poured over its head, the Visarga. rite is performed. The water pot is then placed on Darbha grass.

नाभिमूले समास्थाय तदम्बु मूर्धनि न्यसेत्॥

अन्न (आत्म) श्राद्धं ततः कुर्याद्दद्याद्दानं द्विजोत्तमे॥२९॥

उदके चैव गन्तव्यं जलं तत्र प्रदापयेत्॥

यदिष्टं जीवतस्त्वासीत्तच्च दद्यात्स्वशक्तिः॥३०॥

After duly pouring the water with due recital of mantras in accordance with the injunctions in the sacred, texts, he recites the

mantra *Tena Kṛiḍa* etc and finally releases the bull. He shall then perform *Ātmaśrāddha* and feed a pious brahmin and offer water unto him.

न्यूनं संपूर्णतां याति वृषोत्सर्गे कृते सति॥

सुतुप्तो दुस्तरे मार्गे मृतो याति न संशयः॥३१॥

What he—liked most in his life time must be made over as a gift in accordance with one's capacity. Then after death he shall be able to go along the rugged path (to the city of Yama) without any difficulty.

यमलोकं न पश्यन्ति सदा दानरता नराः॥

यावन् दीयते जन्तोः श्राद्धं चैकादशहिकम्॥३२॥

If the *Śrāddha* is not performed on the eleventh day, neither what is offered by himself here nor what is offered by others reaches him in the other world.

स्वदत्तं परदत्तं वानेहामुत्रोपतिष्ठति॥

त्रयोदश तथा सप्त पञ्च त्रीणि क्रमेण तु॥३३॥

He shall then make over *Padadānas* thirteen, seven, five or three with great faith.

पददानानि कुर्वीत श्रद्धाभक्तिसमन्वितः॥

तिलपात्राणि कुर्वीत सप्त पञ्च यथाक्रमम्॥३४॥

Three, five or seven pots of gingelly seeds shall be gifted away and Brāhmins must be fed. He shall then offer a cow as a gift.

ब्राह्मणान् भोजयेत्पश्चादेकां गां च प्रदापयेत्॥

वृषं हि शन्नोदेवीति वेदोक्तविधिनां ततः॥३५॥

चतसृभिर्वत्सतरीभिः परिणयनमाचरेत्॥

वामे चक्रं प्रदातव्यं त्रिशूलं दक्षिणे तथा॥३६॥

If a bull calf is gifted a *Cakra* shall be placed on its left side, a trident on its right and a garland round its neck.

मूल्यं दद्याद् वृषस्यापि तं वृषं च विसर्जयेत्॥

एकोद्दिष्टाविधानेन स्वाहाकारेण बुद्धिमान्॥३७॥

The eleventh day rites are to be performed like the *Ekoddiṣṭa* rite and the twelfth day rites are performed with *Svāhākāra*.

कुर्व्यादेकादशाहं च द्वादशाहं च यत्नतः॥

सपिण्डाकरणादव्वाक्कुर्व्याच्छ्रद्धानि षोडश॥३८॥

Before the *Sapiṇḍikarāṇa*, sixteen *Śrāddhas* have to be performed. After feeding the brahmins *Padadāna* must be made.

ब्राह्मणान् भोजयित्वा तु पददानानि दापयेत्॥

कार्पासोपरि संस्थाप्य ताम्रपात्रे तथाच्युतम्॥३९॥

A cloth is spread on the ground and a copper vessel is kept over it. The idol of *Acyuta* is kept in it and covered with a cloth. This is given along with *Arghya* and good fruits as gifts.

वस्त्रेणाच्छाद्य तत्रस्तमर्घं दद्याच्छुभैः फलैः॥

नावमिक्षुमयीं कृत्वा पट्टसूत्रेण वेष्टयेत्॥४०॥

A boat is to be made with sugar cane stems and covered with a cloth. Clarified butter is kept in a bell metal vessel. This is the symbolic offering to enable him to cross the *Vaitaraṇī* river.

कांस्यपात्रे घृतं स्थाप्य वैतरण्या निमित्ततः॥

नावआरोहणं कुर्यात्पूजयेद्गरुडध्वजम्॥४१॥

The boat is offered for crossing. *Garuḍa-dhvaja* is then worshipped. In accordance with one's own wealth many such gifts can be given.

आत्मवित्तानुसारेण तच्च दामनन्तकाम्॥

भवसागरमग्नां शोकतापार्तिदुःखिनाम्॥४२॥

Janārdana is the god who saves people who are sunk in the ocean of worldly existence, who are dejected due to its waves of sorrow and distress and who are devoid of the boat of *Dharma* (virtue).

धर्मप्लाविहीनानां तारको हि जनार्दनः॥

तिला लोहं हिरण्यं च कार्पासं लवणं तथा॥४३॥

Gingelly seeds, metallic substances, gold, cloth, salt, even grains, plots of land and cows—any of these can be given as *Dāna*. It is holy.

सप्तधान्यं क्षितिर्गावो ह्येकैकं पावनं स्मृतम्॥

तिलपात्राणि कुर्वीत शय्यादानं च दापयेत्॥४४॥

Vessels full of gingelly seeds or beds can be gifted. According to one's capacity, *Dakṣiṇā* can be given to poor people, orphans or noble and pious persons.

दीनानाथविशिष्टेभ्यो दद्याच्छतया च दक्षिणाम्॥

एवं यः कुरुते तार्क्ष्यं पुत्रवानप्यपुत्रवान्॥४५॥

O *Tārksya* he who performs thus, whether he has a son, or no son, obtains great *siddhis* (achievements) like one who has realised *Brahma*.

स सिद्धिं समवाप्नोति यथा ते ब्रह्मचारिणः॥

नित्यं नैमित्तिकं कुर्याद्वावज्जीवति मानवः॥४६॥

As long as one lives, one shall perform *Nitya* and *Naimittika*. rites. Whatever one does righteously shall yield him good results.

यः कश्चित्क्रियते धर्मस्तत्फलं चाक्षयं भवेत्॥

तीर्थयात्राव्रतादीनां श्राद्धं संवत्सरस्य हि ॥४७॥

देवतानां गुरूणां च मातापित्रोस्तथैव च॥

पुण्यं देयं प्रयत्नेन वर्द्धते खग॥४८॥

अस्मिन्यज्ञे हि यः कश्चिद्भूरिदानं प्रयच्छति॥

तत्तस्य चाक्षयं सर्वं वैदिकायां यथा किल॥४९॥

In the rites concerning pilgrimages to holy centres, in the annual *Śrāddha*, etc., and in those of gods, preceptors, mother or father, gifts made thus are holy. He who makes gifts in this yajña, O bird, flourishes every day.

यथा पूज्यतमा लोके यतयो ब्रह्मचारिणः॥

तथैव प्रतिपूज्यन्ते लोके सर्वे च नित्यशः॥५०॥

वरदोऽहं सदा तस्य चतुर्वक्त्रस्तथा हरः॥

ते यान्ति परमाँल्लोकानिति सत्यं वचो मम॥५१॥

It yields undying results as the rites performed in altars. Just as *Brahmacārins* are worthy of worship those who give gifts are also worshipped. I grant boon unto them. Similarly, the fourfaced god *Brahmā* and *diva* too grant boons.

उत्सृष्टो वृषभो यत्र पिबत्यपो जलाशये॥

शृङ्गेणालिखते वापि भूमिं नित्यं प्रहर्षितः॥५२॥

Wherever in the tank, the offered bull drinks water or digs the earth with horns, there enough food and water for the manes exist.

पितृणामन्नपानं च प्रभूतमुपतिष्ठति॥

पौर्णमास्याममायां वा तिलपात्राणि दापयेत्॥५३॥

संक्रान्तीनां सहस्राणि सूर्य्यपर्व्वशतानि च॥

दत्त्वा यत्फलमाप्नोति तद्वै नीलविसर्ज्जने॥५४॥

This is my affirmed truth that they go to great regions. On full moon days or in conjunction with *Revatī* star a blue calf is to be set free. In setting free a blue bull calf, the merit accrued is the same as in performing thousands of *Saṅkrānti* rites or hundreds of rites of solar eclipse.

वत्सतर्क्यः प्रदातव्या ब्राह्मणेभ्यः पदानि च॥

तिलपात्राणि देयानि शिवभक्तद्विजेषु च॥५५॥

Heifer must be given to a brahmin. *Padas*, vessels of gingelly seeds, etc. must be-given to the brahmin devotees of *diva*.

उमामहेश्वरं चैकं परिधाय प्रदापयेत्॥

अतसीष्णसङ्काशं पीतवाससमच्युतम्॥५६॥

ये नमस्यान्ति गोविन्दं न तेषां विद्यते भयम्॥

प्रेतत्वान्मोक्षमिच्छन्तो ये करिष्यन्ति सत्क्रियाम्॥५७॥

After worshipping *Umā* and *Maheśvara*, *Acyuta*, dark as the *Masi* flower and robed in yellow garments, must be worshipped. Those who do so need not be afraid of anyone. Those who desire to escape ghosthood shall perform their respective rites.

यास्यन्ति ते पराँल्लोकानिति सत्यं वचो मम॥

एतत्ते सर्व्वमाख्यातं मया चैवौर्द्धदैहिकम्॥५८॥

यच्छ्रुत्वा सर्व्वपाशयो मुच्यते नात्र संशयः॥

श्रुत्वा माहात्म्यमतुलं गरुडो हर्षमागतः॥

मानुषाणां हितार्थाय पुनः प्रपच्छ केशवम्॥५९॥

I have thus mentioned everything connected with the rites of obsequies. On hearing this, one freed from sins goes to *Viṣṇu's* region. On hearing this glory of performing rites and the merits of gifts expounded by the lord, *Garuḍa* was delighted. He bowed his head down and asked the lord again.

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
गोदानवृशोत्सर्गदशदानभूरिदानादितिरूपणं नाम चतुर्दशोऽध्यायः॥ १४॥

अध्यायः १५ / Chapter 15

गरुड उवाच

भगवन्ब्रहि मे सर्व्वं यमलोकस्य निर्णयम्॥

जन्तोः प्रयाणमारभ्य माहात्म्यं वर्त्मविस्तरम्॥ १॥

Garuḍa said :—O lord, please give me a decisive description of *Yama's* region, its dimension, extent and greatness.

श्रीभगवानुवाच

शृणु ताक्ष्यं प्रवक्ष्यामि यममार्गस्य निर्णयम्॥

प्रयाणानि सर्वाणि नगराणि च षोडश॥२॥

Bhagawān said :—O Tārksya, listen. I shall describe the region of Yama. All the sixteen worlds are very extensive.

षडशीतिसहस्राणि योजनानां प्रमाणतः॥

यमलोकस्य चोर्द्ध्वं वै अन्तरा मानुषस्य च॥३॥

The distance between the Earth and Yama's region is more than a million and thirtytwo thousand kilometers.

सुकृतं दुष्कृतं वापि भुक्त्वा लोके यथार्जितम्॥

कर्मयोगाद्यदा कश्चिद्व्याधिरुपपद्यते खग॥४॥

O bird, after enjoying the fruits of his merits and demerits in the world, a man falls sick due to the effect of some previous action.

निमित्तमात्रं सर्वेषां कृतकर्मानुसारतः॥

यस्य यो विहितो मृत्युः स तं ध्रुवमवाप्नुयात्॥५॥

This sickness is due to a chance cause. Death occurs to a man in accordance with his actions taking their own definite course.

कर्मयोगाद्यदा देही मुञ्जत्यत्र निजं वपुः॥

तदा भूमिगतं कुर्यादगोमयेनापलिप्य च॥६॥

The individual casts off his body and dies due to the effects of his actions. His dead body must be kept on the ground after purifying it with cowdung.

तिलाछन्दर्भात्तिकीर्याथ मुखे स्वर्णं विनिःक्षिपेत्॥

तुलसीसन्निधी कृत्वा शालग्रामशिलां तथा॥७॥

Gingelly seeds and Kuśa grass must be scattered. A piece of gold is placed in the mouth of the dead man. Tulasi leaves and the Śālagrāma rock are placed near it.

सेतु (एवं) सामादिसूक्तैस्तु मरणं मुक्तिदायकम्॥

शलाकास्वर्णविक्षपैः प्रेतप्राणिगृहेषु च॥८॥

Sāmasūktas are recited near him. This is conducive to his salvation. Rods or pieces of gold are to be placed for the benefit of the dead man in his vital opertures.

एका वक्त्रे तु दातव्या घ्राणयुग्मे तथा पुनः॥

अक्ष्णोश्च कर्णयोश्चैव द्वे देये यथाक्रमम्॥९॥

One piece in the mouth, one in each of the nostrils, eyes and ears are to be placed in this order of enumeration,

अथ लिङ्गे तथा चैका त्वेकां ब्रह्माण्डके क्षिपेत्॥

करयुग्मे च कण्ठे च तुलसीं च प्रदापयेत्॥१०॥

One piece in the operture of the genitals and one piece in the rectum. Tulasi leaves are placed in both the hands and the neck.

वस्त्रयुग्मं च दातव्यं कङ्कुमैश्चाक्षतैर्यजेत्॥

पुष्पमालायुतं कुर्यादन्यद्वारेण सन्धयेत्॥११॥

The dead body is to be covered with two clothes. Saffron and raw rice grains are strewn. It is then decorated with flower garlands. The body is to be taken out through the back doorway.

पुत्रस्तु बान्धवैः सार्द्धं विप्रस्तु पुरवासिभिः॥

पितुः प्रेतं स्वयं पुत्रः स्कन्धमारोप्य बान्धवैः॥१२॥

गत्वा श्मशानदेशे तु प्राङ्मुखश्चोत्तरामुखम्॥

अदग्धपूर्वा या भूमिश्चित्ता तत्रैव कारयेत्॥१३॥

The son with his relatives and the Brāhmaṇas of the town should carry the corpse on the shoulder to the cremation ground. The corpse should be placed on the pyre with the face of the dead to the north, while the son should sit on the ground with his face turned to the east. The pyre should be made on the ground on which no other dead body has been cremated presently.

श्रीखण्डतुलसीकाष्ठसमित्पालाशसंभूताम्॥

विकलेन्द्रियसङ्घाते चैतन्ये जडतां गते॥१४॥

प्रचलन्ति ततः प्राणा याम्यैर्निकटवर्तिभिः॥

एकीभूतं जगत्पश्येद्देवी दृष्टिः प्रजायते॥१५॥

The pyre should be made of woods of sandal, Tulasi, and Palāśa. When, the organs lose their functioning power, consciousness is benumbed and the messengers of Yama are near at hand, the breath leaves the body. The departed soul attains divine vision and can see the universe at a glance.

बीभत्सं दारुणं रूपं प्रणैः कण्ठं समाश्रितैः॥

फेनसमुद्गिरते कोपि मुखं लालाकुलं भवेत्॥१६॥

दुरात्मानश्च ताडयन्ते किंकरीः पाशबन्धनैः॥

सुखेन कृतिनस्तत्र नीयन्ते नाकनायकैः॥१७॥

He observes the dreadful form of Yama even when he is on the verge of death. He sees Yama's servants beating the wicked with the cane. He sees the attendants of Viṣṇu cheering the good.

दुःखेन पापिनो यान्ति यममार्गे च दुर्गम्॥
यमश्चतुर्भुजो भूत्वा शंखचक्रगदादिभूत्॥ १८॥
पुण्यकर्मरतान् सम्यक् शुभान्मित्रवदाचरेत्॥
आहूतः पापिनः सर्वान्यमो दण्डेन तर्जयेत्॥ १९॥

The path of Yamaloka is hard to pass. The sinners traverse the path in discomfort. Yama assumes a form of body with four arms, holding conch, discus, bow and mace. He treats the pious with amity and accord and chastises the sinful with the rod of iron.

प्रलयाम्बुदनिर्घोषस्त्वज्जनादिसमप्रभः ॥
महिषस्थो दुराराधयो विद्युतेजःसमद्युतिः॥ २०॥
योजनत्रयविस्तारदेहो रौद्रोऽतिभीषणः॥
लोहदण्डधरो भीमः पाशपाणिर्दुराकृतिः॥ २१॥
वक्रनेत्रोऽतिभयदो दर्शनं याति पापिनाम्॥
अंगुष्ठमात्रः पुरुषो हाहा कुर्वन् कलेवरात्॥ २२॥

He thunders like clouds at the time of dissolution. He looks as dreadful and dark as a mount of collyrium. He is seated on a buffalo. He can be easily propitiated or appeased by the devotee. His body shines as the lustre of lightning. It is as long as the three Yojanas in dimension. He is terrible to look at, wields an iron-rod and noose in his hands. His bodily appearance and eyes are dreadful to the sinners. The soul in human body is of the size of a thumb.

तदैव नीयते दूतैर्याम्यैर्वीक्षन्सवकं गृहम्॥
निर्व्विचेष्टं शरीरं तु प्राणैर्मुक्तं जुगुप्सितम्॥ २३॥
अस्पृश्यं जायते तूर्णं दुर्गन्धं सर्वनिन्दितम्॥
त्रिधावस्था हि देहस्य कृमिविड्मस्मसंज्ञिता॥ २४॥

When it is dragged out of the body by the messengers of Yama, it cries painfully looking wistfully at his erstwhile home. The disgusting body without life and breath becomes untouchable suddenly, smells foul and is disliked by all. The body suffers in three ways : Either it is eaten by worms or transformed to feces or reduced to ashes.

को गर्वः क्रियते ताक्ष्यं क्षणविध्वंसिभिर्नरैः॥
दानं वित्तादृता वाचः कीर्त्तिधर्मौ तथायुषः॥ २५॥
परोपकरणं कायादसतः सारमुद्धृतम्॥
तस्यैवं नीयमानस्य दूताः सन्तर्जयन्ति हि॥ २६॥
दर्शयन्तो भयं तीव्रं नरकाय पुनः पुनः॥
शीघ्रं प्रचलं दुष्टात्मन् गतोऽसित्वं यमालये॥ २७॥
कुम्भीपाकादिनरकांस्त्वां नेष्यामश्च मा चिरम्॥
एवं वाचस्तदा शृण्वबन्धूनां रुदितं तथा॥ २८॥
उच्चैर्हृदि विलपन्नीयतेयमकिंकरैः॥
स्थाने श्राद्धं प्रकुर्वीत तथा चेकादशेऽहनि॥ २९॥

O Garuḍa, Body is liable to destruction in an instant. How can a man boast of it?

The purpose of wealth is charity, that of speech is truth, that of life is fame and spirituality, that of body is benevolence. In this way, one can gain something substantial out of the things unsubstantial.

When the departed soul is being carried away, the messengers chastise him in the way. They describe the dreadful fate that awaits him in hell.

They tell him thus : 'O wicked soul, walk quickly. You are being taken to hell. We carry you to *Kumbhīpāka* and kindred hells. Make haste and do, not delay.'

Thus hearing the words of messengers and the lamentations of his relatives he cries aloud and is carried by Yama's messengers.

मृतस्योत्क्रान्तिसमयात् षट् पिण्डान्क्रमशो ददेत्॥
मृतस्थाने तथा द्वारे चत्वे ताक्ष्यं कारणात्॥ ३०॥
विश्राम काष्ठचयने तथा सञ्चयने च षट्॥
शृणु तत्कारणं ताक्ष्यं षट् पिण्डपरिकल्पने॥ ३१॥

The son should perform Śrāddha at the appropriate place. He should offer six piṇḍas, on the day of death in the serial order: (1) at the place where the person breathes his last (2) at the door-way, (3) at the courtyard, (4) at the resting place, (5) by the pyre and (6) at the collection of bones.

O Garuḍa, I shall now tell you the purpose why the six piṇḍas are offered to the dead.

मृतस्थाने शवो नाम तेन नाम्ना प्रदीयते॥
तेन दत्तेन तृप्यन्ति गृहवास्त्वधिदेवताः॥ ३२॥

तेन भूमिर्भवेत्पुष्टातदधिष्ठातृदेवता॥

द्वारे तु पिण्डं देयं च पान्थ मित्यभिधाय तु॥ ३३॥

The piṇḍa that is offered to the dead at the place of death pleases the household deities. This piṇḍa satiates both-the earth and the presiding deity. The doorway piṇḍa should be given addressing the departed soul as pāntha (passenger).

दत्तेन तेन प्रीणन्ति द्वारस्था गुहदेवताः॥

चत्वरे खेचरो नाम तमुद्दिश्य प्रदापयेत्॥ ३४॥

The gift of this piṇḍa pleases the household deities that abide at the door. In the courtyard lives the Khecara. A piṇḍa should be given in his name.

न चोपघातं कुर्वन्ति भूताद्या देवयोनयः॥

विश्रामे भूतसंज्ञोऽयं तेन तत्र प्रदापयेत्॥ ३५॥

At the resting place, he should offer a piṇḍa to the Bhūta categorized as Deva. This piṇḍa is, therefore, called *bhūta*. The gift of this piṇḍa to the Bhūta makes him genial to the dead.

पिशाचा राक्षसा यक्षा ये चान्ये दिशि वासिनः॥

तस्य होतव्यदेहस्य नैवायोग्यत्वकारकाः॥ ३६॥

Piśācas, Rākṣasas, Yaksas and the rest preserve the sanctity of the body which is sacrificed in, the fire.

चितापिण्डप्रभृतितः प्रेतत्वमुपजायते॥

चितायां साधकं नाम वदन्येके खगेश्वरः॥ ३७॥

When the piṇḍa is offered by the side of the pyre, the dead is designated as preta. But, O Garuḍa, instead of calling him preta, some call him Sādhaka.

केचित्तं प्रेतमेवावाहुयथा कल्पविदो बुधाः॥

तदादि तत्रतत्रापि प्रेतनाम्ना प्रदीयते॥ ३८॥

But, generally, he is called preta. Henceforth, the offerings are made to him in the name of preta.

इत्येवं पञ्चभिः पिण्डैः शवस्याहुतियोग्यता॥

अन्यथा चोपघाताय पूर्वोक्तस्ते भवन्ति हि॥ ३९॥

By gifting away the five piṇḍas, the body achieves sanctity and fitness to be sacrificed in the fire. Otherwise, the presiding deities, as stated above, cause large-scale destruction.

उत्क्रामे प्रथमं पिण्डं तथा चार्धपयेति च॥

चितायां तु तृतीयं स्यात्रयः पिण्डाश्च कल्पिताः॥ ४०॥

Three piṇḍas are necessary : (1) one at the time of death, (2) another in the half-way from the place of death to the cremation ground and still another by the side of the pyre.

विधाता प्रथमे पिण्डे द्वितीये गरुडध्वजः॥

तृतीयं यमदूताश्च प्रयोगः परिकीर्तितः॥ ४१॥

The piṇḍas are associated in their serial order with their presiding deities, viz., Brahmā, Viṣṇu, and the messengers of Yama.

दत्ते तृतीये पिण्डेऽस्मिन्देहदोषैः प्रमुच्यते॥

आधारभूतजीवश्च ज्वलनैर्ज्वालयेच्चिताम्॥ ४२॥

When the third piṇḍa is offered, the dead body is relieved of impurity. The son or the nearest relative should set fire to the pyre.

संमूज्य चोपलिप्याथ उल्लिख्योद्धृत्य वेदिकाम्॥

अभ्युक्ष्योपसमाधाय वह्निं तत्रः विधानतः॥ ४३॥

He should cleanse, besmear, dig up, extract the place of altar and after sprinkling the same with water, he should arrange sticks in the prescribed way and light the fire.

पुष्पाक्षतैश्च सम्पूज्य देवं क्रव्यादसंज्ञकम्॥

त्वं भूतकृज्जगद्योने त्वं लोकपरिपालकः॥ ४४॥

उपसंहारकस्तस्मादेनं स्वर्गं मृतं नय॥

इति क्रव्यादमभ्यर्च्य शरीराहुतिमाचरेत्॥ ४५॥

After worshipping the deity Kravyāda with "owers and rice he should recite the following formula : "O Kravyāda, the originator of beings, the source of the universe, thou art the originator, saviour and the destroyer of the people. Take this dead person to heaven." Thus worshipping the deity Kravyāda, he should sacrifice the dead body.

अर्द्धदग्धे तथा देहे दद्यादाज्याहुतिं ततः॥

लोमभ्यः स्वेतिवाक्येन कुर्याद्धोमं यथाविधि॥ ४६॥

When the body is half-burnt he should pour ghee into the pyre reciting the formula 'Lomabhyah svāhā'

चितामारोप्य तं प्रेतं हुनेदाज्याहुतिं ततः॥

यमाय चान्तकयेति मृत्येव ब्रह्मणे तथा॥ ४७॥

Putting dead body on the pyre he should

pour ghee over the pyre with the formula:
Yamāya Antakaya Svāhā.

जातवेदोमुखे देया एका प्रेतमुखे तथा॥

ऊर्ध्वं तु ज्वालयेद्वह्निं पूर्वभागे चितां पुनः॥४८॥

A single offering should be made to each of the deities—*Mṛtyu*, *Brahmā*, *Jātavedas* (fire) as well as in the mouth of the *preta*. Then he should light the fire from the eastern direction.

अस्मात्त्वमधिजातोसि त्वदयं जायतां पुनः॥

असौ स्वर्गाय लोकाय स्वाहा ज्वलति पावकः॥४९॥

He should recite the mantra (addressed to the dead); thou art born of this fire; (addressed to the fire) : May he be born of you again. May thou take him to the world of heaven, please.

एवमान्याहुतिं दत्त्वा तिलमिश्रं समन्त्रकाम्॥

ततो दाहः प्रकर्तव्यः पुत्रेण किले निश्चितम्॥५०॥

Reciting this mantra he should pour ghee mixed with gingelly seeds. Thus, he should cremate the body as dictated by the funeral code (*antyeṣṭi paddhati*).

रोदितव्यं ततो गाढमेवं तस्य सुखं भवेत्॥

दाहस्यानन्तरं तत्र कृत्वा सञ्चयनक्रियाम्॥५१॥

He should weep aloud at this juncture. For this would assuredly give pleasure to the deceased. The rite of cremation is followed by the rite of collecting bones.

प्रेतपिण्डं प्रदद्याच्च दाहार्तिशमनं खग॥

तावद्भूताः प्रतीक्षन्ते तं प्रेतं बान्धवार्थिनम्॥५२॥

The *preta*-piṇḍa forestalls the pain due to cremation. The *Bhūtas* (who share the piṇḍa with the deceased) allow the *preta* to wait till he receives the piṇḍa from his relatives.

दाहस्यानन्तरं कार्यं पुत्रैः स्नानं सचैलकम्॥

तिलोदकं ततो दद्यान्नामगोत्रेण तिष्ठतु॥५३॥

After the corpse is cremated, the sons or the descendants should bathe in dress. They should offer libations of water mixed with gingelly seeds by his personal name or by the appellation of his lineage.

ततो जनपदैः सर्वैर्दातव्या करतालिका॥

विष्णुर्विष्णुरिति ब्रूयादगुणैः प्रेतमुदीरयेत्॥५४॥

The people of the town who have assembled

for morning should applaud the dead by reciting the formula *Viṣṇu*, *Viṣṇu*. They should accompany the relatives back to the house (as a token of sympathy for the relatives).

जनाः सर्वे समास्तस्य गृहामागत्य सर्वशः॥

द्वारस्य दक्षिणे भागे गोमयं गौरसर्षपान्॥५५॥

निधाय वरुणं देवमन्तर्थायं स्ववेशमनि॥

भक्षयेन्निपत्राणि घृतं प्राश्य गृहं व्रजेत्॥५६॥

At the southern part of the house he should put cow-dung and the white mustard. He should set up an icon of *Varuṇa* in the house, eat the leaves of the *Nimba* and partake of the ghee.

केचिद्गुधेन सिञ्चन्ति चितास्थानं खगेश्वर॥

अश्रुपातं न कुर्वीत दद्या दस्मै जलाञ्जलीन्॥५७॥

O lord of birds, some sprinkle milk over the pyre. He should not shed tears but offer libations of water to the dead.

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेते भुङ्क्ते यतोऽवशः॥

अतो न रोदितव्यं हि क्रियाः कार्याः स्वशक्तिः॥५८॥

They should not weep. If they weep and spit phlegm the soul of the dead person is compelled to eat that.

दुग्धं च मृन्मये पात्रे तोयं दद्याद्दिनत्रयम्॥

सूर्य्ये चास्तं गते ताक्षर्यं वलभ्यां चत्वरं ऽपि वा॥५९॥

The son should perform the obsequial rites as his means can afford. O *Garuḍa*, he should pour milk or water by the earthen jar, in favour of the deceased, over the sloping roof or the courtyard.

बद्धः समूढहृदयो देहमिच्छन्कृतानुगः॥

श्मशानं चत्वरं गेहं वीक्षन्म्यामैः स नीयते॥६०॥

The soul of the deceased held fast by his previous actions and terribly bewildered, desires for another body. While he is being taken to the abode of *Yama* by his messengers he casts a mournful look at the cemetery and the courtyard of his house.

गते पिण्डा दशाहं च दातव्याश्च दिनेदिने॥

जलाञ्जलीः प्रदातव्याः प्रेतमुद्दिश्य नित्यशः॥६१॥

तावद्विद्भिश्च कर्त्तव्या यावत्पिण्डं दशाहिकम्॥

पुत्रेण हि क्रिया कार्या भार्यया तदभावतः॥६२॥

For ten days, without intermittence, the son should offer piṇḍa in the pit and pour handful of water in favour of the deceased. If he has no son, his wife should perform the obsequial rites.

तदभावे च शिष्येण तदभावे सहो दरः॥

श्मशाने चान्यतीर्थे वा जलं पिण्डं च दापयेत्॥६३॥

If he has no wife, his disciple should perform the same. If no disciple, his brother should do that. The libations of piṇḍa and water should be given either at the cremation ground or at the place of pilgrimage.

ओदनानि च सक्तूश्च शाकमूलफलादिना॥

प्रथमेऽहनि यद्वाद्यत्तद्वाद्युत्तरेऽहनि॥६४॥

Whatever the descendent offers-boiled rice, barley-meal, vegetables, fruits, etc. on the day of death, he should partake of the same on successive days.

दिनानि दश पिण्डांश्च कुर्वन्त्यत्र सुतादयः॥

प्रत्यहं ते विभज्यन्ते चतुर्भागाः खगेश्वर॥६५॥

The son or the descendent offers piṇḍa for ten days consecutively. The piṇḍa is divided every day into four parts, O lord of birds.

भागद्वयं तु देहार्थं प्रीतिदं भूतपक्वे॥

तृतीयं यमदूतानां चतुर्थं चोपजीव्यति॥६६॥

Two parts of the piṇḍa go to the building of new body. The third part goes to the messengers of Yama. The fourth he partakes of himself.

अहोरात्रैस्तु नवभिः प्रेतो निष्पत्तिमाप्नुयात्॥

जन्तोर्निष्पन्देहस्य दशमे बलवत्क्षुधा॥६७॥

Within three days and nights the soul assumes a new body. On the tenth day the embodied soul longs for food.

न विधिर्नैव मन्त्रश्च न स्वधावाहनाशिषः॥

नाम गोत्रं समुच्चार्य यद्दत्तं तद्दशहिकम्॥६८॥

No procedure, no mantra and no rites are prescribed. He should offer gifts to the deceased just by his personal name or by the appellation of his lineage,

दग्धे देहे पुनर्देहमेवमुत्पद्यते खगा॥

प्रथमेऽहनि यः पिण्डस्तेन मूर्द्धा प्रजायते॥६९॥

ग्रीवा स्कन्धौ द्वितीये च तृतीये हृदयं भवेत्॥

चतुर्थेन भवेत्पृष्ठं पञ्चमे नाभिरिव च॥७०॥

षट् सप्तमे कटी गुह्यमूरु चाप्यष्टमे तथा॥

तालू पादौ च नवमे दशमेऽङ्घ्रि क्षुधा भवेत्॥७१॥

O bird, when the dead body is cremated, the soul that has gone out of the body takes a new body. With the piṇḍa of the first day his head comes into being; with the piṇḍa of the second day his neck and shoulders; with that on the third day his heart; with that on the fourth day his back; with that on the fifth day his navel; with those on the sixth and seventh days his waist and private parts; with that on the eighth his thighs; with that on the ninth his palate and feet; with that on the tenth a feeling of hunger comes into being.

देहं प्राप्तः क्षुधाविष्टो गृहे द्वारे च तिष्ठति॥

दशमेऽहनि यः पिण्डस्तं दद्यादामिषेण तु॥७२॥

Having assumed a new body tormented by hunger he stands at the threshold of his house. The tenth day piṇḍa should be accompanied with the offering of flesh.

यतो देहे समुत्पन्ने प्रेतोऽजीव क्षुधान्वितः॥

अतस्त्वामिषबाहो न क्षुधा तस्य न नश्यति॥७३॥

The soul of the deceased when he had assumed a new body feels extremely hungry. His hunger is not appeased if an offering without flesh is made to him.

एकादशे द्वादशाहे प्रेतो भुङ्क्ते दिनद्वयम्॥

योषितः पुरुषस्यापि प्रेतशब्दं समुच्चरेत्॥७४॥

दीपमन्नं जलं वस्त्रं यत्किञ्चिद्वस्तु दयिते॥

प्रेतशब्देन तद्देहं मृतस्यानन्ददायकम्॥७५॥

On the eleventh day and the twelfth, the soul of the dead eats to his fill. While offering gifts of lamp, food, water etc. to the male or the female deceased one should mutter the name preta. Whatever is offered to the deceased, should be done by the name preta, a for, doing so gives delight to the deceased.

त्रयोदशेऽङ्घ्रि स प्रेतो नीयते च महापथे॥

पिण्डजं देहमाश्रित्य दिवा नक्तं बुभुक्षितः॥७६॥

On the thirteenth day, the soul of the dead is taken to the High Way. Now, he assumes a

body born of the piṇḍa and feels hungry by day and night.

शीतोष्णशंकुक्रव्यादवह्निमार्गस्तु पापिनाम्॥

क्षुधा तृष्णात्मिका चैव सव्व सौम्यं कृतात्मनाम्॥७७॥

The sinners travel by the path of extreme cold and heat—the path which is beset with nails, infested with demons and spread over with fire. Hunger and thirst await the sinner but the good escape torments.

मार्गे चैतानि दुःखानि असिपत्रवनान्विते॥

क्षुत्पिपासार्दितो नित्यं यमदूतैः प्रपीडितः॥७८॥

In the path beset with trees, with their leaves as sharp as swords, such tortures are usual. He suffers from hunger and thirst, tortured by the messengers of Yama.

अहन्यहनि वै प्रेतो योजनानां शतद्वयम्॥

चत्वारिंशत्तथा सप्त अहोरात्रेण गच्छति॥७९॥

The departed soul traverses two hundred and forty-seven Yojanas in twentyfour hours.

गृहीतो यमपाशैश्च हाहेति रुदिते तु सः॥

स्वगृहं तु परित्यज्य याम्यं पुरमनुव्रजेत्॥८०॥

He is bound by the noose of Yama. He weeps as he leaves the house for the city of Yama.

क्रमेण याति स प्रेतः पुरं याम्यं शुभाशुभम्॥

अतीत्य तानितान्येव मार्गे पुरवराणि च॥८१॥

The departed soul goes to the city of Yama which the pious souls find comfortable and where the sinners feel distressed.

याम्यं सौरिपुरं नगेन्द्रभवनं गन्धर्वशैलाम्बु॥

क्रोञ्चं क्रूरपुरं विचित्रभवनं ब्रह्मपदं दुःखम्॥८२॥

नानाक्रन्दपुरं सुतप्तभवनं रौद्रं पयोवर्षणं

शीताढ्यं बहुधर्मभीतिभवनं याम्यं पुरं चाग्रतः॥८३॥

In his upward journey he passes over the best of cities viz., Yāmya, Sauripura, Nagendra-bhavana, Gandharva, Śailāgama Krauñca, Krūrapura, Vicitrabhavana, Bahvāpada, Duḥk-hada, Nanākrandapura, Sutaptabhavana, Raudra, Payovarsana, Śītāḍhya and Bahubhīti. Yama's city heads the list.

त्रयोदशेऽह्नि स प्रेतो गृहीतो यमकिंकरैः॥

तस्मिन्मार्गे व्रजत्येको गृहीत इव मर्कटः॥८४॥

On the thirteenth day seized by the servants of Yama, and all alone, the departed soul traverses the path like a monkey led by the juggler.

तथैव स व्रजन्मार्गे पुत्रपुत्रेति च ब्रुवन्॥

हाहेति क्रन्दते नित्यं कीदृशं तु मया कृतम्॥८५॥

मानुष्यं लभ्यते कस्मादिति ब्रूते प्रसर्पति॥

महता पुण्ययोगेन मानुष्यं जन्म लभ्यते॥८६॥

As he goes along the path, he cries aloud repeating : "O my son, O my son, I am undone, alas, I am undone. I did not act well." He laments, crying over and over again: Human body is rare to get. I got it by my accumulated merit.

न तत्प्राप्य प्रदत्तं हि चाकेभ्यः स्वकं धनम्॥

पराधीनं तदभवदिति ब्रूते (रौति) समदगदः॥८७॥

किंकरैः पीड्यतेऽत्यर्थं स्मरते पूर्वदैहिकम्॥८८॥

I earned sufficient wealth but gave nothing to the poor. Alas ! that wealth has gone to others (in spite of hoarding it). Thus he speaks in the choked voice. He is severely tortured by the servants of Yama while he remembers his past.

सुखस्य दुःखस्य न कोपि दाता

परो ददातीति कुबुद्धिरेषा॥

पुरा कृतं कर्म सदैव भुज्यते

देहिन्वाचिनिस्तर यत्त्वया कृतम्॥८९॥

None gives him pleasure or pain. This is wrong to presume that pleasures or pains are caused by others. The soul suffers for all that he performs 'fin his life. O soul, now suffer the consequences of your past activities.

मया न दत्तं न हुतं हुताशने

तपो न तप्तं हिमशैलगह्वरे॥

न सेवितं गांगमहो महाजलं

देहिन्वाचिनिस्तर यत्त्वया कृतम्॥९०॥

[He laments :] I neither gave gifts to the needy nor poured oblations into the fire. I neither practised penance in the caves of the Himālayas nor bathed in the Ganges. O soul, now suffer the consequences of your activities.

न नित्यदानं न गवाहिकं कृतं

न वेददानं न च शास्त्रपुस्तकम्॥

पुरा न दृष्टं न च सेवितोऽध्वा

देहिन्वचिनिस्तर यत्त्वया कृतम्॥११॥

I neither gave regular gifts nor made any pastures nor offered sacred books : the Vedas and the Dharmaśāstras to the learned Brahmins in charity nor heard the Purāṇas. Now, O soul, suffer for your activities.

जलाशयो नैव कृतो हि

निर्जले मनुष्यहेतोः पशुपक्षिहेतवे ॥

गोतृप्तिहेतोर्न कृतं हि गोचरं

देहिन्वचिनिस्तर यत्त्वया कृतम्॥१२॥

I did not construct a tank for satiating thirsty people, beasts or birds. I did not make a pasture for the cattle to graze. Now, O soul, suffer for your activities.

मया न भुक्तं पतिसङ्गसौख्यं

वह्निप्रवेशो न कृतो मृते सति॥

तस्मिन्मृते तदद्भुतपालनं वा

देहिन्वचिनिस्तर यत्त्वया कृतम्॥१३॥

I neither enjoyed the pleasures of my

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्म० प्रतेकल्पे श्रीकृष्णगरुडसंवादे यमलोकविस्तारतन्माहात्म्यद्याननिरूपणं नाम पञ्चदशोऽध्यायः॥ १५॥

अध्यायः १६ / Chapter 16

श्रीभगवानुवाच

एवं विलपतस्तस्य प्रेतस्यैवं खगेश्वर॥

क्रन्दमानस्य नितरां पीडितस्य च किङ्करैः॥१॥

सप्तदशदिनान्येको वायुमार्गे विकृष्यते॥

अष्टादशे त्वहोरोत्रे पूर्वं याम्यपुरं व्रजेत्॥२॥

O lord of birds, when the departed soul laments thus, he cries being struck by Yama's servants who drag him for seventeen days in the firmament. On the eighteenth day he reaches the city of Yama.

तस्मिन्पुरवरे रम्ये प्रेतानां च गणा महान्॥

पुष्पभद्रा नदी तत्रन्यगोधः प्रियदर्शनः॥३॥

In that beautiful city there abides a group of departed Souls. The river *Puspabhadra* flows there and a big fig tree grows up there.

पुरे स तत्र विश्रामं प्राप्यते यमकिङ्करैः॥

जायापुत्राकिदं सौख्यं स्मरेत्तत्र सुदुःखितः॥४॥

husband's company, nor did I enter the pyre of my husband. Nor did I observe the vow of charity after his death. O soul, now suffer for your activities.

मासोपवासैर्न विशोषितं

वपुश्चान्द्रायवणैर्वा नियमैश्च संहतैः॥

नारीशरीरं बहुदुःखभाजनं

लब्धं मया पूर्वं कृतैर्विकर्मभिः॥१४॥

I did not reduce my body by keeping monthly fasts or Candrayana vow or observances of like nature. I derived womanhood—the cause of multiple sorrows, from unholy activities of my former life.

उक्तानि वाच्यानि मया

नराणामतः शृणुष्ववहितोऽपि पक्षिन्॥

स्त्रीणां शरीरं प्रतिलभ्य देही

ब्रवीति कर्माणि कृतानि पूर्वम्॥१५॥

O bird, you think attentively on what I have said about the lamentations of men and women for their acts of omission and commission done in their previous life

रुदते करुणैर्वाक्यैस्तृषार्तः श्रमपीडितः॥

स्वधनं स्वकलत्राणि गृहं पुत्राः सुखानि च॥५॥

भृत्यमित्राणि चान्यच्च सर्व्वं शोचति वै तदा॥

क्षुधार्तस्य पुरेतस्मिन्किङ्करैस्तस्य चोच्यते॥६॥

There in that city, the servants of Yama bid him take rest- In utter distress he remembers pleasures he enjoyed in the company of his wife and sons. Thirsty and distressed he weeps bitterly and laments over the erstwhile comforts of his wealth, wife, house, sons, servants, friends and comforts of life. He is extremely distressed with hunger. As he laments the servants of Yama speak to him.

किङ्करा ऊचुः

क्व धनं क्व सुता जाया क्व गृहं क्व त्वमीदृशः॥

स्वकर्म्मोपाज्जितं भुक्ष्व चिरं गच्छ महापथे॥७॥

Where is your wealth ? Where are your

sons ? Where is your wife ? Where are you in this wretched state ? Now suffer for your past evil actions and go by this ancient path.

जानासि शंबलवशं बलमध्वगानां

नो शंबलः प्रयतते परलोकपान्थ॥

गन्तव्यमसित तव निश्चितमेव

तेन मार्गेण यत्र भवतः क्रयविक्रयौ न॥८॥

O traveller in this foreign world, do you not know-the power of Yama who is the lord of us all-his messengers. Assuredly, you have to travel over that path where there is no provision for barter in virtue or vice.

यमदूतोदितं वाक्यं पक्षिन्वै त्वया श्रुतम्॥

एवमुक्तस्ततः सर्व्वैर्हन्यमानः स मुदगरैः॥९॥

O bird, hear attentively what the messengers of Yama speak to the departed soul. They strike him with the rod of iron.

अत्र दत्तं सुतैः पात्रे (त्रै) स्नेहाद्वा कृपयाथ वा॥

मासिकं पिण्डमश्नाति ततः सौरिपुरं व्रजेत्॥१०॥

Here, ontheearth, whatever is given by his sons every month, rice-ball, etc., due to affection or kindness, he eats the same and then he goes to Sauripura.

तत्र नाम्ना तु राजा वै जङ्गमः कालरूपकधृक्॥

तं दृष्ट्वा भयभीतस्तु विश्रामे कुरुते मतिम्॥११॥

King Jaṅgama rules in that city who can assume any shape at will. He is frightened by his looks. He feels the urge of taking rest.

उदकं चान्नसंयुक्तं भुङ्क्ते तस्मिन्पुरे गतः॥

त्रैपक्षिके तु यद्वत्तं तत्पुरं स व्यतिक्रमेत्॥१२॥

नगेन्द्रनगरे रम्ये प्रेतो याति दिवानिशम्॥

गच्छन्व नानि रौद्राणि दृष्ट्वा क्रन्दति तत्र सः॥१३॥

Whatever is offered to him in the three fortnights together with the oblations of water he eats and drinks. He passes over that city and reaches the beautiful town Nagendra by name. He has to travel day and night for two months for reaching that city. He passes over dreadful forests in the way and cries aloud.

भीषणैः क्लिश्यमानस्ततः रुदते च पुनःपुनः॥

मासद्वयावसाने तु तत्पुरं सोऽतिगच्छति॥१४॥

भुक्त्वा चात्र जलं पीत्वा यद्वत्तं बान्धवैरिह॥

क्लिश्यमानस्ततः पाशैर्नीयते यमकिङ्करैः॥१५॥

He is beaten by the cruel and merciless messengers of Yama and weeps over and over again. Having eaten the rice-balls and drunk the libation of water offered by the relatives in the second month, he moves further. He is tied with the noose and dragged by the messengers of Yama.

तृतीये मासि सम्प्राप्ते गन्धर्व्वनगरं शुभम्॥

तृतीयं मासिकं भुक्त्वा तत्र गच्छत्यसौ पुरः॥१६॥

He reaches Gandharvanagara (or Gandhamādana) in the third month. Here, he eats the quarterly rice-ball offered by the relations. Then he moves further.

शैलागमं चतुर्थे स मासे प्राप्नोति वै पुरम्॥

पाषाणास्तत्र वर्षन्ति प्रेतस्योपरि संस्थिताः॥१७॥

He reaches the city Śailāgama in the 'fourth month. The stones rain upon him continuously, O lord.

चतुर्थमासिके श्राद्धं भुङ्क्ते तत्र सुखी भवेत्॥१८॥

There he eats the fourth monthly oblation and feels satisfied.

ततो याति पुरं प्रेतः क्रूरं मासे तु पञ्चमे॥

इह दत्तं सुतैर्भुङ्क्ते प्रेतो वै तत्पुरे स्थितः॥

षष्ठे मासि ततः प्रेतो याति क्रौञ्चाभिधं पुरम्॥१९॥

In the fifth month, he goes to Krurapura. There he eats the rice ball offered by his relatives. In the sixth month he reaches the Krauñcapura.

तत्र दत्तेन पिण्डेन श्राद्धेनाप्यायितः पुरे॥

मुहूर्त्तार्द्धं तु विश्रम्य कम्पमानः सुदुःखितः॥२०॥

There he feeds upon the rice-ball offered by his relatives in the sixth month. He takes rest for a while but all the time he remains frightened and distressed.

तत्पुरं स व्यतिक्रम्य तर्ज्जितो यमकिङ्करैः॥

प्रयाति चित्रनगरं विचित्रो यत्र पार्थिवः॥२१॥

He passes over that town being struck and dragged by the messengers of Yama. He reaches Citranagara where rules King Vicitra.

यमस्यैवानुजः सौरिर्यत्र राज्यं प्रशास्ति हि॥
 मासैस्तु पञ्चभिः सार्द्धरूषणमासिकं भवेत्॥ २२॥
 ऊनषाणमासिकं तत्र भुक्ते याम्यसमाहतः॥
 मार्गे पुनः पुनस्तस्य बुभुक्षा पीडयत्यलम्॥ २३॥

He is the younger brother of Yama. There he eats the sixth monthly rice-ball but is not satiated fully. Then he moves further; he suffers again and again for want of food.

सन्तिष्ठते मृते कोऽपि मदीयः सुतबान्धवः॥

सौख्यं यो मे जनयति पततः शोकसागरे॥ २४॥

"Do my sons, brothers, parents or relatives exist who may take me out of the ocean of distress wherein I have fallen."

एवं मार्गे विलपति वार्यमाणश्च किंकरैः॥

आयान्ति सम्मुखास्तत्र कैवर्त्तास्तु सहस्रशः॥ २५॥

वयं ते तर्तुकामाय महावैतरणीं नदीम्॥

शत योजनविस्तीर्णां पूयशोणितसंकुलाम्॥ २६॥

नानाझषसमाकीर्णां नानापक्षिगणैर्वृताम्॥

वयं त्वां तारयिष्यामः सुखेनेति वदन्ति ते॥ २७॥

अन्तरं देहि भो यान्थ बहुला चेद्दुचिस्त्व॥

तेन तत्र प्रदत्ता गौस्तया नावा प्रसर्पति॥

मनुजानां हितं दानमन्ते वैतरणी स्मृता॥ २८॥

He laments in the way and is warned by the messengers of Yama. He then, reaches the Vaitaraṇī that flows over hundred Yojanas. It is full of pus and blood, abounds in fish and vultures. Here the fishermen approach him saying, "O traveller, give us liberal fee; we shall row you across the river." If he has gifted the Vaitaraṇī cow he is rowed across the river. The gift of a cow at the time of death is called Vaitaraṇī which gives relief to the departed soul.

परा पापं दहेत्सर्व्वं विष्णुलोकं च सा नयेत्॥

न दत्ता चेत्खगश्रेष्ठ तां समेत्य समञ्जति॥ २९॥

The gift of Vaitaraṇī cow destroys his sins and takes him to the region of Viṣṇu. O best of birds, if the Vaitaraṇī cow is not gifted, the departed soul is drowned in that stream.

स्वस्थावस्थे शरीरेऽत्र वैतरण्या व्रतं चरेत्॥

देया च विदुषे धेनुस्तां नदीं तर्तुमिच्छता॥ ३०॥

When a person is in good health he should gift a cow to a learned person.

अवदन्मज्जमानस्तु निन्दत्यात्मानमात्मना॥

पाथेयार्थं मया किञ्चिन्न प्रदत्तं द्विजाय च॥ ३१॥

न दत्तं न हुतं जप्तं न स्नातं न कृतं स्तुतम्॥

यादृशं कर्म चरितं मूढ भुङ्क्ष्वेति तादृशम्॥ ३२॥

While drowning he reproaches himself: 'I gave no food to a Brāhmin traveller nor poured oblations in the fire nor performed Japa nor undertook bath nor prayed to the gods. Now, let me suffer for the acts I did in my life.

तदैव हृदि संमूढस्ताडितो भाषते भटैः॥

वैतरण्याः परतटे भुङ्क्ते दत्तं घटादिकम्॥ ३३॥

The messengers of Yama strike him again. He repeats those words but in silence this time.

ऊनषाणमासिकश्राद्धं भुक्त्वा गच्छति चाग्रतः॥

तार्क्ष्यं तत्रः विशेषेण भोजयीत द्विजाञ्छुभान्॥ ३४॥

He eats the sixth monthly offering-made by the relatives and proceeds further. O Garuḍa, the gift of food to the pious Brahmins gives relief to the donor in distress.

चत्वारिंशत्तथा सप्त योजनानि शतद्वयम्॥

प्रयाति प्रत्यहं तार्क्ष्यं अहोरात्रेण कर्शितः॥ ३५॥

O bird, the departed soul covers two hundred and forty seven Yojanas every day. Thereafter he is completely exhausted.

सप्तमे मासि सम्प्राप्ते पुरं बह्वापदं व्रजेत्॥

तत्र भुक्त्वा प्रदत्तं यच्छ्राद्धं सप्तममासिकम्॥ ३६॥

In the seventh month he reaches the city. Bahvāpada. He eats the rice-ball offered by his relatives.

अष्टमे मासि सम्प्राप्ते नानाक्रन्दपुरं व्रजेत्॥

नानाक्रन्दगणान्दृष्ट्वा क्रन्दमानान्सुदारुणम्॥ ३७॥

In the eighth month he reaches Nanakranda-pura. There he sees people crying bitterly aloud.

स्वयं च शून्यहृदयः समाक्रन्दति दुःखितः॥

तन्मासिकं च यच्छ्राद्धं भुक्त्वा तत्र सुखी भवेत्॥ ३८॥

Himself in utter distress, he cries in pain. He eats the eighth-monthly rice-ball and feels comfortable.

विहाय तत्पुरं प्रेतो याति तप्तपुरं प्रति॥
सुतप्तनगरं प्राप्य नवमे मासि सोऽश्नुते॥
द्विजभोज्यं पिण्डदानं कृतं श्राद्धं सुतेन यत्॥ ३९॥

He, then, leaves for Taptapura. Having reached Taptapura in the ninth month he eats the rice-ball and the Śrāddha which his son or relatives have gifted in his favour.

मासि वै दशमे रौद्रं स्थानं स गच्छति॥
दशमे मासि यद्दत्तं तद्भुक्त्वा च प्रयाति सः॥ ४०॥

In the tenth month he reaches Raudrapura. He eats whatever his son or relatives give in his favour.

दशैकमासिकं भुक्त्वा पयोवर्षणमुच्छति॥
मेघास्तत्र प्रवर्षन्ति प्रेतानां दुःखदायकाः॥ ४१॥

After eating the tenth monthly rice-ball in Raudrapura he goes to Payovarṣaṇa where the clouds rain heavily and cause distress to the departed.

(ततः प्रचलितो पेतो बहुधर्ममनुषाहितः)॥
द्वादशे मासि यच्छ्राद्धं तत्र भुङ्क्ते सुदुःखितः॥ ४२॥

Then suffering from heat and thirst he partakes of the eleventh-monthly meal gifted by his relatives.

किञ्चिन्यूने ततो वर्षे साद्धे चैकादशेऽथ वा॥
याति शीतपुरं तत्र शीतं यत्रातिदुःखदम्॥ ४३॥

A little before a year has passed or at the end of eleven and a half month he reaches a ĩtapura-city of extreme cold and distress.

शीतार्तः क्षुधितः सोऽपि वीक्षते हि दिशो दश॥
तिष्ठेत्तु बान्धवः कोऽपि यो मे दुःखं व्यपोहति॥ ४४॥

Tormented by cold and hunger he looks in all directions and specks: O "I wish I had a relative who would have removed my distress."

किङ्करास्तं वदन्त्येवं क्व ते पुण्यं हि तादृशम्॥
श्रुत्वा तेषां तु तद्वाक्यं हा दैव इति भाषते॥ ४५॥

The attendants of Yama speak to him thus : "Where is thy holy merit that it may give relief to thee." On hearing their words he cries : 'O my fate.'

दैवं हि पूर्व्वसुकृतं तन्मया नैव सञ्चितम्॥
एवं सञ्चिन्त्य बहुशो धैर्य्यमालम्बते पुनः॥ ४६॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे प्रेतयात्रादिनिरूपणं नाम षोडशोऽध्यायः॥ १६॥

Fate is nothing but a result of accumulated merit or sin. 'I did no good acts, hence this trouble'-pondering over the matter thus, he takes up courage for the time being.

चत्वारिंशद्योजनानि चतुर्युक्तानि वै ततः॥
धर्मराजपुरं रम्यं गन्धर्वाप्सरआकुलम्॥ ४७॥

At the distance of forty four Yojanas from Śītapura, there is a beautiful city of Dharmarāja (Yama) where live the celestial musicians and the heavenly nymphs.

चतुरशीतिलक्षैश्च मूर्त्तामूर्त्तैरधिष्ठितम्॥
त्रयोदश प्रतीहारा धर्मराजपुरे स्थिताः॥ ४८॥

There live eightyfour lacs of people in human and divine forms. The guards are put at the thirteen gates of the city.

शुभाशुभं तु यत्कर्म ते विचार्य्य पुनः पुनः॥
श्रवणा ब्रह्मणः पुत्रा मनुष्याणां च चेष्टितम्॥

कथयन्ति तदा लोके पूजिताः पूजिताः स्वयम्॥ ४९॥
नरैस्तुष्टैश्च पुष्टैश्च यत्प्रोक्तं च कृतं च यत्॥

सर्व्वमावेदयन्ति स्म चित्रगुप्ते यमे च तत्॥ ५०॥
दूराच्छ्रवणविज्ञाना दूराद्दर्शनगोचराः॥

एवंचेष्टास्तु ते ह्यष्टौ स्वर्भूपातालचारिणः॥ ५१॥
तेषां पत्न्यस्तथैवोग्रा श्रवण्यः पृथगाह्वयाः॥

एवं तेषां शक्तिरस्ति यत्त्ये मन्त्यसंधिकारिणः॥ ५२॥

There abide honourable and respectable řāvanas, the sons of Brahma who know and report to Citragupta whatever good or bad actions are performed by the mortals.

The Śravaṇas are eight in number. They move about in heaven, hell and on earth. They can see and hear from afar. Their women are known as Śrāvaṇīs who are identifiable by their individual names. They are the presiding deities of mortals and have full knowledge of their activities.

ब्रतैर्दानैस्तवैर्यश्च पूजयेदिह मानवः॥
जायन्ते तस्य ते सौम्याः सुखमृत्युप्रदायिनः॥ ५३॥

A mortal should worship them with vows, gifts and prayers. They become cordial to him and cause death in an easy manner.

अध्यायः १७ / Chapter 17

गरुड उवाच

एको मे संशयो देव हृदये सम्प्रबाधते॥
 श्रमणाः कस्य पुत्राश्च कथं यमपुरे स्थिताः॥१॥
 मानुषैश्च कृतं कर्म कस्माज्जानन्ति ते प्रभो॥
 कथं शृण्वन्ति ते सर्वे कस्माज्ज्ञानं समागतम्॥२॥

Garuḍa said :—O lord, I want to know about the parentage of Śravaṇas. How are they stationed In the city of Yama ? How do they know about the activities of mortals ? How do they hear what the people talk about among themselves? From what source is that knowledge derived by them?

कुत्र भुञ्जन्ति देवेश कथयस्व प्रसादतः॥
 पक्षिराजवचः श्रुत्वा भगवान्वाक्यमब्रवीत्॥३॥

O lord, where do they eat ? Favour me with your answers to my queries. On hearing the words of the king of birds, the lord spoke.

श्रीकृष्ण उवाच

शृणुष्व वचनं सत्यं सर्वेषां सौख्यदायकम्॥
 तदहं कथयिष्यामि श्रवणानां विचेष्टितम्॥४॥

Śrī Kṛṣṇa said :—Now hear, what I am going to speak about Śravaṇas is both truthful and pleasant. I shall tell you about the activities of Śravaṇas.

एकीभूतं यदा सर्वं जगत्स्थावरजङ्गमम्॥
 क्षीरोदसागरे पूर्वं मयि सुप्ते जगत्पतौ॥५॥

When the entire world of moveables and immoveables became one uniform whole and I, the lord of beings, was reposing in sleep in the milky ocean.

नाभिस्थोजस्तपस्तेपे वर्षाणि सुबहून्यपि॥
 एकीभूतं जगत्सृष्टं भूतग्रामचतुर्विधम्॥६॥
 ब्रह्मणा निर्मितं पूर्वं विष्णुना पालितं तदा॥
 रुद्रः संहारमूर्तिश्च निर्मितो ब्रह्मणा ततः॥७॥

The self-born Brahmā seated in my navel-lotus practised penance for many years. The universe consisting of fourfold creation was reduced to a single entity-the universe which is created by Brahmā, preserved by Viṣṇu and annihilated by Rudra,

वायुः सर्वगतः सृष्टः सूर्यस्तेजोभिवृद्धिमान्॥
 धर्मराजस्ततः सृष्टश्चिगुप्तेन संयुतः॥८॥

Brahmā created the all-pervading wind. He created the refulgent sun. He created Yama along with Citragupta.

सृष्टैवतदादिकं सर्वं पतपस्तेपे तु पद्मजः॥
 गतानि बहुवर्षाणि ब्रह्मणो नाभिपंकजे॥९॥

He created the universe afterwards, and practised penance for many years, sitting in the navel-lotus of Viṣṇu.

योयो हि निर्मितः पूर्वं तत्तकर्म समाचरेत्॥
 कस्मिंश्चिसमये तत्र ब्रह्मा लोकसमन्वितः॥१०॥
 रुद्रो विष्णुस्तथा धर्मः शासयन्ति वसुधराम्॥
 न जानीमो वयं किंचिल्लोककृत्यमिहोच्यताम्॥११॥

He created the universe and assigned duties. The gods were anxious to know what time the creator created the universe, how Rudra, Viṣṇu and Dharma ruled over the earth.

इति चिन्तापराः सर्वे देवा विममृशुस्तदा॥
 संचिन्त्य ब्रह्मणो मन्त्रं विबुधैः प्रेरितस्तदा॥१२॥

Thus lost in anxiety, the gods pondered over the Problem. They discussed the matter with Brahma.

गृहीत्वा पुष्पपत्राणि सासृजदद्वादशात्मजान्॥
 तेजोराशिन्विशालाक्षान्ब्रह्मणो वचनात्तु ते॥१३॥
 योयं वदति लोकेस्मिञ्छुभं वा यदि वाऽशुभम्॥
 प्रापयन्ति ततः शीघ्रं ब्रह्मणः कर्णगोचरम्॥१४॥

Brahmā who was urged by the gods created twelve sons by the chemical process out of flowers and leaves. They possess lustrous, wide eyes. At the behest of Brahmā, they carry all tidings of Man's activities whether good or bad to the ears of Brahma.

दूराच्छ्रवणविज्ञानं दूराद्दर्शनगोचरम्॥
 सर्वं शृण्वन्ति यत्पक्षिस्तैव श्रवणा मताः॥१५॥

They can hear from afar imd see far-off things. O bird, they are, therefore, called Śravaṇas.

स्थित्वा चैव तथाकाशे जन्तूनां चेष्टितं च यत्॥
 तज्ज्ञात्वा धर्मराजाग्रे मृत्युकाले वदन्ति च॥१६॥

They roam about in the firmament and watch the activities of the people which they reveal to Yama at the time of their death.

धर्मं चार्थं च कामं च मोक्षं च कथयन्ति ते॥
एको हि धर्मा मार्गश्च द्वितीश्चार्थमार्गकः॥१७॥

They also declare on the fitness of he departed soul for a particular goal, due to his activities.

अपरः काममार्गश्च मोक्षमार्गश्चतुर्थकः॥
उत्तमाधममार्गेण चैनतेय प्रयान्ति हि॥१८॥

There are four paths in man's life, viz., paths of Dharma, Artha, Kāma and Mokṣa. 'O son of Vinatā, a man can go by any one of these paths, superior or inferior.

अर्थदाता विमानैस्तु अश्वैः कामप्रदायकः॥
हंसयुक्तविमानैश्च मोक्षाकांक्षी विसर्पति॥१९॥

One who bestows riches goes by a celestial car. One who fulfils wishes rides the horse. One who desires liberation travels by swan-vehicles.

इतरः पादचारेण त्वसिपत्रवनानि च॥
पाषाणैः कण्टकैः क्लिष्टः पाशबद्धोऽथ याति वै॥२०॥

A sinful person walks bare-footed on rows of sword-edged leaves. He is struck with stones, pierced with thorns and bound by nooses.

यः कश्चिन्मानुषे लोके श्रवणान्पूजयेदिह॥
वर्द्धन्या जल पात्रेण पक्वान्नपरिपूर्णा॥२१॥

श्रवणान्पूजयेत्तत्र मया सह खगेश्वर॥
तस्याहं तत्प्रदास्यामि यत्सुरैरपि दुर्लभम्॥२२॥

He who in the world of mortals propitiates

Śravaṇas, offering them water from a jar and food cooked in a vessel, worships Śravaṇas and me.

O lord of birds, I shall grant him that position which is inaccessible even to the immortals.

संभोज्य ब्राह्मणान् भक्त्या त्वेकादश शुभाञ्जुचीन्॥
द्वादशं सकलत्रं च मम प्रीत्यै प्रपूजयेत्॥२३॥

With devotion he should feed eleven Brāhmaṇas who are pious and virtuous and the twelfth together with his wife, just for my propitiation.

देवैः सर्वैश्च संपूज्य स्वर्गं यान्ति सुखेप्सया॥
तैः पूजितैरहं तुष्टश्चित्रगुप्तेन धर्मराट्॥२४॥

Men should worship Śravaṇas together with the gods. By doing so, they who seek for pleasure can get to heaven. By worshipping Śravaṇas they propitiate me, Citragupta and Yama.

तैस्तुष्टैर्मत्पुरं यान्ति लोका धर्मपराणाः॥
श्रवणानां च माहात्म्यमुत्पत्तिं चेष्टितं शुभम्॥२५॥

शृणोति पक्षिशार्दूल स च पापैर्न लिप्यते॥
इह लोके सुखं भुक्त्वा स्वर्गलोके महीयते॥२६॥

With Śravaṇas pleased, the pious people go to Viṣṇuloka. O best of birds, whosoever hears about the glory of Śravaṇas, their origin and pious activities is not covered up by sins. He enjoys pleasures of this world and attains glory hereafter.

। इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रवणमाहात्म्यनिरूपणं नाम सप्तदशोऽध्यायः॥१७॥

अध्यायः १८ / Chapter 18

श्रीकृष्ण उवाच

श्रवणानां वचः श्रुत्वा क्षणं ध्यात्वा पुनस्ततः॥
यत्कृतं तु मनुष्यैश्च पुण्यं पापमहर्निशम्॥१॥
तत्सर्वं च परिज्ञाय चित्रगुप्तो निवेदयेत्॥
चित्रगुप्तस्ततः सर्वं कर्म तस्मै वदत्यथ॥२॥

Śrī Kṛṣṇa said :—On hearing the words of Śravaṇas and thinking about the problem for a while, Citragupta informs about all those actions pious or impious performed by the

people. He repeats them also to the person concerned.

वाचैव यत्कृतं कर्म कृतं चैव तु कायिकम्॥
मानसं च तथा कर्म कृतं भुङ्क्ते शुभाशुभम्॥३॥

Whatever action a person undertakes, by word of mouth, body or mind, whether good or bad, he reaps the fruits thereof.

एवं ते कथिस्ताक्षर्यं प्रेतमार्गस्य निर्णयः॥
विश्रान्तिदानि सर्वाणि स्थानानि कथितानि ते॥४॥

O lord, thus I have told you about the path which the departed soul has to traverse. I have also told you about the places of rest for the departed soul.

तमुद्दिश्य ददात्यन्नं सुखं याति महाध्वनि॥

दिवा रात्रौ तमुद्दिश्य स्थाने दीपप्रदो भवेत्॥५॥

If food is gifted in his favour he travels in comfort on the High Way. To illuminate the path, an earthen lamp should be kindled, put in the appropriate place and kept burning by day and night.

अन्धकारे महाघोरे श्वपूर्णे लक्ष्यवर्जिते॥

दीप्तेऽध्वनि च ते यान्ति दीपो दत्तश्च यैरैः॥६॥

The path, though dark, dreadful, doginfested and void of resting-place, becomes luminous and pleasant for those who have gifted an earthen lamp.

कार्तिके च चतुर्दश्यां दीपदानं सुखाय वै॥

अथ वक्ष्यामि संक्षेपाद्यममार्गस्य निष्कृतिम्॥७॥

If an earthen, jar is, gifted on the fourteenth day or the month of Kārttika, it gives comfort to the. deceased. Now, I shall tell, you in brief about the path of Yama for the departed soul.

वृषोत्सर्गस्य पुण्येन पितृलोकं स गच्छति॥

एकादशाहपिण्डेन शुद्धदेहो भवेत्ततः॥८॥

Her goes to the world of manes as a result of the .merit accruing from the performance of Vṛṣotsarga. By the rice-ball offered on the eleventh, he attains physical purity,

उदकुम्भप्रदानेन किङ्करास्तृप्तिमाप्नुयुः॥९॥

The servants of Yama are satiated by the gift of water-jar.

शय्यादानाद्विमानस्थो याति स्वर्गेषु मानवः॥

तदह्नि दीयते सर्व्वं द्वादशाहे विशेषतः॥१०॥

By gifting bed. the deceased goes to heaven by the aerial car. The gift of bed can be made on any day or on the twelfth day from death.

पदानि सर्व्ववस्तूनि वरिष्ठानि त्रयोदशे॥

यो ददाति मृतस्येह जीवन्नप्यात्महेतवे॥११॥

On the thirteen day he should give precious articles of different varieties in favour of the

deceased or the person himself, when alive, should gift these articles for himself.

तदाश्रितो महामार्गे वैनतेय स गच्छति॥

एक एवास्ति सर्व्वत्र व्यवहारः खगाधिपः॥१२॥

उत्तमाधममध्यानां तत्तदावर्ज्जनं भवेत्॥

यावद्भाग्यं भवेद्यस्य तावन्मार्गेऽतिरिच्यते॥१३॥

O Garuḍa, by the merit accruing from these gifts he goes comfortably on that path. O lord of birds, there prevails a uniform law for all : the higher, lower and the middling classes. O bird, you should know that a person reaps the fruits, sour or sweet, in proportion to the nature and extent of actions done by him.

स्वयं स्वस्येन यदत्तं तत्तत्राधिकरोति तम्॥

मृते यद्वायवैर्दत्तं तदाश्रित्य सुखी भवेत्॥१४॥

Whatever gifts he or his relatives make in his favour stand in good stead while he is on journey to, the world of Yama :

गरुड उवाच

कस्मात्पदानि देयानि किंविधानि त्रयोदश॥

दीयते कस्य देवेश तद्वदस्व यथातथम्॥१५॥

Garuḍa said :—O lord, why should they give padas and of what nature.. Who shall receive the gifts? O god of gods, let me know the facts.

श्रीभगवानुवाच

छत्रोपानहवस्त्राणि मुद्रिका च कमण्डलुः॥

आसनं भाजनं चैव पदं सप्तविधं स्मृतम्॥१६॥

Śrī Bhagawān said :—An umbrella, shoes, clothes, a ring, a water-jar, a chair or stool and a vessel-these seven are called padas.

आतपस्तत्र यो रौद्रो दहते येन मानवः॥

छत्रदानेन सुच्छाया जायते प्रेततुष्टिदा॥१७॥

There is a terrible heat in the way which scorches the departed soul. By the gift of umbrella, the deceased receives shelter of shade and feels comfortable.

असिपत्रवनं घोर सोऽतिक्रामति वै ध्रुवम्॥

अश्वारूढाश्च गच्छन्ति ददते य उपानहौ॥१८॥

By the gift of shoes the deceased passes over the sword-edged forest, mounted on the horse.

आसने स्वागते (भोजने) चैव दत्तं तस्मै द्विजायते॥
सुखेन भुङ्क्ते स प्रेतः पथि गच्छञ्छनैः शनैः॥१९॥

By the gift of a seat (āsana) to a Brāhmin, the deceased obtains tasty meals in the interval of time while he walks over the path at his leisure..

बहुधर्मसमाकीर्णे निर्व्वति तोयवर्ज्जिते॥
कमण्डलुप्रदानेन सुखी भवति निश्चितम्॥२०॥

By the gift of a water-jar, he gets enough water on the way which is full of heat, devoid of air and water.

मृतोद्देशेन यो दद्यादुदपात्रं तु ताम्रजम्॥
प्रपादानसहस्रस्य तत्फलं सोऽनुश्ते ध्रुवम्॥२१॥

A person, gifting a water-jar made of copper, receives, assuredly, the merit of constructing a thousand wells.

यमदूता महारौद्राः करालाः कृष्णपिङ्गलाः॥
न पीडयन्ति दाक्षिण्याद्वस्त्राभरणदानतः॥२२॥

The messengers of Yama are dreadful to look at, dark and yellow is appearance. They are courteous too, if propitiated by the gift of clothes and ornaments. When satisfied they do not torn-lent the deceased.

सायुधा धावमानाश्च न मार्गे दृष्टिगोचराः॥
प्रयान्ति यमदूतास्ते मुद्रिकायाः प्रदानतः॥२३॥

They wield terrible weapons, run here and there. By the gift of a ring they vanish from the presence of the deceased.

भाजनासनदानेन आमाम्नभोजनेन च॥
आज्य यज्ञोपवीताभ्यां पदं सम्पूर्णात् व्रजेत्॥२४॥

The pada is completed by the gift of a vessel, a seat, raw food, clarified butter and a sacred thread.

एवं मार्गे गच्छमानस्तृषार्तः श्रमपीडितः॥
महिवीरथी (दुग्ध) दानाच्च सुखी भवति निश्चितम्॥२५॥

Tired and thirsty, the traveller feels comfortable if he has gifted the buffalo's milk in his life-time.

गरुड उवाच

मृतोद्देशेन यत्किञ्चिद्दीयते स्वगृहे विभो॥
स गच्छति महामार्गे तद्दत्तं केन गृह्यते॥२६॥

Garuḍa said :—O lord, things are gifted by the relatives at home in favour of the deceased. How do they reach the deceased and who receives them ?

श्रीभगवानुवाच

गृह्णाति वरुणो दानं मम हसते प्रयच्छति॥
अहं च भास्करे देवे भास्करात्सोऽश्नुते सुखम्॥२७॥

Śrī Kṛṣṇa said :—God Varuṇa receives those gifts and hands them over to me. I give them to god Bhaskara (the sun), from Bhaskara the deceased person obtains them.

विकर्मणः प्रभावेण वंशच्छेदे क्षिताविह॥
सर्व्वे ते नरकं यान्ति यावत्पापस्य संक्षयः॥२८॥

As a result of sinful activities when no descendant is left on the earth, the deceased person goes to hell until his sin is exhausted. .il

कस्मिंश्चित्समये पूर्णे महिषासनसंस्थितः॥
नरकान्वीक्ष्य धर्मात्मा नानाक्रन्दसमाकुलान्॥२९॥
चतुरशीलिलक्षाणां नरकाणां स ईश्वरः॥
तेषां मध्ये श्रेष्ठतमा घोरा या एकविंशतिः॥३०॥
तामिस्रं लोहशङ्खच महारौरवशात्मली॥
रौरवं कुड्वलं कालसूत्रकं पूतिमृतिका॥३१॥

After his term has expired, the pious soul is allowed by Yama, the lord of eightyfour lacs of hells, to have a look at hells and hear the cries of pretas (the departed souls). In the midst of hells, there are 21 notorious hells, viz. Tāmisra, Lohaśaṅku, Mahāraurava, Śālmali, Raurava, Kudvala, Kālasūtraka, Pūtimṛttikā.

सङ्घातं लोहतोदं च सविषं सम्प्रतापनम्॥
महानरककालोलः सजीवनमहापथः॥३२॥
अवीचिरन्धता मिश्रः कुम्भौपाकस्तथैव च॥
असिपत्रवनं चैव पनतश्चैकविंशतिः॥३३॥

Saugatā, Lohatoda, Savisa, Pretāpana, Mahānaraka, Kālola, Sajivana, Mahāpatha, Avici, Andhatāmisra, Kumbhīpāka, Asipatravana and Patana.

येषां तु नरके घोरे बह्वृद्धानि गतानि वै॥

सन्तातनैव विद्येत दूतत्वं ते तु (प्रेत्य) यान्ति हि॥३४॥

Those who have passed several years in the dreadful hell and have no descendants (to offer

gifts) in their favour become messengers of Yama.

यमेन प्रेषितास्ते वै मानुषस्य मृतस्य तु॥

दिनेदिने प्रगृह्णन्ति दत्तमन्नाद्यपानकम्॥ ३५॥

Yama sends them on errand and they share with the dead the food and drink which their relatives offer them from time to time.

प्रेतस्यैव विलुण्ठन्ति मध्ये मार्गे बुभुक्षिताः॥

मासान्ते भोजनं पिण्डमेके यच्छन्ति तत्र वै॥ ३६॥

तुष्टिं प्रयान्ति ते सर्वे प्रत्यहं चैव वत्सरम्॥

एवमादिकृतैः पुण्यैः क्रमात्सौरिपुरं व्रजेत्॥ ३७॥

Being extremely hungry they seize the dead man's gifts on the way and eat them. A rice-ball gifted as food to the dead at the end of a month satiates them for a year.

ततः संवत्सरस्यान्ते प्रत्यासन्ते यमालये॥

बहुभीतिकरे प्रेतो हस्तमात्रं समुत्सृजेत्॥ ३८॥

By such deeds of merit, gradually he reaches Sauripura. Then by the end of a year, he reaches the vicinity of dreadful Yamaloka.

दिवसैर्दशभिर्जातं तं देहं दशपिण्डजम्॥

जामदग्न्यस्यैव रामं दृष्ट्वा तेजः प्रसर्पति॥ ३९॥

Here, he gives up his dreadful body, of the

measure of arm, which he derived within ten days from the ten pin as gifted to him by his descendants. His spirits droop at the sight of Yama as the spirit of Paraśurāma at the sight of Rāma (Dāśarathī).

कर्मजं देहमाश्रित्य पूर्वदेहं समुत्सृजेत्॥

अङ्गुष्ठमात्रो वायुश्च शमीपत्रं समारुहेत्॥ ४०॥

He gives up his previous body for the one derived from his actions. He receives an airy body of the size of a thumb and reaches the sword-edged hell.

व्रजस्तिष्ठन्त्यदैकेन यथैकेकेन गच्छति॥

यथा तृणजलौकेव देही कर्मानुगोऽवशः॥ ४१॥

Here, he walks on single foot bound helplessly by his actions as a caterpillar by reeds.

वासांसि जिर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि॥

तथा शरीराणि विहाय

जीर्णान्यन्यानि संयाति नवानि देही॥ ४२॥

Just as a person casts off his old dress and puts on a new one, so the soul gives up his old body and assumes a new one.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्म-प्रेत-श्रीकृष्णगरुड संवादे वृषोत्सर्गनानादानफलयमलोकगमनकर्मजदेह प्राप्तिनिरूपणं नामाष्टादशोऽध्यायः॥ १८॥

अध्यायः १९ / Chapter 19

श्रीभगवानुवाच

वायुभूतः क्षुधाविष्टः कर्मजं देहमाश्रितः॥

तं देहं स समासाद्या यमेन सह गच्छति॥ १॥

Assuming an airy form derived from his previous actions and suffering from hunger he moves along with Yama.

चित्रगुप्तपुरं तत्र योजनानां तु विंशतिः॥

कायस्तथास्तत्र पश्यन्ति पापपुण्यानि सर्वशः॥ २॥

There is a town of Citragupta covering twenty yojanas. There the embodied beings observe their virtue and sin all around.

महादानेषुदत्तेषु गतस्तत्र सुखी भवेत्॥

योजनानां चतुर्विंशत्पुरं वैवस्वतं शुभम्॥ ३॥

If he had made substantial gifts in his life-

time he derives pleasure therefrom: From here Vaivasvata town of Yama is situated at the distance of twentyfovr Yojanas.

लोहं लवणकार्पासं तिलपात्रं च येनैरैः॥

दत्तं तेनैव तृप्यन्ति यमस्यपुरचारिणः॥ ४॥

The residents of Vaivasvatapura are satiated by the gifts of iron, salt, cotton and a vessel of gingelly seeds, offered by the relatives of the deceased.

गत्वा च तत्र ते सर्वे प्रतीहारं वदन्ति हि॥

धर्मध्वजप्रतीहारस्तत्र तिष्ठति सर्वदा॥ ५॥

The dead repair to Vaivasvata town and inform Dharmadhvaja, the keeper at Yama's gate (about the gifts). Dharmadhvaja is always present at the gate of Yama.

सप्तधान्यस्य दानेन प्रीतो धर्मं ध्वजो भवेत्॥

तत्र गत्वा प्रतीहारो ब्रूते तस्य शुभाशुभम्॥६॥

Dharmadhva is pleased with the gift of seven grains. Propitiated by that, he tells the dead about their virtues and sins.

धर्मराजस्य यद्रूपं सन्तः सुकृतिनो जनाः॥

पश्यन्ति च दुरात्मानो यमरूपं सुभीषणम्॥७॥

Holy and pious people see Dharmarāja. as a god of noble countenance, while the sinful and the wicked see him as a god of dreadful and terrible aspect.

तं दृष्ट्वा भयभीतस्तु हाहति वदते जनः॥

कृतं दानं च यैर्मर्त्यस्तेषां नास्ति भयं क्वचित्॥८॥

The deceased person is terribly afraid at his sight and laments bitterly. Those who have offered gifts in their life-time should entertain no fear.

प्राप्तं सुकृतिनं दृष्ट्वा स्थानाच्चलति सूर्यः॥

एष मे मण्डलं भित्त्वा ब्रह्मलोकं प्रयास्यति॥९॥

Yama moves from his seat as soon as he sees a holy man. He thinks that he will supersede him in status and reach Brahmaloaka.

दानेन सुलभो धर्मो यममार्गः सुखावहः॥

एष मार्गो विशालोऽत्र न केनाप्यनुगम्यते॥

दानपुण्यं विना वत्स न गच्छेद्धर्ममन्दिरम्॥१०॥

Virtue can easily be procured by offering gifts. The path to Yama's region can easily be traversed by acts of Charity. This High Way cannot be easily covered otherwise. O dear, none can reach the city of Yama without doing charitable acts.

तस्मिन्मार्गे तु रौद्रे वै भीषणा यमकिङ्कराः॥

एकैकस्य पुरस्याग्रे तिष्ठत्येकसहस्रकम्॥११॥

That dreadful path is full of terror- striking servants of Yama, Each of the cities is guarded by a thousand of these servants.

पचन्ति पापिनं प्राप्य उदके यातनाकराः॥

गृह्णन्ति मासमासान्ते पादशेषं तु तद्भवेत्॥१२॥

The messengers of Yama torture the sinner in (hot) waters and take off his skin till he becomes a skeleton.

और्ध्वदैहिकादानानि यैर्न दत्तानि काश्यप॥

महाकष्टेन ते यान्ति तस्मादेयानि शक्तितः॥

अदत्त्वा पशुवाद्यान्ति गृहीतो वन्धवन्धनैः॥१३॥

The deceased for whom no obsequial rites have been made traverse the path with great difficulty. They are led like animals bound with ropes.

एवं कृतेन सम्पश्येत्सन नरः भूतकर्मणा॥

दैविकीं पैतृकीं मानुषीं वाथ नारकीम्॥१४॥

धर्मराजस्य वचनान्मुक्तिर्भवति वा ततः॥

मानुष्यं तत्त्वतः प्राप्य स पुत्रः पुत्रतां व्रजेत्॥१५॥

The person may become a god, a mare, a man of low species, or as Yama ordains he may attain salvation or be born as a human being as a son to his father.

यथायथा कृतं कर्म तांतां व्रजेन्नरः॥

तत्तथैव च भुञ्जानो चिरेत्सर्व्वलोकगः॥१६॥

He obtains birth according to his activities. He passes through a series of births in this world.

अशाश्वतं परिज्ञाय सर्व्वलोकोत्तरं सुखम्॥

यदा भवति मानुष्यं तदा धर्मं समाचरेत्॥१७॥

Knowing that even the highest happiness is non eternal, he should perform acts of righteousness when he has received a human body.

कृमयो भस्म विष्ठा वा देहानां प्रकृतिः सदा॥

अन्धकूपे महारौद्रे दीपहस्तः पतेत्तु वै॥१८॥

Human body is either reduced to worms, ashes, or feces. Though he carries a lantern in hand, he may fall in a dreadful hell full of darkness.

महापुण्यप्रभावेण मानुष्यं जन्म लभ्यते॥

यस्तत्प्राप्य चरेद्धर्मं स गच्छेत्परमां गतिम्॥१९॥

He can acquire human body as a result of his pious acts. He who performs holy deeds in human body acquires supreme position.

अपि जानन्वृथा धर्मं दुःखमायाति याति च ॥२०॥

If he neglects Dharma, he comes to grief.

जातीशितेन लभते किल मानुषत्वं

तत्रापि दुर्लभतरं खग भो द्विजत्वम्॥

यस्तत्र पालयति लालयति व्रतानि

तस्यामृतं भवति हस्तगतं प्रसादात्॥२१॥

The soul obtains human body after passing through series of births. O bird, in human

body too, his birth as a Brāhmaṇa is a rare event. He who observes vows natural to his caste becomes immortal after death by the blessing of God.

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
यममन्दिरप्रवेशतदाज्ञालब्धमनुष्यादि देहान्तरप्राप्तिनिरूपणं नामैकोनविंशोऽध्यायः॥ १९॥

अध्यायः २० / Chapter 20

गरुड उवाच

ये केचिन्नेतरूपेण कुत्र वासं लभन्ति ते॥

प्रेतलोकाद्विनिर्मुक्ताः कथं कुत्र व्रजन्ति ते॥१॥

Garuḍa said :—Having obtained a new body where does a preta shelter ? Released from pretahood, where does he go to live in?

चतुर्युक्ताशीति लक्षैर्नरैः पर्युपासिताः॥

यमेन रक्षितास्तत्र भूतैश्चैव सहस्रशः॥२॥

विचरन्ति कथं लोके नरकाच्च विनिर्गताः॥

गरुडोदीरितं श्रुत्वा लक्ष्मीनाथोऽब्रवीदिदम्॥३॥

Passing through torments in hells which number eighty four lacs and guarded by Yama and his thousand attendants how do the pretas get release and how do they roam about in this mortal world?

श्रीकृष्ण उवाच

पक्षिराज शृणुष्व त्वं यत्र प्रेताश्चरन्ति वै॥

परार्थदाहरग्रहणाच्छ (ब)लाटोहान्निशाचराः॥४॥

Śrī Kṛṣṇa said :—O king of birds, hear. I shall tell you about the region where the pretas live. Men attain pretahood by stealing other man's riches, by indulging in sexual intercourse with other man's wife or by doing acts of treachery.

तथैव सर्वपापिष्ठाः स्वात्मजावेष्टे रताः॥

विचरन्त्यशरीरस्ते क्षुप्तिपासाद्दिता भृशम्॥५॥

Having incurred sins, they seek for redemption in -their progeny. Being bodiless as well as suffering from hunger and thirst they roam about here and there.

बन्दीगृहविनिर्मुक्ता येभ्यो नश्यन्ति जन्तवः॥

ते व्यवस्यन्ति च प्रेतावधोपायं च बन्धुषु॥६॥

Even, the captives released from prison are

frightened at their sight. They seek for means to kill their kith and kin.

पितृद्वाराणि रुन्धन्ति तन्मागोच्छेदकास्तथा॥

पितृभागान्विगृह्णन्ति पान्थेभ्यस्तस्करा इव॥७॥

They bolt doors on their ancestors, put obstacles in the way of manes. Like thieves, they snatch the mane's food in the way before it reaches them.

स्वं वेश्म पुनरागत्य मित्रस्थाने विशन्ति ते॥

तत्र स्थिता निरीक्षन्ते रोगशोकादिबन्धनाः॥८॥

They return home, stay on the roof and watch the activities of their kiths. They cause disease and grief to their relatives.

पीडयन्ति ज्वरीभूय एकान्तरमिषेण तु॥

तृतीयकज्वरा भूत्वा शीतवातादिपीडया॥९॥

अन्यांश्च विविधात्रोगाञ्छिरोऽर्त्तिं च विषूचिकाम्॥

चिन्तयन्ति सदा तेषामुच्छिष्टादिस्थलस्थिताः॥१०॥

आत्मजानां छलाल्लोका भूसङ्घैश्च रक्षिताः॥

पिबन्ति ते च पानीयं भोजनोच्छिष्टयोजितम्॥११॥

Having assumed the form of tertian and such-like fevers they cause diseases due to cold or wind like head-ache or cholera. They stay at the place of leavings or refuse, in the company of other ghosts and partake of food and drink left over by their relatives.

एवं प्रेताः प्रवर्तन्ते नानादोषैर्विकर्मिणः॥१२॥

In this way, the sinning pretas move about freely.

गरुड उवाच

कथं कुर्वन्ति ते प्रेताः केन रूपेण कस्य किम्॥

ज्ञायते केन विधिना जल्पन्ति न वदन्ति वा॥१३॥

एनं छिग्धि मनोमाहं मम चेदिच्छसि प्रियम्॥

कलिकाले हृषीकेश प्रेतत्वं जायते बहु॥१४॥

Garuḍa said :—How do the pretas behave and in what form ? How is it possible to know their attitude, since the pretas do not speak to us ? If you are pleased to do me a favour, you clear off my doubts. O lord, I hear that in the Kali age many people become ghosts.

श्रीविष्णुरुवाच

स्वकुलं पीडयेत्प्रेतः परच्छिद्रेण पीडयेत्॥

जीवन्स दृश्यते स्नेही मृतो दुष्टत्वमाप्नुयात्॥१५॥

Śrī Viṣṇu said :—The ghost torments his family people through the enemy. While he I was inhuman body he was affectionate to his people, now that he is dead he becomes hostile to them.

रुद्रजापी धर्मरतो देवतातिथिपूजकः॥

सत्यवाक् प्रियवादी च न प्रेतैः स हि पीड्यते॥१६॥

He who is devoted to Rudra, follows the path of righteousness, propitiates gods, satiates guests, speaks truth and pleasant words, is not tormented by the pretas.

सर्व्वक्रियसापरिभ्रष्टो नास्तिको धर्मनिन्दकः॥

असत्यवादनिरतो नरः प्रेतैः स पीड्यते॥

कलौ प्रेतत्वमाप्नोति ताक्ष्याशुद्धक्रियापरः॥१७॥

He who does not observe rites, has no faith in the sanctity of the Vedas, hates righteous acts and indulges in falsehood, is tormented by the pretas. By doing unrighteous acts, O Garuḍa, he becomes a preta in this Kali age.

कृतादौ द्वापरान्ते च न प्रेतो नैव पीडनम्॥

बहूनामेकजातानामेकः सौख्यं समश्नुते॥१८॥

From the beginning of Satya yuga to the end of Dvāpara nobody became a preta and nobody suffered from preta.

एको दुष्कृतकर्मा च एकः सन्ततिमाञ्जनः॥

एकः सम्पीड्यते प्रेतैरेकः सुतधनान्वितः॥१९॥

एकस्य पुत्रनाशः स्यादेको दुहितृमान् भवेत्॥

विरोधो बन्धुभिः सार्द्धं प्रेतदोषेण काश्यप॥२०॥

It is observed that of the many children born of one and the same mother, one is happy, one is addicted to bad habits, one is blessed with progeny, one is tormented by pretas, one abounds in wealth, one gets sons who die

young, one is burdened with the offspring of daughters, one is at daggersdrawn with his relatives. This all is due to the bad intentions of the preta, O Garuḍa.

सन्ततिर्दृश्यते नैव समुत्पन्ना विनश्यति॥

पशुद्रव्यविनाशश्च सा पीडा प्रेतसम्भवा॥२१॥

A woman becomes barren in life or if she gives birth to children they die at an early age. There is a loss of wealth and cattle. These sufferings are caused by preta.

प्रकृतेः परिवर्त्तः स्याद्विद्वेषः सह बन्धुभिः॥

अकस्माद्यसनप्राप्तिः सा पीडा प्रेतसमीवा॥२२॥

If there is a sudden change in, his nature or an enmity with his relatives or an unexpected calamity, the suffering is due to preta.

नास्तिक्यं वृत्तिलोपश्च महालोभस्तथैव च॥

स्याद्धन्तकलहो नित्यं सा पीडा प्रेतसम्भवा॥२३॥

If a person loses faith in religion or if he loses the means of his livelihood or if he feels greedy in excess or if there is a regular quarrel at home, that suffering is due to preta.

पितृमातृनिहन्ता च देवब्राह्मणनिन्दकः॥

खहत्यादोषमवाप्नोति सा पीडा प्रेतसम्भवा॥२४॥

नित्यकर्मविनिम्मुक्तो जपहोमविवर्जितः॥

परद्रव्याणां च हर्त्ता सा पीडा प्रेतसम्भवा॥२५॥

If he slays his parents or reproaches gods and Brahmins and is found guilty of murder that suffering is due to preta.

सुवृष्टौ कृषिनाशश्च व्यवहारो विनश्यति॥

लोके कलहकारी च सा पीडा प्रेतसम्भवा॥२६॥

When crops do not grow up, though die rains are abundant; when the expenditure goes up and income is reduced; when quarrels rise in gravity, that suffering is due to preta.

मार्गे जंगम्यमानं तं पीडयेद्वातमण्डली॥

प्रेतपीडा तु सा ज्ञेया सत्यंसत्यं खगेश्वरः॥२७॥

When, on travel to a foreign land, he is distressed by me onrush of wind, O lord of birds, that suffering is due to preta.

हीनजात्या च सम्बन्धो हीनकर्म करोति यः॥

अधर्मे रमते नित्यं सा पीडा प्रेतसम्भवा॥२८॥

When he associates with the people of low caste or when he performs disreputable acts or when he is interested in acts of unrighteousness, that suffering is due to preta,

व्यसनैर्द्रव्यनाशः स्यादुपक्रान्तं विनश्यति॥

चौराग्निराजभिर्हानिः सा पीडा प्रेतसम्भवा॥ २९॥

When the hoarded wealth is destroyed by misfortune or when the work in operation bears no fruit or when there is loss of wealth due to undue taxation or due to fire or theft, that suffering is due to preta.

महारोगोपलब्धिश्च बालाकानां च पीडनम्॥

जाया संपीडयते यच्च सा पीडा प्रेतसम्भवा॥ ३०॥

When an incurable disease sets in, or when children suffer from pain or when wife suffers immensely, that suffering is due to preta.

श्रुतिस्मृतिपुराणेषु धर्मशास्त्रसमुद्भवे॥

अभावो जायते धर्मे सा पीडा प्रेतसम्भवा॥ ३१॥

When one loses faith in the Vedas, Smṛtis, Purāṇas, and Dharmaśāstras, that suffering is due to preta.

देवतीर्थद्विजानां तु निन्दायः कुरुते नरः॥

प्रत्यक्षं वा परोक्षं वा सा पीडा प्रेतसम्भवा॥ ३२॥

When one abuses gods, gurus and Brahmins in their presence or absence, that aberration of nature is due to preta.

स्ववृत्तिहरणं यच्च स्वप्रतिष्ठाहतिस्तथा॥

वंशच्छेदः नदृश्येत प्रेतदोषाद्विनान्यथा॥ ३३॥

This is due to preta and to no other course when a person suffers from loss of livelihood or break in social position or break in the continuity of lineage.

स्त्रीणां गर्भाविनाशः स्यान्न पुष्पं दृश्यते तथा॥

बालानां मरणं यत्र सा पीडा प्रेतसम्भवा॥ ३४॥

When women suffer from abortion or do not conceive or when children die at an early age that suffering is due to preta.

भावशुद्ध्या न कुरुते श्राद्धं सांवत्सरादिकम्॥

स्वयमेव न कुर्वीत सा पीडा प्रेतसम्भवा॥ ३५॥

When he does not perform the annual śrāddha in sincerity and has no inclination either that suffering is due to preta.

तीर्थे गत्वा परासक्तः स्वकृत्यं च परित्यजेत्॥

धर्मकार्यं न सम्पत्तिः सा पीडा प्रेतसम्भवा॥ ३६॥

When on pilgrimage he indulges in sexual intercourse or neglects his duties or when he fails to prosper though he has done acts of piety that suffering is due to preta.

दम्पत्योः कलहश्चैव भोजने कोपसंयुतः॥

परद्रोहे मतिश्चैव सा पीडा प्रेतसम्भवा॥ ३७॥

When both husband and wife quarrel at meals, when there is a strong inclination to harm others that suffering is due to preta.

पुष्पं यत्र न दृश्येत न दृश्येत फलं तथा॥

विरहो भार्यया यत्र सा पीडा प्रेतसम्भवा॥ ३८॥

When trade does not prosper though he has gone abroad where he lives in separation from wife, that suffering is due to preta.

येषां वै जयते चिह्नं सदोच्चाटपरं नृणाम्॥

स्वक्षेत्रे निष्फलं तेजः सा पीडा प्रेतसम्भवा॥ ३९॥

When he lives in foreign lands or when he loses position at home, that suffering is due to preta.

स्वगोत्रघातकश्चैव हन्ति शत्रुमिवात्मजम्॥

न प्रीतिर्नापि सौख्यं च सा पीडा प्रेतसम्भवा॥ ४०॥

When he is inimical to his people, regards his son as his enemy, when he has no interest in home and feels uncomfortable there, that suffering is due to preta.

पितृवाक्यं न कुरुते स्वपत्नीं च न सेवते॥

सदा क्रूरमतिर्व्यग्रः सा पीडा प्रेतसम्भवा॥ ४१॥

When he refuses to obey his parents and has no love for his wife, is of cruel nature, is lost in his own affairs, that suffering is due to preta.

विकर्मा जायते प्रेतो ह्यविधिक्रियया तथा॥

तत्कालदुष्टसंसर्गाद्भौत्सर्गादुते तथा॥ ४२॥

If the funeral rites are not performed in the prescribed way, the soul of the deceased (in rebirth) deviates from the righteous path and falls in the company of the wicked. Then Vṛṣotsarga is the only rite to redeem him.

दृष्टमृत्युवशाद्वापि अदग्धवपुषस्तथा॥

प्रेतत्वं जायते ताक्ष्यं पीडयन्ते येन जन्तवः॥ ४३॥

O Garuḍa, a person becomes a ghost and

undergoes sufferings if he dies an accidental death or if his body is not cremated properly.

एवं ज्ञात्वा खगश्रेष्ठ प्रेतमुक्तिं समाचरेत्॥

यो वै न मन्यते प्रेतान्मृतः प्रेतत्वमाप्नुयात्॥ ४४॥

O best of birds, when the descendent knows all this, he should conduct those rites which may release the deceased from ghosthood. If he does not perform rites for the ghost he himself turns a ghost after death.

प्रेतदोषः कुले यस्य सुखं तस्य न विद्यते॥

मतिः प्रीति रतिर्बुद्धिर्लक्ष्मीः पञ्चविनाशनम्॥ ४५॥

The person whose house is haunted by a ghost does not feel happy or comfortable. He loses faith, pleasure, devotion, discrimination as well as wealth.

तृतीये पञ्चमे पुंसि वंशच्छेदा हि जायते॥

दरिद्रो निर्द्धनश्चैव पापकर्मा भवेभवे॥ ४६॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे प्रेतावासतद्वाधाप्रकारनिरूपणं नाम विंशोऽध्यायः॥ २०॥

अध्यायः २१ / Chapter 21

गरुड उवाच

मुक्तिं यान्ति कथं प्रेतास्तदहं प्रष्टुमुत्सुकः॥

यनमुक्तौ च मनुष्याणां न पीडा जायते पुनः॥ १॥

Garuḍa said :—O lord, I am desirous of asking you how the ghosts ultimately get free and when men are no longer afflicted by them.

एतैश्च लक्षणैर्देव पीडोक्ता प्रेतजा त्वया॥

तेषां कदा भवेन्मुक्तिः प्रेतत्वं न कथं भवेत्॥ २॥

How do the symptoms of ghostly affliction decisively vanish? How can ghosthood be warded off lest it should recur again?

प्रेतत्वे हि प्रमाणं च कति वर्षाणि संख्यया॥

चिरं प्रेतत्वमापन्नः कथं मुक्तिमवाप्नुयात्॥ ३॥

What is the time-limit, if any, of ghosthood? In how many years does a longstanding ghosthood disappear utterly?

श्रीकृष्ण उवाच

मुक्तिं प्रयान्ति ते प्रेतास्तदहं कथयामि ते॥

यदैव मनुजोऽवैति मम पीडा कृता त्वियम्॥ ४॥

His lineage breaks either at the third or at the fifth generation. In each and every birth he lives a wretched, poor and sinful life.

ये केचित्प्रेतरूपा विकृतमुखदूशो

रौद्ररूपाः कराला मन्यन्ते नै गोत्रं

सुतदुहितुपितृन् भ्रातृजायां वधूं वा॥

कृत्वा काम्यं च रूपं सुखगतिरहिता

भाषमाणा यथेष्टं हा कष्टं भोक्तुकामा

विविधवशपतिताः संस्मरन्ति स्वपाकाम्॥ ४७॥

There are people who have fierce, dreadful, disfigured and ghostly appearance, who have no regard or honour for their caste, progeny, parents, or womanfolk, who put on fashions, go an unpleasant way and talk loosely. Alas, it is painful to see them suffer, under the force of fate, from the recollection of their past sinful deeds.

The Lord said :—I shall tell you how the ghosts become free and also how the person knows that he is tormented by a ghost.

पृच्छार्थं हितमन्विच्छन्दैवज्ञे विनिवेदयेत्॥

स्वप्ने दृष्टः शुभो वृक्षः फलितश्चूतचम्पकः॥ ५॥

विप्रो वा वृषभो देवो भ्रमते तीर्थगो यदि॥

एवं दूषे यदा स्वप्नो मृतः कोऽपि स्वगोत्रजः॥ ६॥

स्वप्ने सत्यं परिज्ञाय दृष्टं प्रेतप्रभावतः॥

अद्भुतानि प्रदृश्यन्ते प्रेतदोषाद्विनिश्चितम्॥ ७॥

He (the ghost-afflicted man) shall explain the signs and symptoms to the astrologer. If he dreams of a holy plant like a Campaka or of a mango tree laden with fruits or if he dreams of a Brahmin or of a bull or of himself in a place of pilgrimage or of the death of 'a kinsman and if in dream he takes this as truth, this is all due to pretadosa. Mysterious events do often occur if the ghost has bad intentions.

तीर्थस्नाने मतिर्यावच्चित्तं धर्मपरायणम्॥

धर्मापायं प्रकुरुतेप्रेतपीडा तदा व्रजेत्॥ ८॥

If a person desires to visit a holy place and his heart is set upon it, but somehow there is a break in carrying out his desire, that is due to the bad intention of a ghost.

तदा तत्र विनाशाय चित्तभंगं करोति सा॥

श्रेयांसि बहुविघ्नानि सम्भवन्ति पदेपदे॥१॥

अश्रेयसि प्रवृत्ति च प्रेरयन्ति पुनः पुनः॥

उच्चाटनं च क्रूरत्वं सर्व्वप्रेतकृतं खगा॥१०॥

The evil intentions of the ghost come in the way of holy man whose pious activities are disturbed at each step or take an evil course or if a person falls a victim of eradication and turns cruel, O lord of birds, that is due to the bad intentions of a ghost.

सर्व्वविघ्नानि सन्त्यज्य मुक्त्युपायं करोति यः॥

तस्य कर्मफलं साधुप्रेतवृत्तिश्च शाश्वती॥११॥

If a person performs holy rites for the redemption of a ghost, he will find his actions fruitful. The ghost shall be satiated permanently.

स भवेत्तेन मुक्तस्तु दत्तं श्रेयस्करं परम्॥

स्वयं तृप्यति भोः पक्षिन्यस्योद्देशेन दीयते॥१२॥

शृणु सत्यमिदं तार्क्ष्यं यद्ददाति भुनक्ति सः॥

आत्मानं श्रेयसा युज्यात्प्रेतस्तृप्तिं चिरं व्रजेत्॥१३॥

O Tārksya, take this as truth that he who performs such rites becomes contented. He will make his soul permanently wedded to weal; the ghost will have a long-standing satiety. When the ghost is satisfied he will wish his kinsmen well for ever.

ते तृप्ताः शुभमिच्छन्ति निजबन्धुषु सर्व्वदा॥

अज्ञातयस्तु ये दुष्टाः पीडयन्ति स्ववंशजान्॥१४॥

There are certain sinful, wicked ghosts who harass their descendants. But, they too, when propitiated, cease to harass them.

निवारयन्ति तृप्तास्ते जायमानानुकम्पकाः॥

पश्चात्ते मुक्तिमायान्ति काले प्रापते स्वपुत्रतः॥

सदा बन्धुषु यच्छन्ति वृद्धिमुद्धिं खगाधिप॥१५॥

O lord of birds, they too, when their time comes, become free due to their sons' rites and they bless their kinsmen with opulence and flourishing wealth.

दर्शनाद्भाषणाद्यस्तु चेष्टातः पीडनादगतिम्॥

न प्रापयति मूढात्मा प्रेतशापैः स लिप्यते॥१६॥

The wretch of deluded soul who in spite of seeing, hearing and feeling the depredations of the ghost does not succour, is tarnished with the curse of the ghost.

अपुत्रकोऽपशुश्चैव दरिद्रो व्याधितस्तथा॥

वृत्तिहीनश्च भवेज्जनमनिजन्मनि॥१७॥

एवं ब्रुवन्ति ते प्रेताः पुनर्याम्यं समाश्रिताः॥

तत्रस्थानां भवेन्मुक्तिः स्वकाले कर्मसंक्षये॥१८॥

In every birth he takes lie will become extremely indigent, sick, devoid of progeny and cattle and he may not get proper livelihood either. The ghosts perpetrate all these things. Then they go back to Yama's abode. From that place, when their evil actions wear off, and the appointed time arrives, they get release.

गरुड उवाच

नाम गोत्रं न दृश्यते प्रतीतिर्नैव जायते॥

केचिद्वदन्ति दैवज्ञाः पीडां प्रेतसमुद्भवाम्॥१९॥

न स्वप्नश्चेष्टितं नैव दर्शनं न कदाचन॥

किं कर्त्तव्यं सुरश्रेष्ठ तत्र मे ब्रूहि निश्चितम्॥२०॥

Garuḍa said :—Sometimes astrologers say that there is an affliction of ghosts but no specific indication is there as to the name of the ghost, his clan, etc; neither bad dream nor harassing activity is observed. O lord of deities, what should be done then? Please tell me precisely.

श्रीभगवानुवाच

सत्यः वाप्यनुतं वापि वदन्ति क्षितिदेवताः॥

तदा सञ्चिन्त्य हृदये सत्यमेदिद्वजेरितम्॥२१॥

भावभक्तिं पुरस्कृत्य पितृभक्तिपरायणः॥

कृत्वा कृष्णबलिं चैव पुरश्चरणं पूर्व्वकम्॥२२॥

The Lord said:—Brahmins say only what is true. They never tell lies. Fully believing in what the Brāhmins say the person (advised and warned of ghosts) shall devoutly pray to the manes, perform purāścaraṇa rite and offer oblations to Viṣṇu.

जपहोमैस्तथा दानैः प्रकुप्यद्दिहशोधनम्॥

कृतेन तेन विघ्नानि विनश्यन्ति खगेश्वर॥२३॥

By means of japas, homos and dams he should sanctify his body. O lord of birds, if this is performed, all obstacles and hindrances are dispelled.

भूतप्रेतपिशाचैर्वा स चेदन्यैः प्रपीड्यते॥

पितृद्देशेन वै कुर्यान्नारायणबलिं तदा॥

विमुक्तः सर्वपीडाभ्य इति सत्यं वचो मम॥ २४॥

He is never afflicted by Bhūtas and Piśācas or other sorts of ghosts. By performing rites of oblations to Nārāyaṇa with the ancestors in view he shall be freed of all sorts of affliction. This is my sworn' statement.

पितृपीडा भवेद्यत्र कृत्यैरन्यैर्न मुच्यते॥

तस्मात्सर्वप्रयत्नेन पितृभक्तिपरो भवेत्॥ २५॥

नवमे दशमे वर्षे पितृद्देशेन वै पुमान्॥

गायत्रीमयुतं जप्त्वा दशांशेन च होमयेत्॥ २६॥

कृत्वा कृष्णबलिं पूर्वं वृषोत्सर्गादिकाः क्रियाः॥

सर्वोपद्रवहीनस्तु सर्वसौख्यमवाप्नुयात्॥

उत्तमं लोकमाप्नोति ज्ञातिप्राधान्यमेव च॥ २७॥

If there is an affliction of ghosts, the victim is never relieved by any other activity. Hence, one shall with due endeavour devoutly pray to the manes. He who repeats Gāyatrī mantra with the manes in view, either in the ninth or tenth year, ten thousand times and performs homas a thousand times, after having previously performed Nārāyaṇa Bali, Vṛṣotsarsa and other rites shall be free from all sorts of tortures. He will attain all sorts of pleasure and the best of worlds. He shall be honoured by his cousins and kinsmen.

पितृमातृसमं लोक नास्त्यन्यद्वैवतं परम्॥

तस्मात्सर्वप्रयत्नेन पूजयेत्पितरौ सदा॥ २८॥

There is no godhead on par with either one's father or mother. Therefore, one should always worship the manes with hearty devotion.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे स्वप्नाध्ययो नामैकविंशोऽध्यायः॥ २१॥

अध्यायः २२ / Chapter 22

गरुड उवाच

सम्भवन्ति कथं प्रेताः केन तेषां गतिर्भवेत्॥

कीदृक्तेषां भवेद्रूपं भोजनं किं भवेत्प्रभो॥ १॥

हितानापमुपदेष्टा हि प्रत्यक्षं दैवतं पिता॥

अन्या यसा देवता लोके न देहप्रभवो हि ताः॥ २१॥

शरीरमेव जन्तूनां स्वर्गमोक्षैकसाधनम्॥

देहो दत्तो हि येनैव कोऽन्यः पूज्यतमस्ततः॥ ३०॥

इति सञ्चिन्त्य हृदये पक्षिन्त्यद्यत्प्रयच्छति॥

तत्सर्वमात्मना भुङ्क्ते दानं वेदविदो विदुः॥ ३१॥

One's father is the instructor in wholesome things and he is a visible deity. Other deities may be the lords of bodies (but not the progenitors). Verily, this physical body can yield either hell or heaven or salvation. Who is more worthy of respect and honour than he (i.e. father) due to whose favour one is born in bodily form? After pondering over this, if one gives anything to the pitrs, O bird, that returns to him which he enjoys. This is what those who know the Vedas say.

पुनामनरकाद्यस्मात्पितरं त्रायते सुतः॥

तस्मात्पुत्र इति प्रोक्त इह चापि परत्र च॥ ३२॥

He who saves his father from the hell named *put* is called *putra* here and hereafter.

अपमृत्युमृतौ स्यातां पितरौ कस्यचित्खग ॥

व्रततीर्थाविवाहादिश्राद्धं संवत्सरं त्यजेत्॥ ३३॥

If one's father or mother dies either due to accident or due to a foul play, one shall have to adjourn religious rites, pilgrimages, nuptial rites and the annual *śrāddha*.

स्वप्नाध्यायमिमं यस्तु प्रेत लिङ्गनिदर्शकम्॥

यः पठेच्छृणुयाद्वापि प्रेतचिह्नं न पश्यति॥ ३४॥

He who reads this chapter entitled *Swapnadhyāya* or hears it, wherein the various dream symbols of ghosts have been indicated, will never see the same himself. [He will not be afflicted by ghosts].

सुप्रीतास्ते कथं प्रेताः क्व तिष्ठन्ति सुरेश्वरा॥

प्रसन्नः कृपया देव प्रश्नमेनं वदस्व मे॥ २॥

Garuḍa said :—How do these ghosts come

into being? How are they redeemed from pretahood? What are their features. What is their diet, O lord? How aret he ghosts propitiated? O lord of deities, where do they stay? Please favour me, O lord, with an answer to these queries.

श्रीभगवानुवाच

पापकर्मरता ये वै पूर्वकर्मवशानुगाः॥

जायन्ते ते मृताः प्रेतास्ताञ्छृणुष्व वदाम्यहम्॥३॥

Srī Bhagavān said :—It is the men of sinful actions actuated by their previous misdeeds who become ghosts after death. Please listen to me, I shall tell you in detail.

वापीकूपतडागांश्च आरामं सुरमन्दिरम्॥

प्रपां सद्यः सुवृक्षांश्च तथा भोजनशालिकाः॥४॥

पितृपैतामहं धर्मं विक्रीणाति स पापभाक्॥

मृतः प्रेतत्वमाप्नोति यावदाभूतसंलवम्॥५॥

He who desecrates wells, tanks, lakes, parks, temples, water sheds, groves of trees, alms-houses etc., and misdirects any one in religious rites for monetary gain is a sinner. After death he becomes a ghost and remains as such till the final deluge.

गोचरं ग्रामसीमां च तडागा रामगह्वरम्॥

कर्षयन्ति च ये लोभात्प्रेतास्ते वै भवन्ति हि॥६॥

Out of greed if people upset the boundaries of villages and destroy pasture lands, tanks, parks, underground drainage, etc., they become ghosts.

चण्डालदुदकात्सर्पाद्बाणाद्द्वैद्युताग्निः॥

दंष्ट्रिभ्यश्च पशुभ्यश्च मरणं पापकर्मिणाम्॥७॥

Sinful persons meet with death at the hands of Candalas, infuriated Brahmins, serpents, animals with curved teeth or in watery graves or struck by lightning.

उद्ध्वन्मृता ये चे विषशस्त्रहताश्च ये॥

आत्मोपघातिनो ये च विषूच्यादिहतास्तथा॥८॥

महारोगैर्मृता ये च पापरोगैश्च दस्युभिः॥

असंस्कृतप्रमीता ये विहिताचारवर्जिताः॥९॥

Those who meet with foul death such as committing suicide by hanging from a tree, by poison or weapon, those who die of cholera,

those who are burnt to death alive, those who die of foul and loath-some diseases or at the hands of robbers, those who are not cremated duly after death, those who do not follow sacred rites and conduct.

वृषोत्सर्गादिलुप्ताश्चललुपतमासिकपिण्डकाः॥

यस्यासनयति शूद्रोऽग्निं तृणकाष्ठहवींषि सः॥१०॥

Those who do not perform Vṛṣotsarga and monthly piṇḍa rites, those who allow śūdras to bring sacrificial grass, twigs and other articles of homa.

पतनात्पर्वतानां च भित्तिपातेन ये मृताः॥

रजस्वलादिदोषैश्च न च भूमौ मताश्च ये॥११॥

अन्तरिक्षे मृता ये च विष्णुस्मरणवर्जिताः॥

सूतकैः श्वादिसंपर्कैः प्रेतभावा इह क्षितौ॥१२॥

एवमादिभिरन्यैश्च कुमृत्युवशागाश्च ये॥

ते सर्वे प्रेतयोनिस्था विचरन्ति मरुस्थले॥१३॥

those who fall from mountains and die, those who die when walls collapse, those who are denied by women in their menses, those who die in the firmament and those who are forgetful of Viṣṇu, those who continue to associate with persons defiled due to births or death, those who die of dog-biting or meet with death in a foul manner, become ghosts and roam over the earth.

मातरं भगिनीं भार्यां स्नुषां दुहितरं तथा॥

अदृष्टदोषां त्यजति स प्रेतो जायते ध्रुवम्॥१४॥

One who discards one's mother, sister, wife, daughter or daughter-in-law without seeing any fault in them, obtains ghosthood surely.

भ्रातृधृग्ब्रह्महा गोघ्नः सुरापो गुरुतल्पगः॥

हेमक्षौमहरस्ताक्ष्यं स वै प्रेतत्वमाप्नुयात्॥१५॥

One who deceives his own brother, kills a Brāhmaṇa or a cow, drinks liquor, defiles the preceptor's bed, steals gold and silk-garments, becomes a ghost, O bird.

न्यासापहर्ता मित्रधुकं परदारस्तथा॥

विश्वासघाती क्रूरस्तु स प्रेतो जायते ध्रुवम्॥१६॥

One who usurps a deposit, deceives a friend, enjoys other man's wife, kills other's faith, is cruel, definitely becomes a ghost.

कुलमार्गाश्च सन्त्यज्य परधर्म्मरतस्तथा॥
विद्यावृत्तिहीनश्च स प्रेतो जायते ध्रुवम्॥१७॥

One who discards the family-customs, takes to other customs, is without knowledge and good character, definitely becomes a ghost.

अत्रैवोदाहरन्तीममितिहासं पुरातनम्॥
युधिष्ठिरस्य संवादं भीष्मेण सह सुव्रत॥
तदहं कथयिष्यामि यच्छ्रुत्वा सौख्यमाप्नुयात्॥१८॥

To illustrate this there is an anecdote narrated by Bhīṣma to Yudhiṣṭhira. O you of good rites, I shall narrate the same to you, on hearing which you may feel pleasure.

युधिष्ठिर उवाच

केन कर्म्मविपाकेन प्रेतत्वमुपजायते॥
केन वा मुच्यते कस्मात्तन्मे ब्रुहि पितामह॥
यच्छ्रुत्वा न पुनर्मोहमेवं यास्यामि सुव्रत॥१९॥

Yudhiṣṭhira said :—O grandfather, please tell me what those evil deeds are as a result of which one becomes a ghost and what are the means of redemption from the same on hearing which I shall not be deluded thus further.

भीष्म उवाच

येनैव जायते प्रेतो येनैव स विमुच्यते॥
प्राप्नोति नरकं घोरं दुस्तरं दैवतैरपि॥२०॥

Bhīṣma said :—I shall tell you entirely what those causes are whereby one turns a ghost and how he is set free after falling into a dismal hell impassable even to gods.

सततं श्रवणाद्यस्य पुण्यश्रवणकीर्त्तनात्॥
मानवा विप्रमुच्यन्ते आपन्नाः प्रेतयोनिषु॥२१॥

I shall tell all those things, on hearing which a person is set free from ghosthood.

श्रूयते हि पुरा वत्स ब्राह्मणः शंसितव्रतः॥

नाम्ना सन्तप्तकः ख्यातस्तपोऽर्थं वनमाश्रितः॥२२॥

O dear, there was a brahmin of rigorous sacred rites named Santaptaka. For practising penance, he went to a forest.

स्वाध्यययुक्तो होमेन यो(या) गयुक्तो दयान्वितः॥

यजन्मस सकलान्यज्ञान्युत्तया कालं च विक्षिपन्॥२३॥

He was a man of kind, compassionate

nature. He used to perform hornas and yogic practices as well as great sacrifices. He used to spend time usefully engaged.

ब्रह्मचर्य्यसमायुक्तो युक्तस्तपसि मार्दवे॥

परलोकभयोपेतः सत्यशौचैश्च निर्मलः॥२४॥

He strictly observed celibacy. He observed penances. He was soft-hearted, truthful and pure. He was afraid of the other world.

युक्तोऽहि गुरुवाक्येन युक्तश्चातिथिपूजने॥

आत्मयोगे सदोद्युक्तः सर्व्वद्वन्द्वविवर्जितः॥२५॥

He strictly followed the instructions of his preceptor. He was delighted in serving guests. He observed yogic practices. He was free from Duandvas (like happiness and misery, heat and cold and such opposite pairs).

योगाभ्यासे सदा युक्तः संसारविजिगीषया॥

एवंवृत्तः सदाचारो मोक्षकांक्षी जितेन्द्रियः॥२६॥

Practising yoga incessantly to conquer mundane existence, he subjugated the sense organs. Following the path of good conduct he eagerly desired salvation.

बहून्यद्भानि विजने वने तस्य गतानि वै॥

तस्य बुद्धिस्ततो जाता तीर्थानुगमनं प्रति॥२७॥

He spent years in the secluded forest. Then the idea of visiting holy centres entered his mind.

पुण्यैस्तीर्थजलैरेव शोषयिष्ये कलेवरम्॥

स तीर्थे त्वरितं स्नात्वा तपस्वी भास्करोदये॥

कृतजाप्यनमस्कारो ह्यध्वानं प्रत्यपद्यत॥२८॥

He thought within himself "I shall keep immersed my body in the waters of a holy river till I die." Accordingly he hastened to a holy centre where he took bath at sunrise. He performed the rites of Japa and Namaṣkāra (obeisance) and started on journey.

एकस्मिन्दिवसे विप्रो मार्गभ्रष्टो महातपाः॥

ददर्शा ध्वनि गच्छन्स पञ्च प्रेतान् सुदारुणान्॥२९॥

अरण्ये निज्जने देशे संकटे वृक्षवर्जिते॥

पञ्चैतान्विकृताकारान्दृष्ट्वा वै घोरदर्शनान्॥

ईषत्सन्त्रस्तहृदयोऽतिष्ठदुन्मील्य लोचने॥३०॥

अवलम्ब्य ततो धैर्य्यं भयमुत्सृज्य दूरतः॥

पप्रच्छ मधुराभाषी के यूयं विकृताननाः॥३१॥

One day, this brahmin of great penance lost his way and reached a forest full of thorny shrubs, secluded and devoid of big trees. While he was hurrying up, he saw five terrible ghosts. On seeing these live awful ghosts of deformed features he was terrified and he closed his eyes in sheer fright. Then, he cast off his fear and became bold enough to ask in sweet words "O sires, how is it that you are so deformed?"

किञ्चाशुभं कृतं कर्म येन प्राप्ताः स्थ वैकृतम्॥

कथं वा चैकतः कर्म प्रस्थिताः कुत्र निश्चितम्॥ ३२॥

What was the sin committed by you ? Wherefore have you attained this deformity ? Where are you proceeding in company ?

प्रेतराज उवाच

स्वैःस्वैस्तु कर्मभिः प्राप्तं प्रेतत्वं हि द्विजोत्तमः॥

परद्रोहरताः सर्व्व पापमृत्युवशं गताः॥ ३३॥

Pretaraja said :—O excellent brahmin, our ghosthood is the outcome of our own misdeeds. We had been engaged in harassing others. Hence we became victims of foul death.

क्षुत्पिपासादिता नित्यं प्रेतत्वं समुपागताः॥

हतवाक्या हतश्रीका हत संज्ञा विचेतसः॥ ३४॥

In this state of our ghosthood we are oppressed with hunger and thirst. We are unable to speak. We have lost our mental equilibrium. We have lost consciousness too.

न जानीमो दिशं तात विदिशं चातिदुःखिताः॥

क्व नु गच्छामहे मूढाः पिशाचाः कर्मजा वयम्॥ ३५॥

We are Piśācas born of our own misdeeds. We do not know the difference between one quarter and another. We are extremely distressed. We do not know where we go.

न माता न पितास्माकं प्रेतत्वं कर्मभिः स्वकैः॥

प्राप्ताः स्म सहसा जातदुःखोद्वेगसमाकुलम्॥ ३६॥

We have neither fathers nor mothers. This ghosthood is due to our own misdeeds. We are extremely dejected and sorrowful because the attack is all too sudden.

दर्शनेन च ते ब्रह्मन्मुदिताप्यायिता वयम्॥

मुहूर्त्तं तिष्ठ वक्ष्यामि वृत्तान्तं सर्व्वमादितः॥ ३७॥

O Brahmin, we are delighted on seeing you. We feel refreshed- Please wait a little. I shall narrate everything from the very beginning.

अहं पर्य्युषितो नाम एष सूचीमुखस्तथा॥

शीघ्रगो रोध(ह) कश्चैव पञ्चमो लेखकः स्मृतः॥ ३८॥

My name is Paryyuṣita. This ghost is known as Sūcīmukha. The other one is Śighraga and the others are Rohita and Lekhaka. These are our names and we are ghosts.

एवं नाम्ना च सर्व्वे वै संप्राप्ताः प्रेततां वयम्॥

ब्राह्मण उवाच

प्रेतानां कर्मजातानां कथं वै नामसम्भवः॥

किञ्चित्कारणमुद्दिश्य येन ब्रूयाः स्वना मकान्॥ ३९॥

How can ghosts, the outcome of evil actions, have names ? You may have some purpose in view in having these names. Please tell me.

प्रेतराज उवाच

मया स्वादु सदा भुक्तं दत्तं पर्य्युषितो द्विज॥ ४०॥

Pretarāja said :—O excellent brāhmin. While I myself took all sweet things I left stale things for Brahmins to eat.

शीघ्रं गच्छति विप्रेण याचितः क्षुधितेन वै॥

एतत्कारणमुद्दिश्य नाम पर्य्युषितं मम॥ ४१॥

While I was on earth as a man, I showed the hungry Brahmins the exit door. Hence, my name is Paryyuṣita.

शीघ्रं गच्छति विप्रेण याचितः क्षुधितेन वै॥

एतत्कारणमुद्दिश्य शीघ्रगोऽयं द्विजोत्तम॥ ४२॥

O excellent Brahmin, whenever a Brahmin begged him for food, out of hunger, this ghost used to run away, hence, he is called Śighraga.

सूचिता बहवोऽनेन विप्रा अन्नादिकांक्षया॥

एतत्कारणमुद्दिश्य एष सूचीमुखः स्मृतः॥ ४३॥

This other one irritated many Brahmins with sharp tongue when they came to him for food, hence he is called Sūcīmukha.

एकाकी मिष्टमश्नाति पोष्यवर्गमृते सदा॥

ब्राह्मणानामभावेन रोध(ह)कस्तेन चोपक्षते॥ ४४॥

In his life on earth, this ghost ate

sumptuously, in isolation, the food-stuffs offered to gods and manes in the absence of Brahmins. Hence, he is known as Rohaka.

पुरायं मौनमास्थाय याचितो विलिखेद्भुवम्॥

तेन कर्मविपाकेन लेखको नाम चोच्यते॥४५॥

Whenever a needy person requested him for something, this ghost pretended to be silent and went on scratching on the ground. As a result of this he is known as Lekhaka.

प्रेतत्वं कर्मभावेन प्राप्तं नामानि च द्विज॥

मेषाननो लेखकोऽयं रोध(ह)कः पर्वताननः॥४६॥

शीघ्रगः पशुवक्रश्च सूचकः सूचिवक्रवान्॥

दुःखिता नितरां स्वामिन्पश्य रूपविपर्ययम्॥४७॥

Thus acquiring our ghosthood and names from our misdeeds we have got ourselves deformed too. This Lekhaka is goat-mouthed; Rohaka is mountain-faced; Śīghraga is cow-faced; Sūcimukha is needle-mouthed; I, Parryuṣita, am crane-necked.

कृत्वा मायामयं रूपं विचरामो महीतले॥

सर्वे च विकृतकारा लम्बोष्ठा विकृताननाः ॥४८॥

बृहच्छरीरिणो रौद्रा जाताः स्वेनेव कर्मणा॥

एतत्ते सर्वमाख्यातं प्रेतत्वे कारणं मया॥४९॥

Taking this illusory form, we wander over this wide region. We suffer from terrible distress. O Brahmin, you can judge from our deformed faces with protruding lips and twisted shape. Our teeth are long, our bodies huge, our faces crooked, due to our misdeeds. Thus I have told you how we turned ghosts.

ज्ञानिनोऽपि वयं सर्वे जाताः स्म तवदर्शनात्॥

तत्र ते श्रवणे श्रद्धातत्पृच्छ कथयामि ते॥५०॥

We have become somewhat wise on seeing you. If you wish to hear more, you can ask us further whatever you like to know.

ब्राह्मण उवाच

ये जीवा भुवि जीवन्ति सर्वेऽप्याहारमूलकाः॥

युष्माकमपि चाहारं श्रोतुमिच्छामि तत्त्वतः॥५१॥

Brahmana said :-The creatures on this earth subsist on food, I wish to know precisely what you all eat for . your subsistence.

प्रेता ऊचुः

यदि ते श्रवणे श्रद्धा आहाराणां द्विजोत्तम॥

अस्माकं तु महीभाग शृणुत्वं सुसमाहितः॥५२॥

Preta said :—If you are inclined to hear what we eat, O noble sir, listen attentively.

ब्राह्मण उवाच

कथयन्तु महाप्रेता आहारं च पृथक्पृथक्॥

इत्युक्तां ब्राह्मणेनममूचुः प्रेताः पृथक्पृथक्॥५३॥

Brāhmaṇa said :—O king of ghosts, please tell me what you eat. Thus requested the ghosts began to explain their diet respectively.

प्रेता ऊचुः

शृणु चाहारमस्माकं सर्वसत्त्वविगर्हितम्॥

यच्छ्रुत्वा गर्हसे ब्रह्मन् भूयोभूयश्च गर्हितम्॥५४॥

Preta said :—O Brahmin, our diet is extremely loathsome, despised by all living beings. On hearing it from us you are sure to hate us. It is so despicable.

श्लेष्ममूत्रपुरीषोत्थं शरीराणां मलैः सह॥

उच्छिष्टैश्च चान्यैश्च प्रेतानां भोजनं भवेत्॥५५॥

Mucous, secretions, faeces and urine together with other exudations, filth as well as leavings of food constitute our diet.

गृहाणि चाप्यशौचानि प्रकीर्णोपस्कराणि च॥

मलिनानि प्रसूतानि प्रेता भुञ्जन्ति तत्र वै॥५६॥

We eat, drink and revel in the house where people do not pay attention to cleanliness and where they scatter litter carelessly. We haunt unclean beings as well.

नास्ति सत्यं गृहे यत्र न शौचं न च संयमः॥

पतितैर्दस्युभिः सङ्गः प्रेता भुञ्जन्ति तत्र वै॥५७॥

We reside and enjoy in the house where there is no purity and where people do not observe truthfulness and restraint and where outcastes, robbers, etc. join together and take meals.

बलिमन्त्रविहीनानि होमहीनानि यानि च॥

स्वाध्याय व्रतहीनानि प्रेता भुञ्जन्ति तत्र वै॥५८॥

We take delight in haunting the house where no mantras are recited, where no oblation is

offered, where no horns is performed and where people do not read the Vedas regularly nor perform religious rites.

न लज्जा न च मर्यादा यदात्र स्त्रीजितो गृही॥

गुरवो यत्र पूज्या न प्रेता भुञ्जन्ति तत्र वै॥५९॥

We hover round the house where gods are not honoured, where the householder is a vile wretch, without shame and decency and where the poor husband is controlled by his sturdy wife.

यत्र लोभस्तथा क्रोधो निद्रा शोको भयं मदः॥

आलस्यं कलहो नित्यं प्रेता भुञ्जन्ति तत्र वै॥६०॥

We enjoy gaiety in the house where covetousness, fury, somnolence, sorrow, fear, haughtiness, lethargy, quarrels and deception reign supreme.

भर्तृहीना च या नारी परवीर्यं निषेवते॥

बीजं मूत्रसमायुक्तं प्रेता भुञ्जन्ति तत्तु वै॥६१॥

We lick up the urine mixed with semen from the vaginal passage of the widow having illicit intercourse with her paramour.

लज्जा मे जायते तात वदतो भोजनं स्वकम्॥

यत्स्त्रीरजो योनिगतं प्रेता भुञ्जन्ति तत्तु वै॥६२॥

Dear friend, I am ashamed to tell you about the food we take. O pious Brāhmin, we lick up the menstrual blood from the generative organ of a woman.

निर्विण्णाः प्रेतभावेन पृच्छामि त्वां दृढव्रत॥

यथा न भविता प्रेतस्तन्मे वद तपोधन॥

नित्यं मृत्युर्वरं जन्तोः प्रेतत्वं मा भवेत्त्वचित्॥६३॥

O noble Brāhmin, preferring penance to riches, and engaged in performing the sacred rites, I ask you, out of frustration. Please tell me the means of warding off ghosthood. It is better to die a hundred times than turn a ghost.

ब्राह्मण उवाच

उपवासपरो नित्यं कृच्छ्रचान्द्रायणे रतः॥

व्रतैश्च विविधैः पूतो न प्रेतो जायते यो नरः॥६४॥

Brāhmaṇa said :—A person who is assiduously engaged in fasts such as Kṛcchra, Cāndrāyaṇa is never born as a ghost.

एकादश्यां व्रतं कुर्वन्नागरेण समन्वितम्॥

अपरैः सुकृतैः पूतो न प्रेतो जायते नरः॥६५॥

He who observes fast, keeps awake at night and is purified by meritorious deeds is never born as a ghost.

इष्ट्वा वै वाश्वमेधादीन्दद्याद्दानानि यो नरः॥

आरामोद्यानवाप्यादेः प्रपायाश्चैव कारकः॥६६॥

He who performs Aśvamedha and other sacrifices, makes liberal gifts and builds monasteries, parks, drinking water-sheds and cowpens is never born as a ghost.

कुमारीं ब्राह्मणानां तु विवाहयति शक्तिः॥

विद्यादोऽभयदश्चैव न प्रेतो जायते नरः॥६७॥

He who helps brahmins to give their virgin daughters in marriage, according to his capacity, he who enables students to study, and he who accords shelter and refuge to the needy is never born as a ghost.

शूद्रान्नेन तु भुक्तेन जठर स्थेन यो मृतः॥

दुर्मृत्युना मृतो यश्च स प्रेतो जायते नरः॥६८॥

If a man takes food offered by a fallen man and dies with that food undigested in his stomach, he is supposed to have courted a foul death and hence, he becomes a ghost.

अयान्ययाजकश्चैव याज्यानां च विवर्जकः॥

कारुभिश्च रतो नित्यं स प्रेतो जायते नरः॥६९॥

If a priest officiates at the sacrifice of an unworthy person and neglects that of a worthy sacrificer, if a man lives in the company of despicable people he becomes a ghost.

कृत्वा महापसम्पर्कं मद्यस्त्रीनिषेवणम्॥

अज्ञानाद्भक्षयन्मांसं स प्रेतो जायते नरः॥७०॥

He who associates with drunkards or indulges in intercourse with a woman addicted to wine or eats meat unconsciously becomes a ghost.

देवद्रव्यं च ब्रह्मस्वं गुरुद्रव्यं तथैव च॥

कन्यां ददाति शुल्केन स प्रेतो जायते नरः॥७१॥

He who misappropriates a brahmin's wealth, or the property of the temple or that, of his preceptor and he who takes money from his son-in-law before giving his daughter in marriage becomes a ghost.

मातरं भगिनीं भार्यां स्नुषां दुहितरं तथाः॥

अदृष्टदोषास्त्यजति स प्रेतो जा०७२॥

He who forsakes his innocent and guiltless mother sister, wife, daughter or daughter-in-law becomes a ghost.

न्यासापहर्ता मित्रधुकूपरदाररतः सदा॥

विश्वासघाती कूटश्च स प्रे०॥७३॥

All these are sure to be bore as ghosts a man misappropriating a trust property, a man treacherous to his friend, a man fond of another man's wife, a faithless man and a deceptive wretch.

भ्रातृधुग्ब्रह्महा गोघ्नः सुरापो गुरुतल्पगः॥

कुलामार्गं परित्यज्य ह्यनुतोक्तौ सदा रतः॥

हर्ता हेमश्च भूमेश्च स प्रे०॥७४॥

A man hating his brother, a murderer of a Brahmin, a slayer of a cow, a wineaddict, a denier of the preceptor's bed, one who casts off customary rites, or one who is fond of telling lies, a stealer of gold or one who takes possession of plots of land illegally all these are born as ghosts.

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे भीष्म युधिष्ठिरसंवादे प्रेतत्वोत्पत्तिमुक्तिपेक्षप्रेतोपाख्यान निरूपणं नाम द्वाविंशोऽध्यायः॥ २२॥

अध्यायः २३ / Chapter 23

गरुड उवाच

किंकिं कुर्वन्ति वै प्रेताः पिशाचत्वेव्यवस्थिताः॥

वदन्ति वा कदाचित्किं तद्वदस्व सुरेश्वर॥१॥

Garuḍa said :—What do the ghosts do in their ghosthood? When do they speak sometime? Please tell me, O lord of gods

श्रीभगवानुवाच

तेषां स्वरूपं वक्ष्यामि चिह्नं स्वप्नं यथातथम्॥

क्षुत्पिपासाहृितास्ते वै प्रविशेयुः स्ववेश्मनि॥२॥

Srī Bhagavān said :—I shall tell about their form, signs and dreams. Being oppressed by hunger and thirst they enter their former home.

प्रतिष्ठा वायुदेहेषु शयानांस्तु स्ववंशजान्॥

तत्र यच्छन्ति लिङ्गानि दर्शयन्ति खगेश्वर॥३॥

भीष्म उवाच

एवं ब्रुवति वै विप्रे आकाशे दुन्दुभिस्वनः॥

अपतत्पुष्पवर्षं च देवमुक्तं द्विजोपरि॥७५॥

Bhīṣma said :—When the Brahmin spoke thus, the beating of drums was heard in the sky. The gods showered flowers over the Brahmin.

पञ्च देवविमानानि प्रेतानामागतानि वै॥

स्वर्गं गता विमानैस्ते दिव्यैः संपृच्छ्य तं मुनिम्॥७६॥

Five celestial chariots arrived there and took the ghosts away, the ghosts having taken leave of the saintly Brahmin.

ज्ञानं विप्रस्य सम्भाषात्पुण्यसंकीर्तं नेन च॥

प्रेताः पापविनिर्मुक्ताः परं पदमवाप्नुयुः॥७७॥

The ghosts were relieved of their sins after the pious speech of that Brāhmin. They all achieved the highest region (Vaikuṇṭha).

सूत उवाच

इदमाख्यानकं श्रुत्वा कम्पितोऽश्वत्थपत्रवत्॥

मानुषणां हितार्थाय गरुडः पृष्ठवान्युनः॥७८॥

On hearing this anecdote, the lord of birds quaked like the Aśvattha tree. He asked the lord again, for the benefit of human beings.

Though possessed of airy forms, they give signs to their sleeping descendents, O bird.

स्वपुत्रस्वकलत्राणि स्वबन्धुतत्र गच्छति॥

हयो गजो वृषो मर्त्यो दृश्यते विकृताननः॥४॥

They visit the place where their sons, wives and relatives sleep.

शयानं विपरीतं तु आत्मानं च विपर्ययम्॥

उत्थितः पश्यति यस्तु तद्विन्द्यात्प्रेतनिर्मितम्॥५॥

If a person dreams of a horse, an elephant, a bull, or a man with deformed face, if a person awakened from sleep sees himself in the opposite side of the bed, this is all due to the working of a ghost.

स्वप्ने नरौ हि निगडैर्बध्यते बहुधा यदि॥

अन्नं च याचते स्वप्ने कुवेषः पूर्वजो मृतः॥६॥

If a man is fastened with chains in dream, if his dead ancestors demand food in dream,
स्वप्ने यो भुञ्जानस्य गृहीत्वान्नं पलायते॥
आत्मनस्तु परो वापि तृषार्त्तसतु जलं पिबेत्॥७॥

If one snatches the food from him while he is eating in dream, if thirsty, one drinks water, वृषभारोहणं स्वप्ने वृषभैः सह गच्छति॥
उत्पत्य गगनं याति तीर्थे याति क्षुधातुरः॥८॥

If in dream one rides a bull or moves with bulls or if one springs up in the sky or goes to a holy place hungry,

स्ववाचा वदते यस्तु गोवृष द्विजवाजिषु ॥
लिङ्गे गजे तथा देवे भूते प्रेते निशाचरे॥९॥
स्वप्नमध्ये तु पक्षीन्द्र प्रेतलिङ्गान्यनेकधा॥
स्वकलत्रं स्वबन्धुं वा स्वसुतं स्वपतिं विभुम्॥
विद्यमानं मृतं पश्येत्प्रेतदोषेण निश्चितम्॥१०॥

If one speaks aloud among cows, bulls, Brahmanas horses, elephants, deities, ghosts and demons-this is due to the working of a ghost. Many are the signs of ghosts in dream, O bird. It is due to a ghost if one sees his wife, relative, son or husband as dead.

याचते यः परं स्वप्ने क्षुत्तृड्भ्यां च परिप्लुतः॥
तीर्थे गत्वा ददेत्पिण्डान्प्रेतदोषैर्न संशयः॥११॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
प्रेतकृतितदुक्तितच्चिह्नतद्विमुक्त्युपायनिरूपणं नाम त्रयोविंशोऽध्यायः॥ २३॥

अध्यायः २४ / Chapter 24

गरुड उवाच

नाकाले म्रियते कश्चिदिति वेदानुशासनम्॥
कस्मान्मृत्युवापजोति राजा वा श्रोत्रियोपि वा॥१॥

Garuḍa said :—As the Śāstras declare none dies a premature death. But, how is it that a Brahmin scholar of the Vedas or a mighty monarch sometimes meet with death Erematurely. Hence, what is stated in the Śāstras by Brahma appears to be untrue.

यदुक्तं ब्राह्मणा पूर्वमनृतं तद्वि दृश्यते॥
वेदैरुक्तं तु यद्वाक्यं शतं जीवति मानुषे॥२॥

What is stated in the Vedas, viz., a man lives for a hundred years is not actually experienced in the Kali age.

He who begs in dream oppressed by hunger or thirst should give piṇḍas to the manes to ward off coming distress.

निर्गच्छेद्वा गृहाद्वापि स्वप्ने पुत्रस्तथा गशुः॥
पिता भ्रता कलत्रं च प्रेतदोषैस्तु पश्यति॥१२॥

If one sees in dream his son cattle, father, brother, wife, getting out of house, it is due to the working of a ghost.

चिह्नान्येतानि पक्षीन्द्र प्रायश्चित्तं निवेदयेत्॥
कृत्वा स्नानं गृहे तीर्थे श्रीवृक्षे तर्पणं जलैः॥१३॥

These signs, O bird, call for atonement. One should bathe at home or at a holy place, give water oblation to a deity at the root of a fig tree.

कृष्णधान्यानि पूजां च प्रदद्याद्वेदपांगे॥
होमं कुर्याद्यथाशक्ति सम्पूर्णं चाचयेत्सुधीः॥१४॥

Or give black corn, perform worship, offer gifts to a Vedic scholar and do homa as far as his means can avow.

एतद्धि श्रद्धया यस्तु प्रेतलिङ्गानिदर्शनम्॥
पठते शृणुते वापि प्रेतचिह्नं विनश्यति॥१५॥

If, in faith, one reads or hears this discourse, the ghosts disappear immediately from his vicinity.

जीवन्ति मानुषे लोके सर्वे वर्णा द्विजातयः॥
अन्त्यजा म्लेच्छजाश्चैव खण्डे भारतसंज्ञके॥३॥
न दृश्यते कलौ तच्च कस्मादेव समादिश॥
(आधानामृत्युमाप्नोति बालो वा स्थैविरो युवा॥४॥
साधनो निर्धनो वापि सुकुमतारः सुरुपवान्॥
अविद्वांश्चैव विद्वांश्च ब्राह्मणविस्वतरो जनः॥५॥
तपोरतो योगशीलो महाज्ञानी च यो नरः॥
सर्वज्ञानरतः श्रीमान्धर्मात्मातुलविक्रमः॥६॥
सर्वमेतदशेषेण जायते वसुधातले॥
कस्मान्मृत्युमवाप्नोति राज वा श्रोत्रियोऽपि वा॥७॥

People, belonging to different classes, Brahmana, Kṣatriya, Vaiśya and Śūdra including Mlecchas who live in Bhārata do not live upto hundred years.

A person can meet with untimely death, no matter if he is a child, old or young, rich or poor, handsome or ugly, learned or fool, of high or low birth, an ascetic or a Yogi, intelligent, pious and all-knowing Brahmin or a mighty monarch. Please tell me how this is so.

श्रीभगवानुवाच

साधुसाधु महाप्राज्ञ यस्त्वं भक्तोऽसि मे प्रियः॥

श्रूयतां वचनं गुह्यं नानादेशविनाशनम्॥८॥

The Lord said :—O wise bird, well said. You are my staunch devotee. Please listen to my important words that dispel all sorts of sins.

विधातृविहितो मृत्युः शीघ्रमादाय गच्छति॥

तो वक्ष्यामि पक्षीन्द्र काश्यपेय महाद्युते॥९॥

O lord of birds, the brilliant son of I Kaśyapa, I shag tell you how god of death induced by Brahmā takes away the life quickly.

मानुषः शतजीवीति पुरा वेदेन भाषितम्॥

विवर्कर्मणः प्रभावेण शीघ्रं चापि विनश्यति॥१०॥

It is true that a man lives for a hundred years as stated in the Vedas, But due to the influence of his misdeeds he dies a premature death.

वेदानभ्यसनेनैव कुलाचारं न सेवते॥

आलस्यात्कर्मणां त्यागो निषिद्धेऽप्यादरः सदा॥११॥

यत्र तत्र गृहेऽश्नाति परक्षेत्रतस्तथा॥

एतैरन्यैर्महादोषैर्जायते चायुषः क्षयः॥१२॥

Now, people do not make a regular study of the Vedas; they do not follow the traditional conduct; they commit sins and due to idleness forsake their duties. They take food from any house they visit. They are fond of other men's wives. All these reduce their longevity.

अश्रद्धानमशुचिं नास्तिकं त्यक्तमङ्गलम्॥

परद्रोहानृतकरं ब्राह्मणं यत (म) मन्दिरम्॥१३॥

Evil deeds take men quickly to Yama's abode, if they do not possess faith, if they are impure, if they do not practice Vedic rites, if they have cast off auspicious things or if they indulge in falsehood or if they practise deception.

अरक्षितारं राजानं नित्यं धर्मविवर्जितम्॥

क्रूरं व्यसनितं मूर्खं वेदवादबहिष्कृतम्॥

प्रजापीडनकर्तारं राजानं यमशासनम्॥१४॥

प्रापयन्ति वशं मृत्योस्ततो याति च यातनाम्॥

स्वकर्माणि परित्यज्य मुख्यवृत्तानि यानि च॥१५॥

Evil deeds bring about premature death even of a king if he does not protect his people, if he is devoid of virtue if he is cruel, if he indulges in vice, if he is a fool, if he stays out of Vedic discussion if he harasses his people.

परकर्मरतो नित्यं यमलोके स गच्छति॥

शूद्रः करोतिः यात्किञ्चिद्विजशुश्रूषणं विना॥१६॥

If a man forsakes his duties or resorts to forbidden, activities or those which are enjoined on others he dies quickly.

उत्तमाधममध्ये वा यमलोके स पच्यते॥

स्नानं दानं जपो होमो स्वाध्यायो देवर्ताच्चनम्॥१७॥

If a Śūdra does something other than service to the twice-born he is wasted in any of the hells-bad, worse or worst or as the

यस्मिन्दिने न सेव्यन्ते स वृथा दिवसो नृणाम्॥

अनित्यमधुवं देहमनाधारं रसोद्भवम्॥१८॥

If one neglects both, Dāna, japa, homa, study of the Vedas or worship of gods on a certain day that is a day wasted in the life of that man.

अनोदकमये देहे गुणानेतान्वदाम्यहम्॥

यत्प्रातःसंस्कृतं सायं नूनमनं विनश्यति॥१९॥

I affirm that the attributes of body evolved out of the morsels of food and lymph are not permanent or steady or rooted in firm grounds.

तदीयसम्पुष्टकाये का बत नित्यता॥

गतं ज्ञात्वां तु पक्षीन्द्र वपुरर्द्धं स्वकर्मभिः॥२०॥

The food cooked in the morning becomes stale in the evening. How can one expect permanence in the body sustained by such a food ?

नरः पापविनाशाय कुर्वीत परमौषधम्॥

देहः किमन्यदा तु स्वनिषेक्तुर्मातुरेव वा॥२१॥

O lord of birds, realising that the body bound with its activities is already lost, people should strive for burning away their sins.

उभयोर्वा प्रभोर्वापि बालानोऽग्ने शुनोऽपि वा॥

कस्तत्र परमो यज्ञः कृमिविड्भस्मसंज्ञके॥२२॥

Body belongs to one who nourishes it with food or to one who generates, father, mother

or both. It is reduced to ashes or devoured by dogs or eaten up by worms. What sanctity can there be in regard to it ?

कर्त्तव्यः परमो यत्नः पातकस्य विनाशने॥

अनेकभवसम्भूतं पातकं तु त्रिधा कृतम्॥ २३॥

A person should make an earnest effort for the destruction of sins. The sin which he commits in various births is threefold.

यदा प्राप्नोति मानुष्यं तदा सर्वं तपत्यपि॥

सर्वजन्मानि संस्मृत्य विषादी कृतचेतनः॥ २४॥

When he takes birth as a human being the sins visit him. When he remembers his past sinful life he becomes sorrowful.

अवेक्ष्य गर्भवासांश्च कर्मजा गतयस्तथा॥

मानुषोदरवासी चेत्तदा भवति पातकी॥ २५॥

When lie resides in human womb after, sojourning in the various beings such as birds, etc., the full velocity of his past actions forces an impact on him. only after residing in the womb does he realise it.

अण्डजादिषु भूतेषु यत्रयत्र प्रसर्पति॥

आधयो व्याधयः क्लेशा जारूपविपर्ययः॥ २६॥

He begins to realize the tortures of life, such as anxiety sickness, distress, old age, deformity and the rest.

गर्भवासाद्विनिर्मुक्तस्त्वज्ञानतिमिरावृतः॥

न जानाति खगश्रेष्ठ बालभावं समाश्रितः॥ २७॥

But the moment he comes out of the womb, ignorance envelops him. As an infant he realizes nothing.

यौवने तिमिरान्धश्च यः पश्यति स मुक्तिभाक्॥

आधानान्मृत्युमाप्नोति बालो वा स्थविरो युवा॥ २८॥

In youth too, he does not realize, blinded as he is by sexual urge. But he who realizes it from the very beginning attains salvation.

सधनो निर्द्धनश्चैव सुकुमारः कुरूपवान्॥

अविद्वांश्चैव विद्वांश्च ब्राह्मणस्त्वितरो जनः॥ २९॥

From the time of conception itself, death awaits the person whether he be infant or an old man or a youth, whether he be rich or poor handsome or ugly.

तपोरतो योगशीलो महाज्ञानी च यो नरः॥

महादानरतः श्रीमान्धर्मात्मातुलविक्रमः॥

विना मानुपदेहं तु सुखं दुःखं न विन्दति॥ ३०॥

Even if one is illiterate or a scholar, a Brahmin or another caste, surely he must die. A man of great wisdom devoted to penance or practice of yoga, of liberal gifts and virtuous life cannot expect to derive pleasure without a physical body.

प्राकृतैः कर्मपाशैस्तु मृत्युमाप्नोति मानवः॥

आधानात्पञ्च वर्षाणि स्वल्पपापैर्विपच्यते॥ ३१॥

When the actions of previous births ripen, man succumbs to death. From the time of conception to the fifth year even a slight sin may cause death.

पञ्चवर्षाधिको भूत्वा महापापैर्विपच्यते॥

योनि पूरयते यस्मान्मृतोऽप्यायाति याति च॥ ३२॥

मृतो दानप्रभावेण जीवन्मर्त्यश्चिरं भुवि॥

सूत उवाच

इति कृष्णवचः श्रुत्वा गरुडो वाक्यमब्रवीत्॥ ३३॥

Sūta said :—It is due to major sins that man dies after the fifth year. Usually, he completes the allotted span of life, dies and is born again. It is as a result of the influence of sacred rites and gifts that he is able to complete his life's term.

गरुड उवाच

मृते बाले कथं कुर्यात्पिण्डदानादिकाः क्रियाः॥

गर्भेषु च विपन्नानामाचूडाकरणाच्छिशोः॥ ३४॥

Garuḍa said :—How should the rites of pinch be performed if a person dies in infancy? What should be done when death occurs in the womb itself? What should be done when the death occurs before the tonsure ceremony?

कथं किं केन दातव्यं मृतान्ते को विधिः स्मृतः॥

गरुडोक्तमिति श्रुत्वा विष्णुर्वाक्यमथाब्रवीत्॥ ३५॥

What are the rules of obsequy if death occurs after the tonsure ceremony ?

श्रीविष्णुरुवाच

यदि गर्भो विपद्येत स्रवते वापि योषितः॥

यावन्मासं स्थितो गर्भस्तावद्दिनमशौचकम्॥ ३६॥

The Lord said :—If there is still birth or abortion, the impurity is for as many days as the number of months of conception.

तस्य किञ्चिन्न कर्तव्यमात्मनः श्रेय इच्छता॥

ततो जाते विपन्ने तु आ चूडाकरणाच्छिशोः॥ ३७॥

Nothing else need be done, if one desires to maintain confirmity with the rules conducive to the welfare of the soul. If the child dies after birth but before the tonsure ceremony the dead body is merely buried.

दुग्धं भोज्यं यथाशक्ति बालानां च प्रदीयते॥

आ चूडात्पञ्चवर्षे तु देहदाहो विधीयते॥ ३८॥

Milk should be distributed according to one's capacity among the children in the neighbourhood in order to please them After the tonsure and upto five years, if the child dies, cremation should be performed duly.

दुग्धं तस्य प्रदेयं स्याद्बालानां भोजनं शुभम्॥

पञ्चवर्षाधिके प्रेते स्वजातिविहितानि च॥ ३९॥

Milk should be distributed to children and they may be fed also. The rites of children upto five, on being dead, should be in accordance with the tradition of the family.

कुर्यत्तकर्माणि सर्वाणि चोदकुम्भादि पायसम्॥

दातव्यं तु खगश्रेष्ठ ऋणसम्बन्धकस्तु सः॥ ४०॥

Udakumbha rites should be performed. Milk puddings should be given. O foremost among birds, the child is a link in paying off debt to ancestors.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च॥

कर्तव्यं पक्षिशार्दूल पुनर्देहक्षयाय वा॥ ४१॥

तस्मै यद्रोचते देयमदत्त्वा निर्द्धने कुले॥

स्वल्पायुर्निर्द्धनो भूत्वा रतिभक्तिविवर्जितः॥ ४२॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशाख्ये धर्मकाण्डे प्रेतकल्पे श्रीकृष्णसागरुडसंवादेऽल्पायुर्मरणहेतुबालान्त्येष्ट्योर्निरूपणं नाम चतुर्विंशोऽध्यायः॥ २४॥

अध्यायः २५ / Chapter 25

श्रीविष्णुरुवाच

अतः परं प्रवक्ष्यामि पुरुषस्त्री विनिर्णयम्॥

जीवन्वापि मृतो वापि पञ्चवर्षाधिकोऽपि वा॥ १॥

पूर्णे तु पञ्चमे वर्षे पुमांश्चैव प्रतिष्ठितः॥

सर्वेन्द्रियाणि जानाति रूपारूपविपर्ययौ॥ २॥

पुनर्जन्मानुयान्मर्त्यस्तस्मादेयमृते शिशोः॥

पुराणे गीयते गाथा सर्व्वथा प्रतिभाति मे॥ ४३॥

It is but certain that whoever is born shall die and whoever dies shall be born again. When a child dies at a tender age without enjoying the pleasures of life he is sure to be born again. Hence, gifts are given, O foremost among birds. The rites are performed to ward off rebirth. This is what I feel. If nothing is made over as a gift, he will be born in an indigent house. Such anecdotes are many in the Purāṇas.

मिष्टान्नं भोजनं देयं दाने शक्तिस्तु दुर्लभा॥

भोज्ये भोजनशक्तिश्च रतिशक्तिर्वरस्त्रियः॥ ४४॥

विभवे दानशक्तिश्च नाल्पस्य तपसः फलम्॥

दानाद्भोगानवाप्नोति सौख्यं तीर्थस्य सेवनात्॥

सुभाषाणामृतो यस्तु स विद्वान्धर्मवित्तमः॥ ४५॥

Sumptuous food should also be given. Inclination to give is rarely found in the world. It is the fruit of penance of no mean measure that one gets good food and the power to digest it, good sexual virility and handsome women, good wealth and inclination to give it.

By making gifts, one can enjoy later; by resorting to holy centres one can attain pleasure and by speaking ywect words one can become a scholar or a religious saint.

अदत्तदानाच्च भवेद्दरिद्रो दरिद्रभावाच्च करोति पापम्॥

पापप्रभावान्नरकं प्रयाति पुनर्दरिद्रः पुनरेव पापी॥ ४६॥

By not making gifts one becomes indigent; due to poverty one commits sins, due to sins one falls into hell. He is born again as indigent; again he commits sins and again he falls into hell.

The Lord said :—Hereafter, I shall explain precisely certain factors concerning men and women. A child after the age of five is established as such. He is able to know the various sense organs and differentiate colours.

पूर्वकर्मविपाकेन प्राणिनां वधबन्धनम्॥
विप्रादीनन्त्यजान्सर्वान्यापं मारयति ध्रुवम्॥३॥

Death or bondage of living beings is a result of their previous actions. It is the sin that causes death

गर्भे नष्टे क्रिया नास्ति दुग्धं देयं मृते शिशौ॥
परं च पायसं क्षीरं दद्याद्बालविपत्तितः॥४॥

If there is miscarriage, there is no obsequial rite. Milk is distributed when infants die. Due to mishaps to children, if death occurs, water-pots, milk puddings etc. are made over as gifts.

एकादशाहं द्वादशाहं वृषं वृषविधिं विना॥
महादानविहीनं च कुमारे कृत्यमादिशेत्॥५॥

The rites in the event of the death of a child are the same as for the older people except that the rites of Vṛṣotsarga and Mahādāna are performed for the older people on the eleventh and twelfth days.

कुमाराणां चैव बालानां भोजनं वस्त्रवेष्टनम्॥
बाले वा तरुणे वृद्धे घटो भवति मृते॥६॥

Infants and older children of the neighbourhood are fed and clothed. Water-pots are gifted whether the deceased is a boy, young man or old.

भूमौ विनिःक्षिपेद्बालं द्विमासोऽनं द्विवार्षिकम्॥
ततः परं खगश्रेष्ठ देहदाहो विधीयते॥७॥

Till the second year, the dead body is merely buried. Thereafter, O foremost among birds, the body is cremated

शिशुरा दन्तजननाद्बालः स्याद्यावदाश्लिखम्॥
कथ्यते सर्वशास्त्रेषु कुमारो मौञ्जिबन्धनात्॥८॥

A child is called infant till the teeth are cut; till the tonsure ceremony he is called a child; a boy till the Kuśa girdle is put. This is in accordance with all sacred texts.

शूद्रादीनां कथं कुर्यात्संशयो मौञ्जिवर्जनात्॥
गर्भाच्च नवमं हत्वा शिशुरामासषोडशम्॥९॥

बालाश्चाथ परंज्ञेय आमाससप्तविंशतिः॥
आ पञ्च वर्षात्कौमारः पौगण्डो नवहान्यनः॥१०॥

From the time of conception till he is sixteen months old he is called infant; from sixteen

months to twentyseven he is called a boy; from twentyseven months to five years he is called Kumāra; from five to nine years he is called Pauganḍa. He is known as Kiśora till the sixteenth year. After the sixteenth year he attains maturity.

किशोरः षोडशाब्दः स्यात्ततो यौवनमादिशेत्॥
मृतोऽपि पञ्चमे वर्षे अवृतः सवृतोऽपि वा॥११॥

A boy's death occurring at the fifth year whether normally or due to accident, all rites as mentioned above, should be carried out including the ten piṇḍas.

पूर्वोक्तमेव कर्त्तव्यमीहते दशपिण्डकम्॥
स्वल्पकर्मप्रसङ्गाच्च स्वल्पाद्विषयबन्धनात्॥१२॥

Since the rites are not many, since contact with the worldly objects is of short duration and since body too is of small stature, the obsequies also are not elaborate.

स्वल्पाद्वपुषि वस्त्राच्च क्रियां स्वल्पामपीच्छति॥
यावदुपचयो जन्तुर्वावद्विषयवेष्टितः॥१३॥

If a child dies before the fifth year, the articles of diet and daily necessities to which it is accustomed can be made over as gifts.

यद्यद्यस्योपजीव्यं स्यात्तत्तद्देयमिहेच्छति॥
ब्रह्मबीजोद्भवाः पुत्रा देवर्षीणां च वल्लभाः॥१४॥
यमेन यमदूतैश्च शास्यन्ते निश्चितं खगा॥
बालो वृद्धो युवा वापि ण्डमिच्छन्ति देहिनः॥१५॥

Sons evolved out of the semen of Brāhmins are favourites of Divine sages. In the same way, whether they are in the age group of children, young men or old men, both Yama and his emissaries too certainly consider. The all-pervasive soul experiences both pleasure and pain.

सुखं दुःखं सदा वेत्ति देही वै सर्वगस्त्विवह॥
परित्यज्य तदात्मानं जीर्णं त्वचमिवोरगः॥१६॥
अंगुष्ठमात्रः पुरुषो वायुभूतः क्षुधान्वितः॥
तस्माद्देयानि दानानि मृते बाले सुनिश्चितम्॥१७॥

Forsaking the body like the serpent casting off its slough, the subtle soul of the size of the thumb roams about in its aerial form oppressed by hunger.

जन्मतः पञ्च वर्षाणि भुङ्क्ते दत्तमसंस्कृतम्॥

पञ्चवर्षाधिके बाले विपत्तिर्यदि जायते॥१८॥

Therefore, certainly, gifts should be made. From the birth to the fifth year, uncooked things should be gifted to the Brahmana.

वृषोत्सर्गादिकं कर्म सपिण्डीकरणं विना॥

द्वादशेहनि सम्प्राप्ते कुर्याच्छ्रद्धानि षोडश॥१९॥

If there is accidental death after the fifth year, *Vṛṣotsarga* and other rites are performed but the rite of *sapīṇi-karaṇa* is not necessary.

पायसेन गुडेनापि पिण्डान्दद्याद्यथाक्रमम्॥

उदकुम्भप्रदानं च पद (उप) दानानि यानि च॥२०॥

It is on the eleventh day that sons usually perform the sixteen *śrāddhas* and make the *Udakumbha* and other similar gifts.

भोजनानि द्विजे दद्यान्महादानादि शक्तिः॥

दीपदानादि यत्किञ्चित्पञ्चवर्षाधिके सदा॥२१॥

In the case of all persons beyond the age of five at death Brahmins should be fed and major gifts offered according to capacity. The gift of earthen lamp should also be made.

कर्त्तव्यं च खगश्रेष्ठ व्रतात्प्राक् प्रेततृप्तये॥

यदा न क्रियते सर्व्वं मुद्गलत्वं स गच्छति॥२२॥

O foremost among birds, ghosts should be propitiated by due performance of rites. If the person does not perform the rite he himself will become a ghost.

व्रतात्प्रागेव देयं तु ततः पितृगणस्य च॥

स्वाहाकरणे वै कुर्यादेकोहिष्ठानि षोडश॥२३॥

ऋजुदधौस्तिलैः शुक्लैः प्राचीनावीति निश्चितम्॥

अपसव्यं च कर्त्तव्यं कृते याति परां गतिम्॥२४॥

Therefore, before other rites are accomplished, he should perform *ekoddiṣṭa* for the man for appeasing his hunger, put the rice-ball over darbhas while wearing the sacred thread over the right shoulder. When this is done, the obsequial rites are completed.

पुनश्चिरायुषो भूत्वा जायते स्वकुले ध्रुवम्॥

सर्व्वसौख्यप्रदः पुत्रः पित्रोः प्रीतिविवर्द्धनः॥२५॥

Thereby a son yields all pleasure to his parents. If dead early he is born again in the family.

आकाशमेकं हि यथा चन्द्रादित्यौ यथैकतः॥

घटादिषु पृथक् सर्व्वं पश्य रूपं च तत्समम्॥२६॥

आत्मा तथैव सर्व्वेषु पुत्रेषु विचरेत्सदा॥

या यस्य प्रकृतिः पूर्वं शुक्रशोणितसङ्गमे॥२७॥

सा (स) तेन भावयोगेन पुत्रास्तत्कर्मकारिणः॥

पितृरूपं समादाय कस्यचिज्जायते सुतः॥२८॥

Just as the same single sky, moon or sun are reflected in different water-pots, so also the Atman is reflected in different sons (and daughters) and roams about.

The mentality of the progenitor at the time of sexual intercourse when the semen and the menstrual blood mingle is reflected in the child born of that union. Hence, we can say that the boy takes after the father.

पितृतः कोऽहिप रूपाढ्यो गुणज्ञो दानतत्परः॥

सदृशः कोऽपि लोकेऽस्मिन् भूतो न भविष्यति॥२९॥

अन्धादन्धो न भवति मूकान्मूको न जायते॥

बधिरादबधिरो नैव विद्यावान्विदुषो न हि॥

अनुरूपा न दृश्यन्ते मदीयं वचनं शृणु॥३०॥

It is possible that the child may differ in qualities but not in, features. We have never seen a blind man procreating a blind child, a mute procreating a mute child, a deaf procreating a deaf child or an idiot procreating an idiot.

गरुड उवाच

औरसक्षेत्रजाद्याश्च पुत्रा दशविधाः स्मृताः॥

संगहीतः सुतो यस्तु दासीपुत्रश्च तेन किम्॥३१॥

कांकां गति मवाप्नोति जातो मृत्युवशं गतः॥

भवेन् दुहिता यस्य न दौहित्रो न वा सुतः॥३२॥

श्राद्धं तस्य कथं कार्य्यं विधिना केन तद्भवेत्॥

Garuḍa said :—There are ten kinds of sons : Aurasa (legitimate) Kṣetrañja (procreated in one's wife by another man) and others. There is a son Saṅgrhīṭṛ (adopted) or Dāsīputra (son of a slave girl). How do these sons perform rites for their fathers. What is the goal they attain ? If any one has only daughters and no son or grandson, who should perform *śrāddha* rites for him ? What are the rules regarding the same?

श्रीभगवानुवाच

मुखं दृष्ट्वा तु पुत्रस्य मुच्यते पैतृकादृणात्॥ ३३॥

The Lord said :—A man is released from his debt to the manes on seeing his son's face.

पौत्रस्य दर्शनाज्जान्तुमुच्यते चः ऋणत्रयात्॥

लोकानन्त्यं दिवः प्राप्तिः पुत्रपौत्र प्रपौत्रकैः॥ ३४॥

A man is released from three types of debts on seeing his grandson. On seeing his son, grandson, and great grandson he attains eternal or celestial worlds.

अन्यक्षेत्रोद्धवाद्या ये भुक्तिमात्रप्रदाः सुताः॥

कुर्वीत पार्वणं श्राद्धमौरसो विधिवत्सुतः॥ ३५॥

The Kṣetrajā and other sons contribute to his worldly welfare. The Aurasa (legitimate) son performs Pārvaṇa duly.

कुर्वन्त्यन्ये सुताः श्राद्धमेकोद्दिष्टं न पार्वणम्॥

ब्राह्मोद्वाजस्तून्यति संगृहीतस्त्वधो नयेत्॥

श्राद्धं सांवत्सरं कुर्वञ्जायते नरकाय वै॥ ३६॥

The other nine types of sons perform Ekoddiṣṭa śrāddha, not Pārvaṇa. The Brahmin son takes one upward but the adopted son causes his down-fall. If the latter were to perform the annual śrāddha it will result only in his falling into hell.

सर्वदानानि देयानि ह्यनदानादृते खग॥

संगृहीतः सुतः कुर्यादेकोद्दिष्टं न पार्वणम्॥ ३७॥

O bird, the Saṅgrhīṭṛ son may very well make gifts excluding cooked food-stuff. He shall perform only Ekoddiṣṭa and not Pārvaṇa.

प्रत्यब्दं पितृमातृभ्यां श्राद्धं दत्त्वा नलिष्यते॥

एकोद्दिष्टं परित्यज्य पार्वणं कुरुते यदि॥ ३८॥

आत्मानं च पितृंश्चैव स नयेद्यममन्दिरम्॥

संगृहीतस्तु यः केचिद्वासीपुत्रादयश्च ये॥ ३९॥

तीर्थे कुर्युः पितृश्राद्धं दानं (मासं) दद्युद्विजन्मने॥

संगृहीतसुतो भूत्वा पाकं वा यः प्रयच्छति॥ ४०॥

वृथा श्राद्धं विजानीयाच्छूद्रानेन यथा द्विजः॥

न प्रीणयति तच्छ्राद्धं पितामहमुख्यितृन्॥

एवं ज्ञात्वा स्वगश्रेष्ठ हीनजातीन्सुतांस्त्यजेत्॥ ४१॥

If he proceeds, in this manner, every year, there is no harm. If he forsakes Ekoddiṣṭa and performs Pārvaṇa he makes himself and the manes victims of Yama's wrath. The Saṅgrhīṭṛ, Dasiputra and other sons should perform śrāddha with uncooked foodstuff in holy centers. If the Saṅgrhīṭṛ son performs śrāddha with cooked rice his śrāddha becomes fruitless like the food offered by a Śūdra to a Brahmin. The grandfather and the other manes do not accept anything offered by him. O foremost among birds, knowing all these things, one shall avoid procreating sons in lower caste women.

(ब्राह्मण्यां ब्राह्मणाज्जातश्चाण्डालादधमः स्मृतः)॥

यस्तु प्रव्रजिताज्जातो ब्राह्मण्यां शूद्रतश्च यः॥ ४२॥

द्वावेतौ विद्धि चाण्डालौ सगोत्राद्यस्तु जायते॥

स्वर्यातिविहितान्मपुत्रः समुत्पाद्य खगेश्वर॥ ४३॥

Apravrajita and a Śūdra procreating sons even in Brahmin women procreate only 'Candelas'. O lord of birds, one shall marry legitimately a woman of his own caste and procreate sons.

तैः सुवृत्तैः सुखं प्राप्यं कुवृत्तैर्नरकं व्रजेत्॥

हीनजातिसमुद्भूतैः सुवृत्तेः सुखमेधते॥ ४४॥

If they are of good nature he will be happy. If they are of bad nature he will go to hell. Even sons of lower caste people, if goodnatured, cause happiness.

कलिकलुषविमुक्तः पूजितः

सिद्धसङ्घैर्मरचमरमालावीज्यमानोऽप्सररोभिः॥

पितृशतमपि बन्धून्पुत्रपौत्रनपि

नरकनिमग्नानुद्धरेदेक एव॥ ४५॥

A single son, free from the sins of Kali is honoured by the siddhas and fanned by celestial damsels with divine chowries. He will be able to lift hundreds of manes, kinsmen, sons, grandsons and greatgrandsons fallen into the abysmal depths of Inferno.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
मृतबालान्त्येष्टिभिर्नाभिन्नसुतकृतान्त्येष्टिशोर्वर्णनं नाम पञ्चविंशोऽध्यायः॥ २५॥

अध्यायः २६ / Chapter 26

गरुड उवाच

सत्यं ब्रूहि सुरश्रेष्ठ कृपां कृत्वा मयि प्रभो॥
मृतानां चैव जन्तूनां कदा कुर्यात्सपिण्डनम्॥१॥

Garuḍa said :—O foremost among deities, take pity on me and tell me truly when the *sapiṇḍa* is performed both for man and woman.

एपिण्डत्वे कुतो यांति असपिण्डते कुतो गतिः॥
केनैव सहपिण्डत्वं स्त्रीपुंसोर्वक्तुमर्हसि॥२॥

How do they attain their goal when *sapiṇḍa* rite is performed? What happens when it is not performed? How can you say that *sapiṇḍa* is performed both for man and woman.

स्त्रीपुमांसौ सहैकत्वं प्राप्नुतः कथमुत्तमम्॥
जीवेद्धर्तृरि नारीणां सपिण्डीकरणं कुतः॥३॥

How can both husband and wife derive the benefit of *sapiṇḍa* ? If the husband is alive how can one perform *sāpiṇḍa* for a woman?

भर्तृलोकं कथं यान्ति स्वर्गलोकं सुरेश्वरा॥
अन्यारोहे कथं श्राद्धं वृषोत्सर्गः कथं भवेत्॥४॥

O lord of deities, how in the heaven does she attain the region of her husband ? When the sacred fire is lit how is *śrāddha* performed along with *Vṛṣotsarga* on the same day?

घटदानं कथं कार्यं सपिण्डीकरणे कृते॥
कथयस्व प्रसादेन हिताय जगतां प्रभो॥५॥

O lord, how could the water-jar be gifted, if the *sapiṇḍa* rite is performed already ? Please tell me, out of grace, since the welfare of the world is involved.

श्रीभगवानुवाच

यथावत्कथयिष्यामि सपिण्डीकरणं खग॥
वर्षं यावत्खगश्रेष्ठ यदाचरति मानवः॥६॥

The Lord said :—I shall tell you the truth how *sapiṇḍa* should be performed. O foremost among birds, the dead man is on the Great Highway for the period of a year (after death).

सपिण्डने ततो वृत्ते पितृलोकं स गच्छति॥
तस्मात्पुत्रेण कर्तव्यं सपिण्डीकरणं पितुः॥७॥

Thereafter, he sojourns in the *Pitrloka*

together with the manes. Hence, the *sapiṇḍa* should be performed by the son to his father.

संवत्सरे तु सम्पूर्णं कुर्यात्पिण्डं प्रवेशनम्॥
पिण्डप्रवेशविधिना तस्य नित्यं मृताहिकम्॥८॥

When a year is complete, the son should perform *piṇḍa-praveśa* duly on the anniversary of death.

निश्चितं पक्षिशार्दूलं वर्षान्ते पिण्डमेलनम्॥
सहपिण्डे कृते प्रेतस्ततो याति परां गतिम्॥
तन्नाम सम्परित्यज्य ततः पितृगणो भवेत्॥९॥

O Excellent bird, when the *sapiṇḍa* is performed on the anniversary of death the dead man attains his cherished goal.

त्रिपक्षे वापि षण्मासे मेलयेत्प्रपितामहैः॥
ज्ञात्वा वृद्धिवावाहादि स्वगोत्रविहितानि च॥१०॥

After *sapiṇḍikarāṇa*, he abandons his identity and becomes one with the manes. The assimilation with grandfather is made within six months from the period the rite is completed.

विवाहं नैव कुर्वीत मृते च गृहमोधिनि॥
भिक्षुर्भिक्षां न गृह्णाति यावत्कुल्यर्सात्सपिण्डनम्॥११॥

No joyous ceremony such as marriage, etc. can be performed if the householder dies and the *sapiṇḍa* has not been performed. Even a mendicant will not take alms from that house unless the *sapiṇḍa* is performed duly.

स्वगोत्रोऽप्यशुचिस्तावद्यावात्पिण्डं न मेलयेत्॥
मेलनात्प्रेतशब्दस्तु निवर्तते खगेश्वर॥१२॥

As long as the *piṇḍas* are not merged, one remains impure. O lord of birds, the dead man gets a new appellation after this merge.

आनन्त्यात्कुलधर्माणां पुंसाञ्चैवायुषः क्षयात्॥
अस्थिरत्वाच्छरीरस्य द्वादशाहः प्रशस्यते॥१३॥

The obligations of a family are many. Man's life is being wasted every moment. Human body is not permanent. In view of this, the twelfth day after death is thought to be appropriate for the *sapiṇḍa* rite.

निरग्निकः साग्निको वा द्वादशाहे सपिण्डयेत्॥१४॥
द्वादशाहे त्रिपक्षे वा षण्मासे वत्सरेऽपि वा॥
सपिण्डीकरणं प्रोक्तमृषिभिस्तत्त्वदर्शिभिः॥१५॥

Whether one has maintained the sacrificial fire or not, one should perform the sapinḍa on the twelfth day. If that is not possible, after three fortnights or after six months or on the anniversary day.

The sapinḍa rite is made obligatory by the sages who know the truth.

सपुत्रस्य न कर्त्तव्यमेकोद्दिष्टं कदाचन॥

सपिण्डीकणादूर्ध्वं यत्रयत्र प्रदीयते॥१६॥

After sapinḍa rite ekoddiṣṭa shall not be performed. If it is performed it shall be done for the three, avoiding Kṣaya days.

तत्रतत्र त्रयं कार्यमन्यथा पितृघातकः॥

त्रिभिः कुर्यादशक्तश्च पार्वणं मुनिनोदितम्॥१७॥

तद्दिने तद्दिने कुर्यात्पितामहमुखान्यतः ॥

अज्ञानाद्दिनमासानां तस्मात्पार्वणमिष्यते॥१८॥

Ekoddiṣṭa, if not performed for the three-father, grandfather, great grandfather tantamounts to a slaughter of pitṛs. If one is unable to perform the three separate Śrāddhas, one shall perform all the three on the same day which is not the Śrāddha day of the grandfather.

If the day or month of death is not known, parvana and not ekoddiṣṭa Śrāddha is recommended.

अनुत्पन्नशरीरस्य न दानं पितृभिः सह॥

एतैः षोडशभिः श्राद्धैः प्रेतो मुक्तस्तु जायते॥१९॥

If the body has not yet been evolved no śrāddha is enjoined for him together with the other manes. If the sixteen Śrāddhas are performed he is released from pretahood, acquires the status of pitṛs and rejoices in their company.

अपुत्रस्य सपिण्डत्वं नैव कुर्यात्त्रियोऽपि वा॥

यावज्जीव च सद्भ्या न कुर्यात्सहपिण्डताम्॥२०॥

If there be no son, sapinḍikaraṇa is not possible. There is no sapinḍikaraṇa for a low caste woman either, so long as she lives with her husband well and good, but there is no sapinḍikaraṇa for her after her death.

ब्राह्मादिषु विवाहेषु या वधूरिह संस्कृता॥

भर्तृगोत्रेण कर्त्तव्यास्तस्याः पिण्डोदकक्रियाः॥२१॥

The woman whose marriage this taken place according to the practice observed in the marriages, such as *Brahmā*, etc, is entitled to riceball and water libation which should be offered by the dynastic title of her husband.

आसुरादिविवाहेषु या व्यूढा कन्यका भवेत्॥

तस्यास्तु पितृगोत्रेण कुर्यात्पिण्डोदकक्रियाः॥२२॥

The woman who is married according to the custom followed in the marriages such as *asura*, etc. is also entitled to pinch and water which should be offered by the dynastic title of her father.

पितुः पुत्रेण कर्त्तव्यं सपिण्डीकरणं सदा॥

पुत्राभावे तु पत्नी स्यात्पुत्र्यभावे सहोदरः॥२३॥

भ्राता वा भ्रातृपुत्रो वा सपिण्डः शिष्य एव वा॥

सपिण्डनक्रियां कृत्वा कुर्यान्नान्दीमुखं ततः॥२४॥

The sapinḍikaraṇa for the deceased is always performed by the son alone. If the deceased has no son, it should be performed by his wife if no wife, by his elder brother; if no elder brother, by his younger brother, or by his younger brother's son; if no younger brother or his son, by a close relative or by a disciple. After sapinḍikaraṇa, he should perform *Nādimukha*.

ज्येष्ठस्यैव कनिष्ठेन भ्रातृपुत्रेण भार्यया॥

सपिण्डीकरणं कार्यं पुत्रहीने नरे खग॥२५॥

O lord, if a dead man is issueless, his younger brother or his wife can perform the sapinḍa.

भ्रातृणामेकजातानामेकश्चेत्पुत्रवान् भवेत्॥

सर्वे ते तेन पुत्रेण पुत्रिणो मनुरब्रवीत्॥२६॥

According to Manu, if among many brothers in a family only one has a son that son is common to all brothers.

सर्वेषां पुत्रहीनानां पत्नी कुर्यात्सपिण्डनम्॥

ऋत्विजा कारयेद्वापि पुरोहितमथापि वा॥२७॥

The sapinḍa of persons devoid of sons should be performed by the wife or Aviles or the family priest.

कृतचूडोपनीतश्च पितुः श्राद्धं समाचरेत्॥

उच्चारयेत्स्वधाकारं न तु वेदाक्षराण्यसौ॥२८॥

A son whose tonsure ceremony has been held is entitled to perform his father's śrāddha but he shall not recite the vedic mantras. He can very well say *svadhā*.

भर्त्रादिभिस्त्रिभिः कार्यं सपिण्डीकरणं स्त्रियाः॥

पितृव्यभ्रातृपुत्रेण सोदरेण कनीयसा॥ २९॥

A woman's sapinḍa can be performed by three persons, beginning with her husband (i.e. husband, son or husband's brother).

अर्वाक् संवत्सरात्सन्धौ पूर्णे संवत्सरेऽपि वा॥

ये सपिण्डीकृताः प्रेतास्तेषां न स्यात्पृथक् क्रिया॥ ३०॥

Either before a year, or after a year or on the anniversary day, the sapinḍa rite can be performed. After that, all individual rites are forbidden.

सपिण्डने कृते वत्स पृथक्त्वं तु विगर्हितम्॥

यस्तु कुर्यात्पृथक् पिण्डं पितृहा सोऽभिजायते॥ ३१॥

After sapinḍa, all individual Śrāddhas are avoided. He who gives separate pinḍa virtually kills the Pitr̥s.

सपिण्डीकरणे वृत्ते पृथक्त्वं नोपपद्यते॥

पृथक् पिण्डे कृते पश्चात्पुनः कुर्यात्सपिण्डनम्॥ ३२॥

When sapinḍikaraṇa is performed a separate grāddha for each man is not enjoined. If a separate śrāddha is performed, the sapinḍa rite should be performed again.

सपिण्डीकरणं कृत्वा एकोद्दिष्टं करोति यः॥

आत्मानं च तथा प्रेतं स नयेद्यमशासनम्॥ ३३॥

If after performing sapinḍa any one performs ekoddista, he makes himself and the dead man victim of Yama's wrath. Up to a year the rite for redemption from ghosthood should be performed under the specific name and gotra by the householder.

वर्षं यावद्वित्रया कार्या नामगोत्रेण धीमता॥

घटादि भोजनं नित्यं पददानानि यानि च॥

सपिण्डीकरणे वृत्ते एकस्यैव तु दापयेत्॥ ३४॥

The water-jar offering, feeding, gifts of lights, etc. after the sapinḍa rite is over, should be made in a single unit. all

अन्नं पानीयसहितं संख्यां कृत्वाब्दिकस्य च॥

दातव्यं ब्राह्मणे पक्षिञ्जलपूर्णघटादिकम्॥ ३५॥

O bird, the Brahmin officiating in the first annual śrāddha should be given the cost of water-pots and other articles (if water-pots and other articles are not given) after being fed. ~

पिण्डान्ते तस्य सकला वर्षवृत्तिः स्वशक्तिः॥

दिव्यदेहो विमानस्थः सुखं याति यमालयम्॥ ३६॥

After the pinch offering has been made, he should gift as much of food-stuff to a Brahmin as would last for a year. A person for whom all due rites are performed shall obtain a divine body and will proceed in the divine aerial car fully contented, to the realm of Yana.

जीवमाने च पितरि न हि पुत्रे सपिण्डता॥

स्त्रीणां सपिण्डनं नास्ति तथा भर्तरि जीवति॥ ३७॥

If father is alive, no sapinḍa rite is performed to the dead son. No sapinḍa is performed to the woman whose husband is alive.

हुताशं या समारूढा चतुर्थेऽह्नि पतिव्रता ॥

तस्या भर्तृदिने कार्यं वृषोत्सर्गादिकं च यत्॥ ३८॥

If the chaste wife ascends the pyre on the fourth day, the Vṛṣotsarga and other rites for her should be performed on the day when the same are due for her husband.

पुत्रिका पतिगोत्रास्यादधस्तात्पुत्रजन्मनः॥

पुत्रोत्पत्तेः परस्तात्सा पितृगोत्रं व्रजेत्पुनः॥ ३९॥

An adopted daughter shall subscribe to her husband's gotra till the birth of a son. After the birth of her son she reverts to the gotra of her father.

पतिपत्योः सादैकत्वं हुताशं याधिरोहति॥

पुत्रेणैव पृथक् क्षयाख्ये तस्य वासरे॥ ४०॥

If the wife ascends the funeral pyre there is always the identity of rites for her husband and wife. The separate śrāddha (ekoddīṣṭa) shall be performed by the son on the anniversary of his father's death.

अपुत्रौ चेन्मृतौ स्यातामेचित्यां समेऽहनि॥

पृथक् श्राद्धानि कुर्वीत सापिण्डं पतिना सह॥ ४१॥

If both husband and wife die on one and the same day, without a child and are cremated in the same pyre, the kinsman should perform separate śrāddha for each. The sapinḍa is along with her husband.

पृथक्पृथक् च पिण्डेन दम्पती पितना सह॥

न लिप्यते महादोषैरेतत्सत्यं वचो मम॥४२॥

This is my sworn statement that if any one offers separate piṇḍas to the deceased couple—husband and wife—he is not affected by major sins at all.

एकचित्यां समारूढो दम्पती निधनं गतौ॥

एकपाकं प्रकुर्वीत पिण्डान्दद्यात्पृथक्पृथक्॥४३॥

If both husband and wife die and are cremated in the same pyre, food is cooked for piṇḍa at the same time but piṇḍas are offered separately.

एकादशे वृषोत्सर्गं प्रेतश्राद्धानि षोडश॥

घटादिपददानानि यानि च॥

वर्षं यावत्पृथक्कुर्व्यात्प्रेतस्तृप्तिं व्रजेच्चिरम्॥४४॥

This separate offering is enjoined only for a year. Vṛṣotsarga, Nava śrāddha (the first annual offering on the day of death) and the sixteen separate śrāddhas, the pada-dāna, major gifts are offered separately for a year. The dead person will be satiated for ever.

एकगोत्रे मृतानां तु स्त्रियां वा पुरुषस्य वा॥

स्थण्डिलं चैकतः कुर्याद्दोमं कुर्यात्पृथक्पृथक्॥४५॥

If two persons, men or women, of the same gotra die on the same day, the altar for the ritual is common for both, but the offering of gifts is separate.

एकादशेऽह्नि यच्छ्राद्धं पृथक् पिण्डाश्च भोजनम्॥

पाकैकेन पतिस्त्रीणामन्येषां च विगर्हितम्॥४६॥

The Śrāddha performed on the eleventh day should consist of the same kind of cooked food in the case of husband and wife but not in the case of others.

एकेनैव तुपाकेन श्राद्धानि कुरुते सुतः॥

एकं तु विकिरं कुर्यात्पिण्डान्दद्याद्बहून्पि॥

तीर्थे चापरपक्षे वा चन्द्रसूर्यग्रहेऽपि वा॥४७॥

If śrāddhas are performed in holy centres, in the dark fortnight or during the period of solar or lunar eclipse, the same cooked food can be used for many Śrāddhas.

नारी भर्तारमासाद्य कुणपं दहते यदा॥

अग्निर्दहति गात्राणि आत्मानं नैव पीडयेत्॥४८॥

If a woman is burnt along with the corpse of the husband, the fire burns out the body. It cannot burn the soul.

दह्यते ध्यायमानानां धातूनां हि यथा मलम्॥

तथा नारी दहेद्देहं हुताग्ने ह्यमृतोपमे॥४९॥

Just as the impurities of metals are removed when metals are melted in fire, so the woman shall remove her impurities in the fire that is on a par with nectar.

दिव्यादौ दिव्यदेहस्तु शुद्धो भवति पूरुषः॥

तप्ततैलेन लोहनं वह्निना नैव दह्यते॥५०॥

तथा सा पतिसंयुक्ता दह्यते न कदाचन॥

अन्तरात्मा मृते तस्मिन्मृतोऽप्येकत्वमागतः॥५१॥

Assuming a divine body in heaven both of them attain purity. Just as the oil in a metallic vessel can be heated but not burnt to ashes by fire, so also cremated along with her husband she cannot be reduced to nothing. Her soul remains immortal though it is merged into the soul of other husband.

भर्तृसंगं परित्यज्य अन्यत्र प्रियते यदि॥

भर्तृलोकं न सा याति यावदाभूतसंस्तवम्॥५२॥

If she is separated from her husband and dies elsewhere she cannot attain the region of her husband till the day of final deluge.

लक्ष्मीयुतान्परित्यज्य मातरं पितरं तथा॥

मृतं पतिमनुव्रज्य सा चिरं सुखमेधते॥५३॥

Leaving oil her mother, father and sons she will attain an everlasting happiness by following her dead husband.

दिव्यवर्षप्रमाणेन तिस्रः कोट्योऽर्द्धकोटयः॥

तावत्कालं वसेत्स्वर्गे नक्षत्रैः सह सर्व्वदा॥५४॥

Calculating by the celestial calander she shall stay in heaven for thirty five million years with the stars.

तदन्ते चरते लोके कुले भवति भोगिनाम्॥

सा हि लब्धमहाप्रीतिर्भर्त्रा सह पतिव्रता॥५५॥

At the end of that period she is born in a noble family, where she will be highly delighted in the company of her husband since she has remained chaste throughout.

एवं न कुरुते नारी धर्मोढा पतिसंगमम्॥
जन्मजन्मनि दुःखार्ता दुःशीलाऽप्रियवादिनी॥५६॥
वल्गुली गृहगोधा वा गोधा वा द्विमुखी भवेत्॥
स्वभर्तारं परित्यज्यं परपुंसोनुवर्तिनी॥५७॥

If a woman who is married duly according to religious rites does not associate herself with her husband she will remain miserable for seven births subsequent to this. She will be evil-conducted and repulsive in speech. The woman of such a despicable character who goes after another man, leaving her own husband may be born as a lizard or an alligator or a leech.

तस्मात्सर्वप्रयत्नेन स्वपतिं स्त्री निषवते॥
मनसा कर्मणा वाचा मृतं जीवमेव वा॥५८॥

Hence, a woman shall endeavour to serve her husband in thought, word and action and follow him in life and death.

जीवमानं मृते वापि किल्बिषं कुरुते तु या॥
सा च वैधव्यमाप्नोति जन्मजन्मनि दुर्भगा॥५९॥

A woman who commits sins against her husband alive or dead shall never get a husband in her re-birth. She will be the most unfortunate creature among women.

यदेवेभ्यो यत्पितृभ्यः श्रद्धयैव प्रदीयते॥
तत्फलं भर्तृपूजातः कुर्याद्भर्त्रच्चनं ततः॥६०॥

By not thinking of any one else and by serving her husband with devoted attention, a woman shall derive half the merit her husband achieves by the worship of God, propitiation of the manes and hospitality to guests.

एवं कृते खगश्रेष्ठ पितृलोके चिरं वसेत्॥
यावदादित्यचन्द्रौ च तावदेवसमा दिवि॥६१॥

By doing her duty like this she will attain the region of her husband after death and shine liked celestial damsel in heaven as long as the sun and the moon shine in the firmament.

पुनश्चिरायुषो भूत्वा जायन्ते विपुले कुले॥
पतिव्रता यथा नारी भर्तृदुःखं न विन्दति॥६२॥

If reborn they will be born in a flourishing family and will live together for a long time. a chaste lady will never suffer from the pangs of separation from her husband.

सर्वमेतद्धिं कथितं मया तव खगेश्वर॥
विशेषं कथयिष्यामि मृतस्यैव सुखप्रदम्॥६३॥

O lord of birds, I have told you all. Now, I shall tell you some special things which yield happiness to the dead.

द्वादशाहे कृतं सर्वं वर्षं यावत्सपिण्डनम्॥
पुनः कुर्यात्सदा नित्यं घटान्नं प्रतिमासिकम्॥६४॥

The sapinda rite is performed on the twelfth day or thereafter, in any case within a year. The Udakumbha and feeding rites are performed every month.

कृतस्य करणं नास्ति प्रेतकार्यादृते खग॥
यः करोति नरः कश्चित्कृतं पूर्वं विनश्यति॥६५॥

A rite already done need not be repeated except the rites for the dead. If any one does it again the previous rite becomes fruitless.

मृतस्यैव पुनः कुर्यात्प्रेतोऽक्षय्यमवाप्नुयात्॥
प्रतिमांसं घटा देया सादेना जलपूरिताः॥६६॥

The rites for the dead, of course, can be repeated. O lord of birds, if any auspicious ceremonies (such as marriage etc) are to be celebrated, the sapinda rite should be completed before that.

अर्वाक्च वृद्धेः करणाच्च ताक्ष्यं
सपिण्डनं यः कुरुते हि पुत्रः॥

तथापि मासं प्रतिपिण्डमेकमन्नं च
कुम्भं सजलं च दद्यात्॥६७॥

A son who performs sapinda rite according to the rules shall offer monthly piṇḍas as well together with feeding and Udakumbha rites.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसंवादे प्रेतकल्पे सपिण्डनाननिरूपणं
नाम षड्विंशोऽध्यायः॥ २६॥

अध्यायः २७ / Chapter 27

ताक्षर्यं उवाच

कथं प्रेता वसन्त्यत्र कीदृशूपा भवन्ति ते॥
महाप्रेताः पिशाचैः कैःकैः कर्मफलैर्विभो॥
सर्वेषामनुकम्पार्थं ब्रूहि मे मधुसूदन॥१॥
प्रेतत्वान्मुच्यते येन दानेन च शुभे न च ॥
तन्मे कथय देवेश मम चेदिच्छसि प्रियम्॥२॥

Tārksya said :—How do the ghosts originate ? What are their features ? O lord, of what misdeeds are the great ghosts and Madhu demon, for the benefit of every one, please shed light on these vital points. What are the meritorious rites and charities whereby the ghost is redeemed? O lord, if you wish me well, please tell me everything?

श्रीकृष्ण उवाच

साधु पृष्टं त्वया ताक्षर्यं मानुषाणां हिताय वै॥
शृणुचावहितो भूत्वा यद्विचिं प्रेतलक्षणम्॥३॥

Kṛṣṇa said :—O Garuḍa, you have put a pertinent question. For the benefit of human beings please listen to the narrative of a ghost that I am going to tell.

गुह्यादिगुह्यतरं ह्येतन्नाख्येयं यस्य कस्यचित्॥
भक्तस्त्वं हि महाबाहो तेन ते कथयाम्यहम्॥४॥

This is the secret of secrets which is not to be divulged to any one and everyone. O mighty one, you are my devotee. I tell you, therefore.

पुरा त्रेतायुगे तात राजासीद्विभुवाहनः॥
महोदयपुरे रम्ये धर्मनिष्ठो महाबलः॥५॥

O bird, formerly in Tretayuga there was a king Babhruvahana by name, in the prosperous city Mahodaya. He was beautiful and righteous too.

यज्वा दानपतिः श्रीमान्ब्रह्मण्यः साधुसम्मतः॥
शीलाचारगुणोपेतो दयादाक्षिण्यसंयुतः॥६॥

He used to make gifts and perform sacrifices. He was rich, revered by saintly men, devoted to Brahmins, endowed with good manners as well as sympathetic and chivalrous qualities.

प्रजाः पालयते नित्यं पुत्रानिव महाबलः॥

क्षत्रधर्मरतो नित्यं स दण्ड्यान्दण्डयन्पुः॥७॥

Powerful that he was he protected his subjects like his own sons. One day, he started on a hunting expedition.

स कदाचिन्महाबाहुः ससैन्यो मृगयां गतः॥

वनं विवेश गहनं नानावृक्षसमन्वितम्॥८॥

He entered a thick wild forest overgrown with variegated trees, infested by hundred of tigers and resonant with the chirping sound of different kinds of birds.

शार्दूलशतसंजुष्टं नानापक्षिनिनादितम्॥

वनमध्ये तदा राजा मृगं दूरादवश्यतः॥९॥

In the middle of the forest, he saw a deer at a great distance and hit it with an arrow.

तेन विद्धो मृगोऽतीव बाणेन सुदृढेन च॥

बाणमादाय तं तस्य स सवनेऽदर्शनं ययौ॥१०॥

कक्षे तच्छोणितस्त्रावात्स राजानुजगाम तम्॥

ततो मृगप्रसङ्गेन वनमन्यद्विवेश सः॥११॥

With the arrow sticking to its body the deer vanished behind the trees. The king followed the blood-stained track. In the another forest.

क्षुक्षामकण्ठो नृपतिः श्रमसन्तापमूर्च्छितः॥

जलस्थानं समासाद्य साश्व एवावगाहता॥१२॥

पीत्वा तदुदकं शीतं पद्मगन्धाधिवासितम्॥

तत उत्तीर्य सलिलाद्विमलाद्बभूवाहनः॥१३॥

His throat became parched with hunger and thirst. He was utterly exhausted. He saw a pond and plunged into the water together with the horse. He drank the cool water rendered fragrant with the contact of lotuses.

न्यग्रोधवृक्षमासाद्य शीतच्छायं मनोहरम्॥

महाविटपिनं हृद्यं पक्षिसङ्घातनादितम्॥१४॥

वनस्य तस्य सर्वस्य केतुभूतमिवोच्छ्रितम्॥

तं महातरुमासाद्य निषसाद महीपतिः॥१५॥

He came out of the lake and sat under the cool shade of a beautiful fig tree resonant with the chirping sound of hovering birds. The tree appeared to be the foremost leader of all the trees there.

अथ प्रेतं ददर्शासौक्ष्ण्यव्याकुलेन्द्रियम्॥
 उत्कचं मलिनं कुब्जं रूक्षं) निर्मासं भीमदर्शनम्॥ १६॥
 स्नायुबद्धास्थिचरणं धावमानमितस्ततः॥
 अन्यैश्च बहुभिः प्रेतैः समन्तात्वारिवारितम्॥ १७॥

While he rested at the root of that tree, he saw a ghost who was excessively hungry and thirsty.

The ghost was of awfully terrific appearance, dirty, rough and skinny, with dishevelled hair and running here and there. His feet were mere bones and sinews. There were many other ghosts surrounding him.

तं दृष्ट्वा विकृतं घोरं विस्मितो बभ्रुवाहनः॥
 प्रेतोऽपि दृष्ट्वा तां घोरामटवीमागतं नृपम्॥ १८॥
 तदा हृष्टमना भूत्वा तस्यान्तिकमुपागतः॥
 अब्रवीत्सतदा ताक्ष्यं प्रेतराजो नृपं वचः॥ १९॥

On seeing this hideous ghost, Babhruvāhana was struck with wonder. The ghost too seemed to be delighted on seeing the king who had come to that dreadful, dense forest. He approached the king. O Garuḍa, the king of ghosts then addressed the king thus.

प्रेतभावो मया त्यक्तः प्राप्तोऽस्मि परमां गतिम्॥
 त्वत्संयोगान्महाबाहो नास्ति धन्यतरो मम॥ २०॥

Verily, my *ghosthood* has come to an end. I have attained the great goal. O mighty king, thanks to your contact, none else is happier than I.

नृपतिरुवाच

कृष्णवर्णः करालास्यस्तवं प्रेत इव लक्ष्यसे॥
 कथयस्व मम प्रीत्या यथैवं चासि तत्त्वतः॥ २१॥

The King said :—O black and hideous being, you appear to be a ghost. Please tell me the exact state of facts of your life willingly.

तथा पृष्ठः स वै राज्ञा प्रोवाच सकलं स्वकम्॥ २२॥

Thus being asked by the king, the ghost revealed everything.

प्रेत उवाच

कथयामि नृपश्रेष्ठ सर्वमेवादितस्तव॥
 प्रेतत्वे कारणं श्रुत्वा दयां कर्तुं ममार्हसि॥ २३॥

Preta said :—O foremost of kings, I shall tell you everything of my life from the very beginning. On hearing the cause of my ghosthood it behoves you to take pity on me.

वैदिशं नाम नगरं सव्वसम्पत्समन्वितम्॥
 नानाजनपदाकीर्णं नानारत्नसमाकुलम्॥
 नानापुण्यसमायुक्तं नानावृक्षसमाकुलम्॥ २४॥

Vaidiśā is a city endowed with many riches. It abounds in genesis of all variety. It is surrounded by villages and countries of all sorts. People are busy in performing holy deeds. The city abounds in fruit-bearing trees.

तत्राहं न्यवसं भूयो देवार्द्धनरतः सदा॥
 वैश्यो जात्या सुदेवोऽहं नाम्ना विदितमस्तु ते॥ २५॥

It was here that I stayed, engaged in the worship of gods. Please know that I am born of Vaisya parents and my name is Sudeva.

हव्येन तर्पिता देवाः कव्येन पितरस्तथा॥
 विविधौ दानयोगैश्च विप्राः सन्तर्पिता मया॥ २६॥

I propitiated gods by sacrificial offerings and the manes by oblations. The Brahmins were propitiated by me with various kinds of gifts.

आवाहाश्च विवाहाश्च मया वै सुनिवेशिताः॥
 दीनानाथविशिष्टेभ्यो मया दत्तमनेकधा॥ २७॥

They were provided with foodstuffs and means of recreation by me. Both to the virtuous and the indigent, helpless people, I had made many gifts.

तत्सर्वं विफलं तात मम दैवादुपागतम्॥
 यथा मे निष्फलं जातं सुकृतं तद्वदामि ते॥ २८॥

But, unfortunately, all those gifts became utterly useless in my case.

न मेऽस्मि सन्ततिस्तात न सुहृन् च बान्धवः॥
 न च मित्रं हि मे तादृग्यः कुर्यादौर्ध्वदैहिकम्॥ २९॥

I have no son, no friend, no kinsman and no acquaintance to perform my obsequial rites.

प्रेतत्वं सुस्थिरं तेन मम जातं नृपोत्तम॥
 एकादशं त्रिपक्षं च षाण्मासिकमथाब्दिकम्॥
 प्रतिमास्यानि चान्यानि एवं श्राद्धानि षोडश॥ ३०॥

O excellent king, my *ghosthood* appears to be permanent. The śrāddhas, like the eleventh

day śrāddha the three fortnightly śrāddhas, the half-yearly, the anniversary, the monthly ones are sixteen.

यस्यैतानि न दीयन्ते प्रेतश्राद्धानि भूपते॥

प्रेतत्वं सुस्थिरं तस्य दत्तैः श्राद्धशतैरपि॥ ३१॥

Preta-śrāddhas not being given, they say, ghosthood becomes permanent even though hundreds of other śrāddha are performed.

एवं ज्ञात्वा महाराज प्रेतत्वादुद्धरस्व माम्॥

वर्णानां चापि सर्वेषां राजा बन्धुरिहोच्यते॥ ३२॥

O king, realizing this, save me from ghosthood.

तन्मां तारय राजेन्द्र मणिरत्नं ददामि ते॥

यथा मम शुभावाप्तिर्भवेन्नृपवरोत्तम॥ ३३॥

A king is supposed to be one who befriends people of all castes. Hence, O king, save me, I shall give you a precious gem.

तथा कार्यं महाबाहो कृपा यदि मयीष्यते॥

आत्मनश्च कुरु क्षिप्रं सर्वमेवौर्ध्वदैहिकम्॥ ३४॥

O foremost among excellent kings, of powerful valour, if you have pity for me, please carry out the rites of obsequies for me so that I may attain an auspicious state. It is also advisable that you perform such rites as would ward off your future disaster.

नृपतिरुवाच

कथं प्रेता भवन्तीह कृतैरप्यौर्ध्वदैहिकैः॥

पिशाचाश्च भवन्तीह कर्मभिः कैश्च तद्वद॥ ३५॥

The King said :—How do ghosts originate even after the rites of obsequies are performed for them. By what evil deeds do Piśācas originate, please tell me.

प्रेत उवाच

देद्रव्यं च ब्रह्मस्वं स्त्रीबालधनसञ्चयम्॥

ये हरन्ति नृपश्रेष्ठ प्रेतयोनिं व्रजन्ति ते॥ ३६॥

Preta said :—O excellent king, those who steal or nusappropriate a Brahmin's wealth, temple property, woman's wealth or childrens money are turned into ghosts.

तापसीं च सगोत्रां च अगम्यां ये भजन्ति हि॥

भवन्ति ते महाप्रेता अम्बुजानि हरन्ति ये॥ ३७॥

Those who indulge in sexual intercourse with saintly women, or women of their own gotra or forbidden women or those who steal conch shells become major ghosts.

प्रवाल वज्रहर्तारो ये च वस्त्रापहारकाः॥

तथा हिरण्यहर्तारः संयुगेऽसन्मुखागताः॥ ३८॥

कृतघ्ना नास्तिका रौद्रास्तथा साहसिका नराः॥

पञ्चयज्ञविनिर्मुक्ता महादानरताश्च ये॥ ३९॥

स्वामिद्रोहकरा मित्रब्रह्मद्रोहकराश्च ये॥

तीर्थपापकरा राजञ्जायन्ते प्रेतयोनयः॥

एवमाद्या महाराज जायन्ते प्रेतयोनयः॥ ४०॥

Those who steal corals and diamonds, those who steal garments, those who steal gold, those who do not face enemies but turn away from battlefield and are killed, those who are ungrateful, those who are atheists, harsh, roguish 'and foolhardy, those who are devoid of five major sacrifices- become ghosts, O great king.

राजोवाच

कथं मुक्ता भवन्तीह प्रेतत्वात्त्वं च तेऽपि च॥

कथं चापि मया कार्यमौर्ध्वदैहिकमात्मनः॥

विधिना केन तत्कार्यं सर्वमेतद्वदस्व मे॥ ४१॥

The King said : How are ghosts freed from that state. Please tell me. How am I to perform rites to prevent my own future disaster ? What are the rules regarding the performance of those rites. Please tell me all.

प्रेत उवाच

शृणु राजेन्द्र संक्षेपाद्विधिं नारा यणात्मकम्॥

सच्छास्त्रश्रवणं विष्णोः पूजा सज्जनसंगतिः॥ ४२॥

प्रेतयोनिविनाशाय भवन्तीति मया श्रुतम्॥

अतो वक्ष्यामि ते विष्णुपूजां प्रेत त्वनाशिनीम्॥ ४३॥

सुवर्णद्वयमाहृत्य मूर्तिं भूप प्रकल्पयेत्॥

नारायणस्य देवस्य सर्वाभरणभूषिताम्॥ ४४॥

पतिवस्त्रयुगाच्छत्रां चन्दनागुरुचर्चिताम्॥

स्नापयेद्विविधौस्तोयैरधिवास्य यजेत्ततः॥ ४५॥

Preta said :—O lord of kings, please listen

to a brief description of the Nārāyaṇa rite. Hearing of sacred sastras, worship of Viṣṇu, society of the good destroy ghosthood. I, therefore, tell you about the worship of Viṣṇu.

Take two gold pieces and with the same make an idol of god Nārāyaṇa. The idol should be decorated with ornaments. Two yellow pieces of cloth shall be used to clothe it. Smear the same with sandal paste and sprinkle Aguru over it. It should be bathed in holy water collected from various centres and fumigated with fragrant incense.

पूर्व्वे तु श्रीधरं देवं दक्षिणे मधुसूदनम्॥
पश्चिमे वामनं देवमुत्तरे च गदाधरम्॥ ४६॥
मधये पितामहं पूज्य तथा देवं महेश्वरम्॥
पूजयेच्च विधानेन गन्धपुष्पादिभिः पृथक्॥ ४७॥

Lord Śrīdhara should be worshipped in the east; Madhusūdana in the south, Vāmadeva in the west and Gadādhara in the North. Brahmā and Śiva should be worshipped in the centre.

ततः प्रदक्षिणीकृत्य अग्नौ सन्तप्ये देवताः॥
धृतेन दध्ना क्षीरेण विश्वान्देवांस्तथा नृप॥ ४८॥

Then, O king, the deities should be propitiated after circumambulation and offerings of gḥī, curd and milk into the fire.

ततः स्नातो विनीतात्मा यजमानः समाहितः॥
नारायणाग्रे विधिवत्स्वक्रियामौघर्वदैहिकीम्॥ ४९॥
आरभेत विनीतात्मा क्रोधलोभविवर्जितः॥
श्राद्धानि कुर्यात्सर्वाणि वषस्योत्सर्जनं तथा॥ ५०॥

Then the devotee should take bath and humbly perform japas with concentration. He must then start the Aurdhvadehika rites, humbly, without anger and covetousness. He should perform all śrāddhas and Vṛṣotsarga.

त्रयोदशानां विप्राणां वस्त्रच्छत्राण्युपानहौ॥
अंगुलीकमुक्तानि भाजनासनभोजनैः ॥ ५१॥
साम्राज्ञ सोदका देया घटाः प्रेतहिताय वै॥
शय्यादानमथो दत्त्वा घटं प्रेतस्य निर्व्वपेत्॥ ५२॥

To thirteen Brahmins he should gift umbrellas, sandals, rings, gems, vessels, seats and foodstuffs. Water-jars filled with water should be given for the benefit of ghosts. Then

giving a bed as gift the utensils should be offered to the ghost.

नारायणेति सन्नाम संपुटस्थं समर्चयेत्॥
एवं कृत्वाथ विधिवच्छुभाशुभफलं लभेत्॥ ५३॥

Then the Samputa rite should be performed with one's own name, repeating Nārāyaṇa. If any one does this duly he shall secure welfare.

राजोवाच

कथं प्रेतघटं कुर्याद्दद्यात्केन विधानतः॥
ब्रूहि सर्व्वानुकम्पार्थं घटं प्रेतविमुक्तिदम्॥ ५४॥

The King said :—O Ghost, how should the utensil be made and how should the same be donated. Kindly state.

प्रेत उवाच

साधु पृष्ठं महाराज कथयामि निबोध ते॥
प्रेतत्वं न भवेद्येन दानेन सुदृढेन च॥ ५५॥

Preta said :—You have asked well. I shall tell you about the gift by offering which one shall not get ghosthood.

दानं प्रेतघटं नाम सर्व्वशुभविनाशम्॥
दुर्लभं सर्व्वलोकानां दुर्गतिक्षयकारकम्॥ ५६॥

This gift is called pretaghāṭa which removes all evils. It is rare in the world and it destroys the evil state.

सन्तप्तहाटकमयं तु घटं विधाय
ब्रह्मेशकेशव युतं सह लोक पालैः॥
क्षीराज्यपूर्णविवरं प्रणिपत्य भक्त्या
विप्राय देहि तव दानशतैः किमन्यैः॥ ५७॥

Get a jar of heated gold manufactured by the smith. Fill it with milk or butter. With full devotion to Brahmā, Viṣṇu, Śiva and the guardians of quarters, give the same to a Brāhmaṇa. What avails hundreds of other gifts as compared to thm.

ब्रह्मा मध्ये तथा विष्णुः शंकरः शंकरोऽव्ययः॥
प्राच्यादिषु च तत्कण्ठे लोकपालक्रमेण तु॥ ५८॥
सम्पूज्य विधिवद्वाजन्धूपैः कुसुमचन्दनैः॥
ततो दुग्धाजयसहितं घटं देयं हिरण्मयम्॥ ५९॥

Brahmā, Viṣṇu in the middle, pacifying Śaṅkara in the east and the guardians of the

quarters in their serial order should be worshipped, O king, with incense, flowers and sandal. The golden vessel should be gifted together with milk and ghī.

सर्वदानाधिकश्चैतन्महापातकनाशनम् ॥
कर्तव्यं श्रद्धया राजन्प्रेतत्वविनिवृत्तये ॥ ६० ॥

This gift is the best of all. It removes even the major sins. It should be made in good faith, O king, to ward off ghosthood.

श्रीभगवानुवाच

एवं संजल्पतस्तस्य प्रेतेन नियतात्मनः ॥
सेजनाजगामानुपदं हस्त्यश्वरथसंकुला ॥ ६१ ॥

The Lord said :—Even as the ghost was saying this, O son of Vinatā, the royal army consisting of elephants, horses and chariots arrived there.

ततो बले समायाते दत्त्वा राज्ञे महामणिम् ॥
नमस्कृत्य पुनः प्राथ्ये प्रेतोऽदर्शनमीयवान् ॥ ६२ ॥
तस्माद्विनिष्क्रम्य राजापि स्वपुरं ययौ ॥
स्वपुरं स समासाद्य सर्वं तत्प्रेतभाषितम् ॥ ६३ ॥

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे बभ्रवाहनप्रेतसंवादे प्रेतत्वहेतुतन्निवृत्त्युपायनिरूपणं नाम सप्तविंशोऽध्यायः ॥ २७ ॥

अध्यायः २८ / Chapter 28

गरुड उवाच

सर्वेषामनुकम्पार्थं ब्रूहि मे मधुसूदन ॥
प्रेतत्वान्मुच्यते येन दानेन सुकृतेन वा ॥ १ ॥

Garuḍa said :—O lord, for the benefit of everyone, please tell me, how, whether by making gifts or performing holy rites, can the ghosts be pleased.

श्रीकृष्ण उवाच

शृणु दानं प्रवक्ष्यामि सर्वांशु भविनाशनम् ॥
सन्तप्तहाटकमयं घटकं विधाय
ब्रह्मेशकेशवयुतं सह लोकपालैः ॥
क्षीराज्यपूर्णविवरं प्रीपत्य भक्त्या
विप्राय देहि तव दानशतैः किमन्यैः ॥ २ ॥

The Lord said :—O bird, please listen. I shall tell you about the gift which dispels all inauspicious obstacles.

चकार विधिवत्पक्षिजौधवदेहादिकं विधिम् ॥

तस्य पुण्यप्रदानेन प्रेतो मुक्तो दिवं ययौ ॥ ६४ ॥

When the army arrived, the ghost disappeared but not before it had given a ruby to the monarch. Thereupon, the king left the forest for his capital. After reaching the city he performed the aurdhvadehika rites duly in accordance with the statement of the ghost.

श्राद्धेन परदत्तेन गतः प्रेतोऽपि सदगतिम् ॥

किं पुनः पुन्रदत्तेन पिता यातीति चाद्भुतम् ॥ ६५ ॥

With due śrāddha performed by the king, the ghost attained a nice state. Then, narrative will not obtain ghosthood, even though he may have committed many sins.

इतिहासमिमं पुण्यं शृणोति श्रावयेच्च यः ॥

न तौ प्रेतत्वमायातः पापाचारयुतावपि ॥ ६६ ॥

Whosoever hears or tells this holy narrative will not obtain ghosthood, even though he may have committed many sins. That wonder is there if the father achieves

Make a jar of molten gold. Fill it up with ghee or milk. Worship Brahmā, Śiva, Viṣṇu and the guardians of the quarters in the serial order. Then, offer the jar to a worthy Brahmin. Of what avail are the hundreds of other gifts made by you ?

गरुड उवाच

किमेत्कथितं देव विस्तरेण वदस्व मे ॥

आमुष्मिकीं क्रियां देव उक्तान्तिसमयादनु ॥ ३ ॥

Garuḍa said :—O lord, what is said by you may kindly be explained in detail. Please tell me, O lord, what are the rites they should perform for the dead since the moment he breathes his last.

संसारे साधु मे नाथ ब्रूहि कृत्यं जनार्दन ॥

यथा कार्या नरैः सम्यक् क्रिया चैवौर्ध्वदैहिकी ॥ ४ ॥

What are the rites to be performed in his

favour which can debar him from turning into a ghost?

कथं प्रेता महाकाया रौद्ररूपा भयानकाः॥

सम्भवन्ति सुरश्रेष्ठ कर्मभिः कैः शुभाशुभैः॥ ५॥

पिशाचाः सम्भवन्तीह कस्येदं कर्मणं फलम्॥

तन्मे कथय देवेश अहमिच्छामि वेदितुम्॥ ६॥

O best of gods, do also tell me what activities, good or bad, lead one to become a dreadful or fierce-looking preta or piśāca. Tell me, O lord of gods, I wish to know all this.

भूम्यां प्रक्षिप्यते कस्मात्पञ्चरत्नं कुतो मुखे॥

अधस्ताच्च तिला दर्भाः पादौ याम्यां व्यवस्थिताः॥ ७॥

Why are the five gems put unto the mouth of the dead ? Why are gingelly seeds strewn on the ground? Why are the Darbha blades scattered beneath ?

किमर्थं मण्डलं भूमौ गोमयेनोपलिप्यते॥

किमर्थं स्मर्यते विष्णुः विष्णुमूक्तञ्च पठ्यते॥ ८॥

Why are the feet kept southward ? Why is the ground besmeared with cow-dung ? Why is Viṣṇu meditated upon and his hymn recited?

किमर्थं पुत्रपुत्राश्च तस्य तिष्ठन्ति चाग्रतः॥

किमर्थं दीपदानञ्च किमर्थं विष्णुपूजनम्॥ ९॥

Why do the sons and grandsons walk ahead? Why do they offer the gift of a lamp? Why do they adore Viṣṇu?

किमर्थमातुरो दानं ददाति द्विजपुङ्गवे॥

बन्धुन्मित्राण्यमित्रांश्च क्षमापयति तत्कथम्॥ १०॥

Why do they, when ill, make a gift to a Brahmin? Why do kinsmen, friends and enemies forgive them faults?

तिला लोहं हिरण्यं च कार्पासं लवणं तथा॥

सप्तधान्यं क्षितिर्गावो दीयते केन हेतुना॥ ११॥

Why do they gift gingelly seeds, iron, gold, cotton, salt, seven types of grains, land or cow?

कथं च म्रियते जन्तुर्मृतस्य च कुतो गतिः॥

अतिवाहशरीरं च कथं विश्रमते तदा॥ १२॥

How does a man die? What is his course after death. How does he take shelter in the body being carried (to the cremation ground)? I request you, O lord, to explain all this for the benefit of the world.

शवं स्कन्धे बहेत्पुत्रो वह्निदाता च पौत्रकः॥

किमर्थं देव देवेश आज्येनाभ्यंजनं कुतः॥ १३॥

Why does the son carry the corpse on his shoulders and the grandson light the fire? Why is the anointment done with the butter?

यमसूक्तं किमर्थं च उदीचीं दिशमाहरेत्॥

पानीयमेकवस्त्रेण सूर्यबिम्बनिरीक्षणम्॥ १४॥

Why is the Yama Sūkta recited? Why is the water carried to the North? Why is the sun looked through a cloth?

यवसर्षपदूर्वाश्चपाषाणे निम्बचर्बणम्॥

वस्त्रं नरश्च नारी च विदध्यादधरोत्तरम्॥ १५॥

Why are barley, mustard-seed, dūrvā, stone and leaves of morgosa enjoined in the rite? Why do men and women wear a lower and an upper garment?

अन्नाद्यं गृहमागत्य भोक्तव्यं गोत्रिभिः सह॥

नवकानि च पिण्डानि किमर्थं वितरेत्सुतः॥ १६॥

Why should the meals be taken along with other persons on returning home? Why do the sons give nine piṇḍas ?

किमर्थं चत्वरे दुग्धं पात्रे पक्के च मृन्मये॥

काष्ठत्रयं गुणे बद्ध्वा कृत्वा रात्रौ चतुष्पथे॥ १७॥

Why is the milk in the eastern pot placed on the cross-road? Why are the three wooden sticks tied and put on the cross-road in the night?

शिशायां दीयते दीपो यावदब्दं दिनेदिने॥

दाहोदकं किमर्थं च संवादः स्वजनैः सह॥ १८॥

Why is an earthen lamp put every night for one year? Why should the water be offered in the name of the dead by the relatives and other people?

कथं देवपितृभ्यश्च वाहस्यावाहनं कथम्॥

इदं च क्रियते देव कस्मात्पिण्डं प्रदापयेत्॥ १९॥

Why should the nine piṇḍas be offered ? How is the gift to be given to the gods and manes. Why is the call made for the bearers of the corpse ? O lord, why is the rite of piṇḍa repeated ?

किं तत्प्रदीयते तस्य पिण्डदानादनन्तरम्॥

अस्थिसञ्चयनं चैव शय्यादानं किमर्थकम्॥ २०॥

What should be given next after the gift of piṇḍa is made ? Why are the bones collected ? Why is a bed given to a Brahmin in favour of the deceased ?

द्वितीयेऽह्नि कुतः स्नानं चतुर्थे साग्निके द्विजे॥

दशमे किं मलस्नानं कार्यं सर्वजनैः सह॥ २१॥

Why is a bath prescribed for the householder on the second day ? Why on the fourth day ? Why on the tenth day along with the mourners ?

कस्मात्तैलोद्वर्तनं च स्कन्धवाहान् गृहं नयेत्॥

तैः समुद्वर्तनं चापि दद्युः स्थलजलाश्रये॥ २२॥

Why should they anoint their bodies with oil. Why should the corpse-bearers be taken home on return from the cremation ground ? Why should the corpse-bearers anoint their bodies with oil on the bank of a stream or a stagnant reservoir ?

दशमेऽहनि यः पिण्डस्ते दद्यादामिषेण तु॥

पिण्डं चैकादशे कस्माद् वृषोत्सर्गः कथं भवेत्॥ २३॥

The piṇḍa given on the tenth day is accompanied by meat, why ? Why is the piṇḍa on the eleventh day given after releasing the bull ?

श्राद्धानि षोडशेतानि अब्दं यावत्कुतो वद॥

अन्नादिचोदकेनैव षष्ठ्यधिकशतत्रयम्॥ २४॥

Why the sixteen śrāddhas ? Why are the food, water etc. given everyday for three hundred and sixty days of the year ?

दिनदिनं च दातव्यं घटात्रं प्रेततृप्तये॥

प्राप्ते काले च म्रियते अनित्यो मानवः प्रभो॥ २५॥

Why is the food put in a vessel for satiating the dead ? O lord, does the mortal man die at the appointed time ?

छिद्रं तु नैव पश्यामि कुतो जीवः स निर्गतः॥

कुतो गच्छन्ति भूतानि पृथिव्यापो मनस्तथा॥ २६॥

तेजो वदस्व मे नाथ वायुराकाशमेव च॥

वायवश्चैव पञ्चैते कथं गच्छन्ति चाप्तये॥ २७॥

I do not see an outlet, then from where does the soul go away ? From where do the elements earth, water, fire, air and sky pass away ? tell me O lord !

लोभमोहादयः पञ्च शरीरे चैव तस्कराः॥

तृष्णा कामोऽप्यहंकारः कुतो यान्ति जनार्दन॥ २८॥

From where do the five thieves of the body-greed, affection, desire, love and pride go away, O lord !

पुण्यं वाप्यथ वापुण्यं यत्किञ्चित्सुकृतं तथा॥

नष्टे देहे कुतो यान्ति दानानि विविधानि च॥ २९॥

Whatever little action has been done, whether good or bad, whatever gifts have been tendered which procure merit, where do these go away after the body has decayed ?

सपिण्डनं किमर्थं च पूर्णं संवत्सरेऽपि वा॥

प्रेतस्य मेलनं सार्द्धकैः समं तत्र को विधिः॥ ३०॥

Why is the rite of sapinḍana done within the year of death ? With whom is the union of the deceased sought for and how ?

ये दग्धा ये त्वदग्धाश्च पतिता ये नरा भुवि॥

यानि चान्यानि भूतानि तेषामनो भवेच्च किम्॥ ३१॥

What does in the end happen to the people who pass away burnt or unburnt or who have fallen off their caste or who have committed sins or behaved badly or changed faith or committed suicide or murdered a Brahmin or turned thieves or deceivers ?

पापिनो ये दुराचारा मुद्गलत्वं च ये गताः॥

आत्मघाती ब्रह्महा च स्तेयी विश्वास घातकः॥ ३२॥

What happens to that Sūdra who drinks the milk of a brown cow, reads scriptures, wears the sacred thread or possesses a Brahmin wife ? O lord of the world, I am terribly afraid of that sinner. Please answer my queries, for the welfare of the world.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
औधर्वदेहिककर्मकालक्रियमाणनानादानादिफलप्रश्ननिरूपणं नामाष्टविंशोऽध्यायः॥ २८॥

अध्यायः २९ / Chapter 29

श्रीकृष्ण उवाच

साधु पृष्टं त्वया भद्र मानुषाणां हिताय वै॥

शृणुष्वविहितो भूत्वा सर्वमेवार्ध्वदैहिकम्॥ १॥

Śrī Kṛṣṇa said :—O noble being, you have put pertinent questions to me. Listen to my explanation of all obsequial rites for the benefit of the people.

सम्यग्विभेदसहितं श्रुतिस्मृतिसमुद्भूतम्॥

यत्र दृष्टं सुरैः सेन्द्रैर्योगिभिर्योगचिन्तकैः॥ २॥

I shall explain the same on the authorities of the Vedas and Smṛti texts. This has not been revealed even to gods and yogins who are devoted to meditation on the self.

गुह्यादगुह्यतरं वत्स नाख्यातं कस्यचित्त्वचित्॥

भक्तस्त्वं हि महाभाग सर्वं ते कथयाम्यहम्॥ ३॥

Dear, it is a guarded secret, not disclosed to anyone hitherto. Since you are my devotee I shall keep nothing hidden from you.

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च॥

येन केनाप्युपायेन कार्यं जन्म सुतस्य च॥ ४॥

There is no salvation for a man without a son. He can never attain heaven without a son. He must obtain a son, somehow.

तारयेन्नरकात्पुत्रो यदि मोक्षो न विद्यते॥

दाहः पुत्रेण कर्त्तव्यो देयः पौत्रेण पावकः॥ ५॥

Even if ultimate salvation is not possible, a son will necessarily save him from hell. The cremation rites should be performed by the son. A grandson can lit the funeral pyre.

तिलैर्दैर्भैश्च भूम्यां वै कुटी धातुमती भवेत्॥

पंचरत्नानि वक्त्रे तु येन जीवः प्ररोहति॥ ६॥

By strewing gingelly seeds and Darbha grass on the ground the attention of the mind is diverted to Vaikuṇṭha. If the five gems are put into the mouth, life nourishes (in the next birth).

लियात्तु गोमयैर्भूमिं तिलान्दर्भाश्च निःक्षिपेत्॥

तस्यामेवातुरो मुक्तः सर्वं दहति पातकम्॥ ७॥

The ground should be smeared with cowdung. Gingelly seeds and Darbha grass should

be strewn. The sick man put thereon will be able to burn off his sins.

दर्भमूली तयेत्स्वर्गं संस्थितं नात्र संशयः॥

दर्भास्तत्र हि ये भूम्यां तिलयुक्तान संशयः॥ ८॥

The Darbha bed helps the sick man ascend the heaven. In the midst of the pack of Darbha grass gingelly seeds should be strewn.

सर्वत्र वसुधा पूता यत्रलेपो न विद्यते॥

यत्र लेपः स्थितस्तत्र पुनर्लेपेन शुध्यति॥ ९॥

If the ground is not smeared with cowdung, there is no purity. If smeared already, it should be re-smeared. Then alone it becomes pure and holy.

यातुधानाः पिशाचाश्च राक्षसाः क्रूरकर्मिणः॥

अलिप्ते आतुरं मुक्तं विशान्त्येते न संशयः॥ १०॥

Evil spirits, demons, ghosts and terrible giants of low strata attack the sick man lying on the ground which is not smeared with cowdung by the people,

नित्यहोमं तथा श्राद्धं विप्राणां पादशोधनम्॥

मण्डलेन विना भूम्यां कुर्वन्त्येतच्च निष्फलम्॥ ११॥

If the daily *homa*, *śrāddha* or washing the feet of the holy Brahmin guests are performed on the bare ground without the mystic diagram drawn they are no better than left undone.

आतुरो मुच्यते नैव मण्डलेन विना भुवि॥

ब्रह्मा रुद्रश्च विष्णुश्च श्रीर्हुताशन एव च॥

मण्डले चोपतिष्ठन्तस्मात्कुर्वीत मण्डलम्॥ १२॥

Without the mystic diagram it is not possible to secure the recovery of the sick. The gods Brahmā, Viṣṇu, Rudra, the goddess Śrī and the sacrificial fire preside over the mystic diagram. Hence, the mystic diagram should be drawn invariably.

अन्यथा प्रियते यस्तु बालो वृद्धो युवापि वा॥

योन्यन्तरं स वै गच्छेत्क्रीडते वायुना सह॥ १३॥

मिश्रितं लोहताम्रं तु तथैव जन्म जायते॥

तस्यैवं वायुभूतस्य न श्राद्धं नोदकं क्रिया॥ १४॥

Otherwise, the dead man whether child, youth, or old cannot transmigrate. He will be

playing about with the wind. In the aerial form, the dead has no śrāddha rite nor water libation.

मम स्वेदसमुद्भूतास्तिलास्तार्क्ष्यं पवित्रकाः॥

असुरा दानवा दैत्यास्तृप्यन्ति तिलदानतः॥ १५॥

Gingelly seeds originate from my sweat, O Garuḍa and hence are holy. Asuras, Dānavas and Daityas flee from the place where gingelly seeds are kept.

तिलाः श्वेतास्तिलाः कृष्णा स्तिला गोमूत्रसन्निभाः॥

ते मे दहन्तु पाषाणि शरीरेण कृतानि च॥ १६॥

Gingelly seeds, white, black or brown destroy sins committed by the body.

एक एव तिलद्राणो हेमद्रोणतिलैः समः॥

तर्पणे दानहोमे च दत्तो भवति चाक्षयः॥ १७॥

One gingelly seed offered in the holy rite is on a par with the gift of a *drona* measure of golden gingelly seeds. Gingelly seeds offered in *tarpaṇa* and *homa* have an everlasting benefit.

दर्भा मल्लोमसम्भूतास्तिलाः स्वेदसमुद्भवाः॥

तृप्ताः स्युर्देवता दानैः श्राद्धेन पितरस्तथा॥

प्रयोगविधिना ब्रह्मा विश्वञ्चाप्युपजीवनात्॥ १८॥

सव्ययज्ञोपवीतेन ब्रह्माद्यास्तृप्तिमाप्नुयुः॥

अपस्सव्येन तृप्यन्ति पितरो दिविदेवताः॥ १९॥

Darbha grass is born of my hair and the gingelly seeds originate from my sweat. Not otherwise. The holy sacred thread is an essential item in all religious rites. The whole universe rests on it. Brahma and other deities are propitiated when the sacred thread is worn in the normal way. When it is worn over the right shoulder and under the left, arm, the manes are propitiated.

अपसव्यादितो ब्रह्मा दर्भमध्ये तु केशवः॥

दर्भाग्रे शंकरं विद्यात्रयो देवाः कुशे स्थिताः॥ २०॥

Brahmā is stationed at the root of Darbha grass. Keśava is stationed in the middle. Know that Śaṅkara is stationed at the tip of the Darbha grass. Thus, the three deities are stationed in the *darbha* grass.

विप्रा मन्त्राः कुशाः वह्निस्तुलसी च खगेश्वराः॥

नैते निर्माल्यतां यान्ति क्रियमाणाः पुनःपुनः॥ २१॥

Brahmins, mantras, kuśa grass, fire and

Tulasī plant, O lord of birds, never become impure, though utilized frequently.

कुशाः पिण्डेषु निर्माल्याः ब्राह्मणाः प्रेतभोजने॥

मन्त्राः शूद्रेषु पतिताश्चितायाश्च हुताशनः॥ २२॥

Kuśas become impure, when used with *piṇḍas*. Brāhmins become impure when they partake of preta food. Mantras become futile when practised by Śūdras. fire in the funeral pyre is not so holy.

तुलसी ब्राह्मणा गावो विष्णुरेकादशी खगाः॥

पञ्च प्रवहणान्येव भवाब्धौ मज्जतां सताम्॥ २३॥

O bird, there are five types of boats to succour saintly men who may otherwise get drowned in the ocean of worldly existence—Tulasī, Brahmins, Cows, Viṣṇu and the Ekādaśī day.

विष्णुरेकादशी गीता तुलसीविप्रधेनवः॥

अपारे दुर्गसंसारे षट्पदी मुक्तिदायिनी॥ २४॥

In the worthless but impassable ocean of worldly existence there are six holy things yielding salvation—Viṣṇu Ekādaśī, Gaṅgā, Tulasī, Brahmins and Cows.

तिलाःपवित्रास्त्रिविधा दर्भाश्च तुलसीदलम्॥

निवारयन्ति चैतानि दुर्गतिं यान्तमातुरम्॥ २५॥

Gingelly seeds are holy and unparalleled. Similarly, darbhas and Tulasī too. The three ward off mishaps.

हस्ताभ्यामुद्धृतैर्दर्भैस्तोयेन प्रोक्षयेद्भुवम्॥

मृत्युकाले क्षिपेद्दर्भानातुरस्य करद्वये॥ २६॥

Holding the *Darbha* grass in the hand, the performer of the rites shall sprinkle water over the ground. At the time of death, the *darbha* grass should be strewn near the bed of the dying person.

दर्भेषु क्षिप्यते योऽसौ दभस्तु परिवेष्टितः॥

विष्णुलोकं स वै याति मन्त्रहीनोऽपि मानवः॥ २७॥

The dead body should be enveloped with *darbha* grass and placed over the bed made of the same grass. Then it is sure that the dead man will attain Viṣṇu's region, even without the recital of mantras.

दर्भमूलीगतो भूमौ दर्भपाणिस्तु यो मृतः॥

प्रायश्चित्तविशुद्धोऽसौ संसारेपारसागरे॥ २८॥

The man lying on the death-bed of Kuṣa grass on the ground is as pure as a man who has performed expiatory rites in the world.

गोमयेनोपलिप्ते तु दर्भस्यास्तरणे स्थितः॥

तत्र दत्तेन दानेन सर्वं पापं व्यपोहति॥ २९॥

If the ground is smeared with the Cowdung and the death bed is made of Kuśa grass, whatever charity is given therefrom dispels all sins.

लवणं तद्रसं दिव्यं सर्वकामप्रदं नृणाम्॥

यस्मादन्नरसा सर्वे नोत्कटा लवणं विना॥ ३०॥

Salt is on a par with everything divine. It yields everything the person wishes for himself. No dish tastes sweet without salt.

॥ इति श्रीगारुड महापुराणे द्वितीयांशे प्रेतकल्पे धर्मकाण्डे श्रीकृष्णगरुडसंवादे और्ध्वदेहिकर्मणि पुत्रदर्भातिलतुलसीगोभूलेपताम्रपात्रदाना दीनामावश्यकत्वनिरूपणं नामेकोनत्रिंशोऽध्यायः॥ २९॥

अध्यायः ३० / Chapter 30

श्रीकृष्ण उवाच

शृणु ताक्ष्यं परं गुह्यं दानानां दानमुत्तमम्॥

परम सर्वदानानां परं गोप्यं दिवीकसाम्॥ १॥

देयमेकं महादानं कार्पासं चोत्तमोत्तमम्॥

येन दत्तेन प्रीयन्ते भूर्भुवः स्वरिति क्रमात्॥ २॥

The Lord said :—Listen O Garuḍa, I shall explain to you the best of all gifts which when rendered with the mantra bhū, bhuvaḥ; svaḥ delight the sages and gods—Śiva, Indra, etc.

ब्रह्माद्या देवताः सर्वाः कार्याश्च प्रीतिमाप्नुयुः॥

देयमेतन्महादानं प्रेतोद्धरणहेतवे॥ ३॥

चिरं वसेद्द्रुलोके ततो राजा भवेदिह॥

रूपवान्सुभगो चाग्मी श्रीमान्तुलविक्रमः॥

यमलोकं विनिर्जित्य स्वर्गं ताक्ष्यं स गच्छति॥ ४॥

This great gift should be given for redeeming the ghosts. He who offers it will stay in Rudraloka for a long time and then be born as a king. He will be endowed with comely features, good fortune, fluency in speech, all riches and unparalleled valour. Leaving off Yama's region he will go to heaven.

गां तिलांश्च क्षितिं हेम यो ददाति द्विजन्मने॥

तस्य जन्मार्जितुं पापं तत्क्षणादेव नश्यति॥ ५॥

He who, makes a gift of gingelly seeds, cow,

पितृणां च प्रियं भव्यं तस्मात्स्वर्गप्रदं भवेत्॥

विष्णुदेहसमुद्भूतो यतोऽयं लवणो रसः॥ ३१॥

Hence, salt is favourite with the manes. The gift of salt leads them to heaven. It is said that salt is originated from Viṣṇu's body.

विशेषाल्लवणं दानं तेन शंसन्ति योगिनः॥

ब्राह्मण क्षत्रियविशां स्त्रीणां शूद्रजनस्य च॥ ३२॥

अतुराणां यदा प्राणाः वसुधातले॥

लवणं तु तदा देयं द्वारस्योद्घाटनं दिवः॥ ३३॥

Hence, yogins praise a gift of salt. Whenever a Brahmin, a Kṣatriya, a Vaiśya or a Śūdra is on deathbed, salt should be given as a gift. It opens the doorway to heaven.

plot of land or gold to a worthy Brahmin will have his sins, accruing in different births, instantaneously quelled.

तिला गावो महादानं महापातकनाशनम्॥

तद्द्वयं दीयते विप्रे नान्यवर्णे कदाचन॥ ६॥

Gingelly seeds and cows constitute the major gifts and they quell all major sins. The two should be given only to a Brahmin and never to a member of any other caste.

कल्पितं दीयते दानं तिला गावश्च मेदिनी॥

अन्येषु नैव वर्णेषु पोष्यवर्गे कदाचन॥ ७॥

Gingelly seeds, cow, plot of land are given to Brahmins after the rite of saṅkalpa. They are not given to the people of other castes. Sometimes, they are given to dependents also.

पोष्यवर्गे तथा स्त्रीषु दानं देयमकल्पितम्॥

आतुरे वोपरागे च द्वयं दानं विशिष्यते॥

आतुरे दीयते दानं तत्काले चोपतिष्ठति॥ ८॥

Whenever a gift is made to dependents or to women, it is done without the rite of saṅkalpa. Whenever a person is in death-bed or when there is an eclipse, all kinds of gifts should be made.

जीवतस्तु पुनर्दत्तसुपतिष्ठत्यसंस्कृतम्॥

सत्यंसत्यं पुनः सत्यं यदत्तं विकलेन्द्रिये॥ ९॥

When someone is in the death bed it is better to make the gifts before the life is extinct. A gift made when one is alive stands in good stead, unimpeded.

यच्चानुमोदते पुत्रस्तच्च दानमनन्तकम्॥

अतो दद्यात् स पुत्रो वा यावज्जीवत्यसौ चिरम्॥

अतिवाहस्तथा प्रेतो भोगांश्च लभते यतः॥ १०॥

It is truth, the exact truth that the gifts made when the sense-organs are operative and, when the same are approved by his son yield endless benefits.

अस्वस्थानुरकाले तु देहपति क्षितिस्थिते॥

देहे तथाति वाहस्य परतः प्रीणनं भवेत्॥ ११॥

During the period of sickness, when the body is lying on the ground and during transport he will have no trouble.

पङ्गावन्धे च काणे च हृद्धोन्मीलितलोचने॥

तिलेषु दर्भांसंस्तीर्य दानमुक्तं तदक्षयम्॥ १२॥

When the person is in the deathbed with eyes half-closed, the gift of gingelly seeds alongwith kuśa grass to the lame, the blind and the one-eyed yields an imperishable fruit.

तिला लौहं हिरण्यञ्च कार्पासं लवणं तथा॥

सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥ १३॥

Gingelly seeds, iron, gold, cotton, salt, seven grains, plot of land and cow-each constitutes a holy gift.

लोहदानाद्यमस्तुष्येद्धर्मं राजस्तिलार्पणात्॥

लवणे दीयमाने तु न भयं विद्यते यमात्॥ १४॥

The gift of iron and gingelly seeds pleases Yama. The gift of salt wards off fear from Yama.

कर्पासस्य तु दानेन न भूतेभ्यो भयं भवेत्॥

तारयन्ति नरं गावस्त्रिविधाश्चैव पातकात्॥ १५॥

The gift of cotton wards off danger from the ghost. Cows gifted away enable the giver to cross all difficulties and save him from the threefold affliction.

हेमदानात्सुखं स्वर्गे भूमिदानानृपो भवेत्॥

हेमभूमिप्रदानाच्च न पीडा नरके भवेत्॥ १६॥

The gift of gold yields happiness in heaven. By gifting a plot of land one is born as a king. If

one gifts gold and plot of land one shall never experience any torture or distress in hell.

सर्वेऽपि यमदूताश्च यमरूपा विभीषणाः॥

सर्वे ते वरदा यान्ति सप्तधान्येन प्रीणिताः॥ १७॥

The emissaries of Yama who are as terrific in appearance as Yama himself bestow boons if gifts of seven grains are made and they are satiated.

विष्णोः स्मरणमात्रेण प्राप्यते परमा गतिः॥

एतत्ते सर्वमाख्यातं मर्त्यैर्या गतिं प्राप्यते॥ १८॥

By remembering Viṣṇu, one attains the highest goal. Thus, I have told you all 'about the goal attainable by the mortals.

तस्मात् पुत्रं प्रशंसन्ति ददाति पितुराज्ञया॥

भूमिष्ठं पितरं दृष्ट्वा हृद्धोन्मीलितलोचनम्॥ १९॥

If the son on seeing his father lying on the ground with the eyes half-closed makes gifts with the consent of his father, he is honoured by the gods.

तस्मिन् काले सुतो यस्तु सर्वं दानानि दापयेत्॥

गयाश्राद्धरद्विष्येत स पुत्रः कुलनन्दनः॥ २०॥

At the time when the father is in the death-bed, the gifts, made by the son exceed the merit one earns by performing a Śrāddha at Gayā. The son prospers and thereby pleases his family.

स्वस्थानाच्चलितश्चासौ विकलस्य पितुस्तदा॥

धार्मात्मा स नु पुत्रो वै तारयन्ति ते॥ २१॥

The father being dead, the sons should perform the obsequial rites devotedly. Thus, they can make their father cross the ocean of distress.

किं दत्तैर्बहुभिर्दानैः पितुरन्येष्टिमाचरेत्॥

अश्वमेधो महायज्ञः कलां नार्हति षोडशीम्॥ २२॥

What avail the abundance of charitable deeds. Enough that he performs the funeral rites of his father. Even the horse sacrifice does not merit a sixteenth part of the merit accruing from all these.

धार्मात्मा स नु पुत्रो वै देवैरपि सुपूज्यते॥

दापयेद्यस्तु दानानि ह्यातुरं पितरं भुवि॥ २३॥

The son who makes gifts in favour of his

father who is lying ill in death-bed is honoured even by the gods.

लोहदानञ्च दातव्यं भूमियुक्तेन पाणिना॥

यमं भीमञ्च नाप्नोति न गच्छेत् तस्य वेश्मनि॥ २४॥

The father should make gifts of iron with his hands fixed in the ground. The giver of gifts never finds Yama terrific. He will not go to his abode even.

कुठारो मुसलो दण्डः खड्गश्च चूरिका तथा॥

एतानि यमहस्तेषु दृश्यानि पापकर्मिणाम्॥ २५॥

Dagger, iron club, baton, sword and lancet are the weapons in the hands of Yama to curb sinners.

तस्माल्लोहस्य दानन्तु ब्राह्मणायातुरो ददेत्॥

यमायुधानां सन्तुष्ट्यै दानमेतदुदाहृतम्॥ २६॥

Hence, gifts of weapons shall be made. For, this gift is for the propitiation of Yama's weapons.

गर्भस्थाः शिशवो ये च युवानः स्थविरास्तथा॥

एभिर्दानविशेषैस्तु निहहेयुः स्वपातकम्॥ २७॥

A child in the womb, infant in the arms, young men or old men can burn off their sins by means of these gifts.

छुरिणः श्यामशबलो षण्डामर्का उदुम्बराः॥

शबला श्यामदूता ये लोहदानेन प्रीणिताः॥ २८॥

The different emissaries of YamaChurinas, pandas, Markas, Udumbaras are delighted by gifts of iron.

पुत्राः पौत्रास्तथा बन्धुः सगोत्राः सुहृदस्तथा॥

ददते नातुरे दानं ब्रह्मण्यैस्तु समा हि ते॥ २९॥

Sons, grandsons, kinsmen, clansmen, friends, wives, etc. of those who do not make such gifts are no better than the slayers of Brahmins.

पञ्चत्वे भूमियुक्तस्य शृणु तस्य च या गतिः॥

अतिवाहः पुनः प्रेतो वर्षोर्ध्वं सुकृतं लभेत्॥ ३०॥

Listen to the course of a man dying on the earth. The first stage is that of Ativāha (the subtle body in transit); then that of ghost; then at the end of a year that of a pitṛ.

अग्नित्रयं त्रयो लोकास्त्रयो वेदास्त्रयोऽमराः॥

कालत्रयं त्रिसन्धयं च त्रयो वर्णास्त्रिशक्तयः॥ ३१॥

There are three fires, three worlds, three Vedas, three deities, three times, three junctures, three Varnas and three powers.

पादादूर्ध्वं कटिं यावत् तावद्ब्रह्माधितिष्ठति॥

ग्रीवां यावद्भरिर्नाभेः शरीरे मनुजस्य च॥ ३२॥

मस्तके तिष्ठतीशानो व्यक्ताव्यक्तो महेश्वरः॥

एकमूर्तेस्त्रयो भागा ब्रह्मा विष्णुमहेश्वराः॥ ३३॥

Brahmā presides over the body of a man from the foot to the hips. Viṣṇu presides over the body from the umbilicus to the neck. The manifest and the unmanifest deity Śiva in the form of Rudra is stationed on the head. The deities Brahma, Viṣṇu and Śiva are only the different aspects of the same godhead.

अहं प्राणः शरीरस्थो भूतग्रामचतुष्टये॥

धर्माधर्मं मतिं दद्यात् सुखदुःखे कृताकृते॥ ३४॥

I am the vital air stationed inside the body of living beings. Considering the inclination of the living being as actuated by the actions of his previous birth, I mould the mind and divert it to virtue or evil, joy or sorrow, or things done or undone.

जन्तोर्बुद्धिं समास्थाय पूर्वकर्माधिवासिताम्॥

अहमेव तथा जीवान्प्रेरयामि च कर्मसु॥

स्वर्गं च नरकं मोक्षं प्रयान्ति प्राणिनो ध्रुवम्॥ ३५॥

It is I who induce their activities. By actions life attains heaven, hell or salvation.

स्वर्गस्थं नरकस्थं वा श्राद्धे वाप्यायनं भवेत्॥

तस्माच्छ्राद्धानि कुर्वीत त्रिविधानि विचक्षणः॥ ३६॥

The prosperity of man, consigned to heaven or hell, is possible through Śrāddhas. Hence, people shall assiduously perform different kinds of Śrāddhas.

मत्स्यं कर्म च वाराहं नारसिंहञ्च वामनम्॥

रामं रामं च कृष्णं च बुद्धं चैव सकल्किनम्॥

एतानि दशे नामानि स्मर्त्तव्यानि सदा बुधैः॥ ३७॥

The names of the ten incarnations of the lord, viz. Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasimha, Śrīrāma, Parśurāma, Kṛṣṇa, Balarāma, Buddha and Kalki shall be remembered always.

स्वर्ग जीवाः सुखं यान्ति च्युताः स्वर्गाच्च मानवाः॥
लब्ध्वा सुखं च वित्तं च दयादाक्षिण्यसंयुताः॥
पुत्रपौत्रैर्नाराढ्या जीवेयुः शरदां शतम्॥ ३८॥

He will be posted in heaven. After enjoying the pleasures therein when he is born again on the Earth, he will enjoy riches. He will be endowed with the qualities of mercy and chivalry. He will have sons and grandsons: He will live for a hundred years.

आतुरे च ददेद्दानं विष्णुपूजाञ्च कारयेत्॥
अष्टाक्षरं तथा मन्त्रं जपेद्वा द्वादशाक्षरम्॥ ३९॥

He should offer gifts to the needy and adore Viṣṇu with the requisite Nyāsas or repeat the mantras of eight syllables or twelve syllables.

पूजयेच्छुल्कपुष्पैश्च नैवेद्यैर्घृतपाचितैः॥
तथा गन्धैश्च धूपैश्च श्रुतिस्मृतिमनूदितैः॥ ४०॥

White flowers should be offered in worship together with food offerings cooked in ghee. Frequent incenses and scents should be offered and hymns from the Vedas, Smṛtis such as of Manu should be recited.

विष्णुर्माता पिता विष्णुर्विष्णुः स्वजनबान्धवाः॥
यत्र विष्णुं न पश्यामि तेन वासेन किं मम॥ ४१॥

Viṣṇu is mother, Viṣṇu is father. Viṣṇu is kinsman. If I do not see Viṣṇu nothing is of any consequence to me.

जले विष्णुः स्थले विष्णुर्विष्णुः पर्वतमस्तके॥
ज्वालामालाकुले विष्णुः सर्व्वं विष्णुमयं जगत्॥ ४२॥

Viṣṇu is on earth. Viṣṇu is in water. Viṣṇu is on the mountain. Viṣṇu is in fiery flames. Everything identifiable in the universe is with Viṣṇu.

वयमापो वयं पृथ्वी वयं दर्भा वयं तिलाः॥
वयं गावो वयं राजा वयं वायुर्वयं प्रजाः॥ ४३॥

I am the waters. I am the Earth. I am the darbha grass: I am the gingeVy seeds. I am the cows. I am the subjects.

वयं हेम वयं धान्यं वयं मधु वयं घृतम्॥
वयं विप्रा वयं देवा वयं शम्भुश्च भूर्भुवः॥ ४४॥

I am gold. I am grains. I am honey. I am ghee. I am Brahmins. I am deities. I am Śiva. I am mantras: *bhuḥ, bhuvaḥ, svaḥ*.

अहं दाता अहं ग्राही अहं यन्त्रा अहं क्रतुः॥
अहं हर्ता अहं धर्म्मो अहं पृथ्वी ह्यहं जलम्॥ ४५॥

I am the giver. I am the taker. I am the sacrificer. I am the sacrifice. I am the remover. I am virtue, earth and water.

धर्म्माधर्म्मे मतिं दद्यां कर्म्मभिस्तु शुभाशुभैः॥
यत् कर्म्म क्रियते क्वापि पूर्व्वजन्मार्ज्जितुं खग॥ ४६॥

O bird, I divert a man's mind to virtue or evil through auspicious and inauspicious activities. Whatever man does is actuated by the actions of his previous birth.

धर्म्मे मतिमहं दद्यामधर्म्मेऽप्यहमेव च॥
यातनां कुरुते सोऽपि धर्म्मे मुक्तिं ददाम्यहम्॥ ४७॥

It is I who induce thoughts of virtue. It is Yama who induces thoughts of evil. It is I who induce thoughts of ascetics towards virtue. It is I who accord salvation.

मनुजानां हिता तार्क्ष्यं अन्ते वैतरणी स्मृताः॥
तयावमत्य पापौघं विष्णुलोकं स गच्छति॥ ४८॥

O Garuḍa, the river Vaitaraṇī is beneficent to men of virtue. After dispelling all sins the virtuous man goes to Viṣṇu's region.

बालत्वे यच्च कौमारे यच्च परिणतौ च यत्॥
सर्वावस्थाकृतं पापं यच्च जन्मान्तरेष्वपि॥ ४९॥
यन्निशायां तथा प्रातर्यन्मधयाह्नापराह्णयोः॥
सन्ध्योर्यत् कृतं कर्म्म कर्म्मणा मनसा गिरा॥ ५०॥
दत्त्वा वरां सकृदापि कपिलां सर्व्वकामिकाम्॥
उद्धरेदन्तकाले स आत्मानं पापसञ्चयात्॥ ५१॥

If one makes a gift of a brown cow which grants all wishes, one is freed from all sins-die sins committed in infancy, childhood or youth, in previous births, during nights or mornings, middays or afternoons, at dusk or dawn whether it is by means of action, thought or speech.

गावो ममाग्रतः सन्तु पृष्ठतः पार्श्वतस्तथा॥
गावो मे हृदये जन्तु गर्वा मध्ये वसाम्यहम्॥ ५२॥
या लक्ष्मीः सर्व्वभूतानां या च देवे व्यवस्थिता॥
धेनुरूपेण सा देवी मम पापं व्यपोहत्॥ ५३॥

May cows remain in front of me, may cows remain behind me, may cows remain ever in

my heart. I reside in the midst of cows May the splendour of ail living beings, the splendour

present in deities remove my sins. May Laksmi assume the form of a cam and dispel my sins.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे नानादाननिरूपणं नाम त्रिंशोऽध्यायः॥ ३०॥

अध्यायः ३१ / Chapter 31

श्रीविष्णुरुवाच

ये नराः पापसंयुक्तास्ते गच्छन्ति यमालयम्॥

नृणां मत्साक्षिकं दत्तमनन्तफलदं भवेत्॥ १॥

The Lord said :—Men tainted by sins go to Yama's abode. A gift made in my name accords endless benefits.

यावदजः प्रमाणाब्दं स्वर्गे तिष्ठति भूमिदः॥

अश्वारूढाश्च ते यान्ति ददते ये ह्युपानहौ॥ २॥

A person who gifts plots of land stays in heaven for as many years as the number of steps the land measures. Those who make gifts of sandals go seated on horse-back.

आतपे श्रमयोगेन न दह्यन्ते च कुत्रचित्॥

छत्रदानेन वै प्रेता विचरन्ति सुखं पथि॥ ३॥

By making a gift of umbrella one will traverse after death, without difficulty, the paths where other men are excessively oppressed by the heat of the sun.

यमुद्दिश्य ददात्यन्नं तेन चाप्यायितो भवेत्॥ ४॥

अन्धकारे महाघोरे अमूर्ते लक्ष्यवर्जिते॥

उद्ध्योतेनैव ते यान्ति दीपदानेन मानवाः॥ ५॥

It food is given in gift with the dead man in view he will be nourished by the same. Men who make gifts of lamps can traverse those regions infested by terrible darkness, without the aim or regular form, which shall for him become illuminated brightly.

आश्विने कार्तिके वापि माघे मृततिथावपि॥

चतुर्दश्याञ्च दीयेत दीपदानं सुखाय वै॥ ६॥

The gift of lamp is conducive to the pleasure of those who die in the month of Aṣvina, Kārttika or Māgha or on the fourteenth day of the lunar fortnight..

प्रत्यहञ्च प्रदातव्यं मार्गे सुविषमे नरैः॥

यावत् संवत्सरं वापि प्रेतस्य सुखलिप्सया॥ ७॥

lamps shall be gifted daily for a year after the death for the benefit of the dead in the troublesome path.

कुले द्योतति शुद्धात्मा प्रकाशत्वं च गच्छति॥

ज्योतिर्मयोऽसौ पूज्योऽसौ दीपदानप्रदो नरः॥ ८॥

The pure soul who is engaged in the gift of lamps shall brighten his path and his family. He shall be honoured among the luminaries of the sky.

प्राङ्मुखोदङ्मुखं दीपं देवागारे द्विजातये॥

कुर्याद्याप्यमुखं पित्रे अद्भिः सङ्कल्प्य सुस्थिरम्॥ ९॥

सर्वोपहारयुक्तानि पदान्यत्र त्रयोदशः॥

यो ददाति मृतस्येह जीवन्नप्यात्महेतवे॥

स गच्छति महामार्गे महाकष्टविवर्जितः॥ १०॥

lie who makes a gift of lamps either for the dead or for himself facing east or north or places them in temples or in the houses of Brahmins will be able to traverse the Great Path without any distress.

आसनं भाजनं भोज्यं दीयते यद्विजायते॥

सुखे न भुञ्जमानस्तु तेन गच्छत्यलं पथि॥ ११॥

He who makes gifts of seats, vessels or foodstuffs to Brahmins goes along the path happily and enjoys everything.

कमण्डलुप्रदाने नृषितः पिबते जलम्॥ १२॥

भाजनं वस्त्रदानञ्च कुसुमञ्चाङ्गुलीयकम्॥

एकादशा हे दातव्यं प्रेतोद्धरणहेतवे॥ १३॥

त्रयोदश पदानीत्यं प्रेतस्य शुभमिच्छता॥

दातव्यानि यथाशक्त्या प्रेतोऽसौ प्रीणितो भवेत्॥ १४॥

भोजना नि तिलांश्चैव उदकुम्भास्त्रयोदश॥

मुद्रिकां वस्त्रयुग्मञ्च तथा याति परां गतिम्॥ १५॥

By making a gift of water-jar the thirsty shall drink water. Vessels, clothes, flowers, rings shall be gifted on the eleventh day for the dead. to attain the highest goal. Thus those who wish

the dead well shall make gifts of the thirteen articles according to their ability. The dead shall be pleased thereby. Foodstuffs, gingelly seeds, water-jars thirteen in number, a ring, pair of clothes should be gifted in favour of the dead to help him attain the highest goal,

योऽश्वं नावं गजं वापि ब्राह्मणे प्रतिपादयेत्॥

स महिम्नोऽनुसारेण तत्तत्सुखमुपाश्नुते॥ १६॥

He who makes gifts of a horse, a boat or an elephant to Brahmins will become happy.

नानालोकान् विचरति महिषीञ्च ददाति यः॥

यमपुत्रस्य या माता महिषी सुगतिप्रदा॥ १७॥

He who makes a gift of buffalo sojourns in many worlds. A she-buffalo, the mother of the vehicle of Yama, accords benefit.

ताम्बूलं कुसुमं देयं याम्यानां हर्षवर्द्धनम्॥

तेन सम्प्रीणिताः सर्वे तस्मिन् क्लेशं न कुर्वते॥ १८॥

A gift of betel leaves together with flowers increases the delight of those who are in Yama's abode. Being delighted with that they do not harass him.

गो-भू-तिल-हिरण्यानि दानान्याहुः स्वशक्तितः॥ १९॥

मृतोद्देशेन यो यद्याञ्जलपात्रञ्च मृन्मयम्॥

उदपात्रसहस्रस्य फलमाप्नोति मानवः॥ २०॥

The man who gives according to his ability gifts of cows, plots of lands, gingelly seeds, gold and an earthen jar full of water, with the dead in view attains the fruit of the gift of a thousand water-jars.

यमदूता महारौद्राः करालाः कृष्णपिङ्गलाः॥

न भीषयन्ति तं याम्या वस्त्रदानेकृते सति॥ २१॥

If a person makes a gift of clothes, the awe-inspiring terrible emissaries of Yama black and tawny in colour do not threaten him.

मार्गे हि गच्छमानस्तु तृष्णार्तः श्रमपीडितः॥

घटान्नादानयोगेन सुखी भवति निश्चितम्॥ २२॥

By making gifts of potfuls of foodstuffs one shall be happy in those paths which one should otherwise have to traverse exhausted utterly and oppressed by thirst.

शय्या दक्षिणया युक्ता आयुधाम्बरसंयुता॥

हैमश्रीपतिना युक्ता देया विप्राय शर्मणे॥

तथा प्रेतत्वमुक्तोऽसौ मोदते सह दैवतैः॥ २३॥

A bed with smooth cotton within and covered by a velvet cloth should be given to gods and Brāhmins. By that the dead man will be freed from ghosthood and rejoice with deities.

एतत् ते कथितं तार्क्ष्य दानमन्त्येष्टिकर्मजम्॥

अधुना कथयिष्येऽहमन्यदेहप्रवेशनम्॥ २४॥

Thus, O Tārksya, I have explained to you the gifts which should be offered when performing obsequies. I shall now tell you how death enters the body,

जातस्य मृत्युलोके वै प्राणिनो मरणं ध्रुवम्॥

मृतिं कुर्यात् स्वधर्मेण यास्यतश्च परन्तप॥ २५॥

पूर्वकाले मृतानाञ्च प्राणिनाञ्च खगेश्वर॥

सूक्ष्मोभूत्वा त्वसौ वायुर्निर्गच्छत्यास्यमण्डलात्॥ २६॥

Death is inevitable to all living beings in this mortal world.

O lord of birds, when the living beings die, the vital air shrinking to its subtle size comes out of the throat.

नवद्वारै रोमभिश्च जनानां तालुरन्ध्रके॥

पापिष्ठनामपानेन जीवो निष्क्रामति ध्रुवम्॥ २७॥

It may escape through any of the nine apertures or through the pores of hair or through the palate. The subtle soul escapes through Apana in the case of sinners.

शरीरञ्च पतेत् पश्चान्निर्गते मरुतीश्वरे॥

वाताहतः पतत्येव निराधारो यथा द्रुमः॥ २८॥

When the vital air escapes, the corpse falls down. When struck down by Death it falls like a tree bereft of its support.

पृथिव्यां लीयते पृथ्वी आपश्चैव तथाप्सु च॥

तेजस्तेजसि लीयेत समीरणः समीरणे॥

आकाशे च तथा काशः सर्वव्यापी च शङ्करे॥ २९॥

The earthly matter becomes merged in the principle of fire. The gaseous matter becomes assimilated in the principle of wind. The ethereal matter gets dissolved in the principle of ether and the all-pervasive soul gets merged in Śaṅkara,

तत्र कामस्तथा क्रोधः काये पञ्चेन्द्रियाणि च॥

एते तार्क्ष्य समाख्याताद तेहे तिष्ठन्ति तत्कराः॥ ३०॥

The five vices-passion, etc. and the five sense-organs, O bird, are the villains stationed in the body.

का मः क्रोधो ह्यहङ्कारो मनस्तत्रैव नायकः॥

संहारकश्च कालोऽयं पुण्यपापसमन्वितः॥ ३१॥

Lust, anger and egotism are led by the mind which is the annihilating agent in collusion with merit and demerit.

जगतश्च स्वरूपन्तु निर्मितं स्वेन कर्मणा॥

पुनर्देहान्तरं याति सृकृतैर्दुष्कृतैर्नरः॥ ३२॥

The form of the universe is evolved out of one's own activities. The next body it transmigrates to is also the result of its merits and demerits.

पञ्चेन्द्रियसमायुक्तं सकलैर्विषयैः सह॥

प्रविशेत् स नवं देहं गृहे दग्धे यथा गृही॥ ३३॥

Just as a householder enters a new furnished house after the former has been burnt and destroyed, so also the soul enters a new body endowed with all objects and the five sense-organs.

शरीरे ये समासी ना सम्भवेत् सर्वधातवः॥

षाट्कौशिकौ ह्ययं कायो माता पिता

पित्रोश्च धातवः॥ ३४॥

सम्भवेयुस्तथा ताक्ष्यं सर्वं वाताश्च देहिनाम्॥

मूत्रं पुरीषं तद्योगा ये चान्ये व्याधयस्तथा॥ ३५॥

अस्थि शुक्रं तथा स्नायुः देहेन सह दह्यते॥

एष ते कथितस्ताक्ष्यं विनाशः सर्वदेहिनाम्॥ ३६॥

Many are the excretions and discharges from the body including faeces, urine, bile, phlegm, marrow, flesh, fat, and semen. These together with the bones and sinews are burnt along with the body.

O Tārksya, thus the position of these in all embodied beings has been clarified.

कथयामि पुनस्तेषां शरीरञ्च यथा भवेत्॥

एकस्तम्भं स्नायुबद्धं स्थूणाद्वयसमुद्भूतम्॥ ३७॥

इन्द्रियैश्च समायुक्तं नवद्वारं शरीरकम्॥

विषयैश्च समाक्रसप्तं काम-क्रोधासमाकुलम्॥ ३८॥

राग-द्वेषसमाकीर्णं तृष्णादुर्गसुदुस्तरम्॥

लोभजालसमायुक्तं परं पुरुषसंज्ञितम्॥ ३९॥

Now, I shall tell you how the body looks like. Human body is a single column of sinews embellished with two pegs and endowed with the sense-organs in nine opertures. It is constantly attacked by the objects, agitated by lust and anger, tossed by love and hatred, victimised by an unquenchable thirst, entrapped in the network of covetousness, enshrouded in the cloth of greed, bound by illusion but presided over by a conscious being. It is, as it were, like a city with six vestibules with the Puruṣa in charge thereof.

एतद्गुणसमायुक्तं शरीरं सर्वदेहिनाम्॥

तिष्ठन्ति देवताः सर्वा भुवनानि चतुर्दश॥ ४०॥

All the bodies are invested with these attributes and features. All the deities and the fourteen worlds are present therein.

आत्मनं ये न जानाति ते नराः पशवः स्मृताः॥

एवमेतमयाख्यातं शरीरं ते चतुर्विधम्॥ ४१॥

Those who do not understand themselves ate no better than brutes. The four kinds of living beings have their bodies of the same nature and same content.

चतुरशीतिलक्षाणि निर्मिता योनयः पुरा॥

उद्भिज्जाः स्वेदजाश्चैव अण्डजाश्च जरायुजाः॥ ४२॥

Eight million four hundred thousand varieties of creatures were created by me formerly.

एतत्ते सर्वमाख्यातं यत्पृष्टोहं त्वयाऽनघ॥ ४३॥

They are swedajas, (insects), Udbhijas, (plants), aṇḍajas (birds) and jarāyujas, born from the womb, O sinless one, I have thus explained what you asked me.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे प्रेतकल्पे श्रीकृष्णगरुडसंवादे दानफलान्यदेहप्रवेशादितिरूपणं

नामै कत्रिंशोऽध्यायः॥ ३९॥

अध्यायः ३२ / Chapter 32

ताक्ष्यं उवाच

कथमुत्पद्यते जन्तुर्भूतग्रामे चतुर्विधे॥
 त्वचा रक्तं तथा मांसं मेदो मज्जास्थि जीवितम्॥ १॥
 पादौ पाणी तथा गृह्यं जिह्वा-केशनखाः शिरः॥
 सन्धिमार्गाश्च बहुशो रेखा नैकविधास्तथा॥ २॥
 कामः क्रोधो भयं लज्जा मनो हर्षः सुखासुखम्॥
 चित्रितं छिद्रितञ्चापि नानाजालेन वेष्टितम्॥ ३॥
 इन्द्रजालमिदं मन्ये संसारेऽसारसागरे॥
 कर्ता कोऽत्र हृषीकेश दुःखसंकुले॥ ४॥

How does life come into being in the four species of living beings? How are the following formed : skin, blood, flesh, fat, marrow, bone, the living nucleus, hands and feet, tongue, generative and excretory organs, hair, nails, joints, ducts and the different lines drawn over the body, lust and anger, fear and shame, mind, joy, skin of various colours punctured with holes and shrouded with a network of fatty matter. I consider it a wonderful piece of jugglery in this world of human existence. O mighty one, who is their guiding hand here ? O lord, let me know all about this matter.

श्रीविष्णुरुवाच

कथयामि परं गोप्यं कोशस्यास्य विनिर्णयम्॥
 यस्य विज्ञानमात्रेण सर्वज्ञत्वं प्राजायते॥ ५॥

The Lord said :—I shall tell you a great secret with the decisive method of unravelling the same, by knowing which one becomes omniscient.

साधु पृष्टं त्वया लोकं सदयं जीव कारणम्॥
 वैनतेय शृणुष्व त्वमेकाग्रकृतमानसः॥ ६॥

O Garuḍa, you have put a pertinent question about the origin of life. Hence, listen attentively.

ऋतुकाले च नारीणां वज्जर्यं दिनचतुष्टयम्॥
 यतस्तिस्मिन् ब्रह्महत्यां पुरावृत्तसमुत्थिताम्॥ ७॥

The first four days of menstrual flow of blood shall be avoided when the sin of a Brahmin's slaughter resides in her.

ब्रह्मा शक्रात् समुत्तार्य चतुर्थांशेन दत्तवान्॥
 तावन्नालोक्ष्यते वक्त्रं पापं यावद्वपुःस्थितम्॥ ८॥

Brahmā had removed this sin from Indra and apportioned a fourth in women. Hence, even the glancing at her face during these days shall be eschewed.

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी॥
 तृतीये रजकी ज्ञेया चतुर्थेऽहनि शुध्यति॥ ९॥

A woman in her menses is an outcaste on the first day, a slayer of Brahmin on the second day and a washerwoman on the third. She becomes pure on the fourth day.

सप्ताहात् पितृदेवानां भवेद्योग्या कृतार्चने॥
 सप्ताहमध्ये यो गर्भस्तत्सम्भूतिर्मालिप्तुचा॥ १०॥

After seven days, she becomes pure enough to take part in the worship of manes and deities—If conception takes place within seven days the progeny is impure.

निषेकसमये पित्रोयोदृक् चित्तविकल्पना॥
 तादृगर्भसमुत्पत्तिर्जायते नात्र संशयः॥ ११॥

Whatever be the thoughts of parents during the intercourse, like that is the progeny. There is no doubt in this.

युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु॥
 पूर्वसप्तममुत्सृज्य तस्माद्युग्मासु संविशेत्॥ १२॥

If the sexual intercourse takes place on even nights, boys are conceived and if on odd nights girls are conceived. Hence, it is better to have sexual intercourse on even nights, leaving the first seven days after the menstrual discharge.

षोडशर्तुर्निशाः स्त्रीणां सामान्यात् समुदाहृतः॥
 या चतुर्दशमी रात्रिगर्भस्तिष्ठति तत्र चेत्॥ १३॥
 गुणभाग्यनिधिः पुत्रस्तत्र जायेत धार्मिकः॥
 सा निशा तत्र सामान्यैर्न लभ्येत खगाधिप॥ १४॥

The sixteen days from the appearance of blood are the days of heat for women in a general way. If conception takes place after the intercourse on the fourteenth night, the son born will be virtuous and endowed with good qualities and good fortune. Ordinary people

will never get such an auspicious chance, O lord of birds.

प्रायशः सम्भवत्यत्र गर्भस्तवष्टहमध्यतः॥
पञ्चमेऽहनि नारीणां कार्यं माधुर्यभोजनम्॥ १५॥
कटुखारञ्च तीक्ष्णञ्च त्याज्यमुष्णञ्च दूरतः॥
तत्क्षेत्रमोषधीपात्रं बीजञ्चाप्यमृतायितम्॥ १६॥

Conception, usually, takes place within eight days. On the fifth day the woman is given sweet dishes which is a good tonic for the embryo. Astringent and pungent things should not be taken at all. The woman's parts can be likened to a medicinal vessel. The seed of a man is like an ambrosial food.

तस्मिन्नुपत्वा नरः स्वामी सम्यक् फलमवाप्नुयात्॥
तस्याश्चैवातपो वर्ज्यं शीतलं केवलं चरेत्॥ १७॥

A man depositing his semen in her vagina is actually sowing a seed. For the proper growth of the child she should avoid excessive sunshine. Cooling articles should be resorted to.

ताम्बूलपुष्पश्रीखण्डैः संयुक्तः शुचिवस्त्रभृत्॥
धार्ममादाय मनसि सुतल्पं संविशेत् पुमान्॥ १८॥
निषेकसमये यादृङ्नरचित्तविकल्पना॥
तादृक्स्वभावसम्भूतिर्जनुर्विशति कुक्षिगः॥ १९॥

On the night auspiciously selected for the intercourse, the pair should chew betel leaves and apply scents and sandal paste over their bodies. The ideas and thoughts that hover in the mind of the man at the time of intercourse have a lasting influence in moulding the character of the child conceived.

शुक्रशोणितसंयोगे पिण्डोत्पत्तिः प्रजायते॥
वर्द्धते जठरे जन्तुस्तारापतिरिवाम्बरे॥ २०॥

The semen mixing with the blood causes the foetus. The foetus develops in the womb like the moon in the sky.

चैतन्यं बीजरूपं हि शुक्रे नित्यं व्यवस्थितम्॥
कामश्चित्तञ्च शुक्रञ्च यदा ह्येकत्वमाप्नुयुः॥ २१॥

The consciousness is present in the semen in the form of a seed. When love, mind and semen act in unison, a secretion takes place in the womb.

तदा द्रावमवाप्नोति योषागर्भाशये नरः॥
रक्ताधिक्ये भवेन्नारी शुक्राधिक्ये भवेत् पुमान्॥ २२॥

If the blood is predominant at intercourse, the child will be a girl. If the semen is predominant, the child will be a boy.

शुक्रशोणितयो साम्ये गर्भाः षण्डत्वमाप्नुयुः॥
अहोरात्रेण कलिलं बुद्बुदं पञ्चभिदिनैः॥ २३॥

If the semen and the blood are of equal potency, the child will be a eunuch. The nucleus of the foetus is formed within a day. It becomes frothy bubble in five days.

चतुर्दशे भवेन्मांसं मिश्रधातुसमन्वितम्॥
घनं मांसञ्च विंशहे गर्भस्थो वर्द्धते क्रमात्॥ २४॥

Within fourteen days it becomes a mixture of flesh and lymphatic substances.

पञ्चविंशतिमे चाह्नि बलं पुष्टिश्च जायते॥
तथामासे तु सम्पूर्णं पञ्चतत्त्वं निधारयेत्॥ २५॥

It becomes a solid flesh in twenty days, sufficiently strong (in twenty five days) and (after that) it begins to develop gradually. The foetus would have assimilated completely the five elements within a month.

मासद्वये तु सञ्जाते त्वचा भेदश्च जायते॥
मज्जास्थीनि त्रिभिर्मासैः केशाङ्गुल्यश्चतुर्थके॥ २६॥

By the time the two months are over, the fat and the skin are evolved. The marrow and the bones are formed in three months time. The hair and the heels are formed in the fourth month,

कर्णौ च नासिके वक्षो जायेरन् मासि पञ्चमे॥
कण्ठरन्धोदरं षष्ठे गुह्यादिर्मासि सप्तमे॥ २७॥

The ears, nose and the belly are formed in the fifth month. The throat, back and the reproductive organs are developed in the seventh month.

अङ्गुप्रत्यङ्गसम्पूर्णे गर्भो मासैरथाष्टभिः॥
अष्टमे चलते जीवो धात्रीगर्भे पुनःपुनः॥
नवमे मासि सम्प्राप्ते गर्भस्थौजो दृढं भवेत्॥ २८॥

By the eighth month, all the limbs are completed. In the beginning of the ninth month the child in the womb is fully developed.

चिकित्सा जायते तस्य गर्भवासपरिक्षये॥
नारी वाथ नरो वाथ नपुंस्त्वं वाभिजायते॥ २९॥

Whether the child be a girl or a boy or a eunuch it comes out in the ninth or tenth month.

शक्तित्रयं विशालाक्षं षाट्कौशिकसमायुतम्॥
पञ्चेन्द्रियसमोपेतं दशनाडीविभूषितम्॥ ३०॥
दशप्राणगुणोपेतं यो जानाति स यागवित्॥
मज्जास्थिशुक्रमांसानि रोम रक्तं बलं तथा॥ ३१॥
षाट्कौशिकमिदं पिण्डं स्याज्जन्तोः पाञ्चभौतिकम्॥
नवमेदशमे मासि जायते पाञ्चभौतिकः॥ ३२॥

Equipped with three energies, big-eyed, endowed "with six kośas, five indriyas, ten nanis, ten pranas, the child as such is known by the Yogins. Marrow, bones, semen, flesh, hair, blood are the six kosas of the pāñca-bhautika body of a creature. This pāñca-bhautika body develops in the ninth or tenth month.

सूतिवातैः समाकृष्टः पीडया विह्वलीकृतः॥
पुष्टो नाड्याः सुषुम्णाया योषिदगर्भस्थितस्त्वरन्॥ ३३॥

Then being dragged by the wind in the womb, agitated with pain, nourished by the sumnā nerve in the woman's womb, the same comes out.

क्षितिर्वारि हविर्भोक्ता पवनाकाशमेव च॥
एभिर्भूतैः पीडितस्तु निबद्धः स्नायुबन्धनैः॥ ३४॥
मूलभूता इमे प्रोक्ताः सप्त नाड्यन्तरे स्थिताः॥
त्वचास्थिनाड्यो रोमाणि मांसञ्चैवात्र पञ्चमम्॥ ३५॥
एते पञ्च गुणाः प्रोक्ता मया भूमेः खगेश्वर॥
तथा पञ्च गुणाश्चापस्तथा तच्छृणु काश्यप॥ ३६॥

The principles of earth, water, fire, wind and ether envelop it through the coils of sinews. O lord of birds, the parts predominant in the principle of earth are skin, bones, nerves hair and flesh. O son of Kaśyapa listen to those predominant in the principle of water.

लाला मूत्रं तथा शुक्रं मज्जा रक्तञ्च पञ्चमम्॥
आपः पञ्चगुणाः प्रोक्ता ज्ञातव्यास्ते प्रयत्नतः॥ ३७॥

The saliva, urine, semen, marrow and blood constitute the parts predominant in the principle of water. They should be realized carefully.

क्षुधा तृषा तथा निद्रा आलस्यं कान्तिरेव च॥
तेजः पञ्चगुणं प्रोक्तं तार्क्ष्यं सर्वत्र योगिभिः॥ ३८॥

Hunger, somnolence, thirst, lethargy and brilliance, O lord of birds, are considered by yogins as constituting the qualities of fire in the human constitution.

रागद्वेषौ तथा लज्जा भयं मोहस्तथैव च॥
इत्येतत् कथितं तार्क्ष्यं वायुजं गुणपञ्चकम्॥ ३९॥

Love, hatred, bashfulness, fear and delusion are the qualities, O bird, derived from wind.

आकुञ्चनं धावनञ्च लङ्घनञ्च प्रसारणम्॥
निरोधः पञ्चमः प्रोक्तो वायोः पञ्च गुणाः स्मृताः॥ ४०॥

Punning, breathing, contracting, stretching and thwarting are the qualities of wind in the physical body.

घोषश्चिन्ता च गाम्भीर्यं श्रवणं सत्यसंक्रमः॥
आकाशस्य गुणाः पञ्च ज्ञातव्यास्तार्क्ष्यं यत्नतः॥ ४१॥

O bird, resonant sound, cavity, gravity, hearing and supporting everything are the qualities of Ether.

श्रोत्रं त्वक् चक्षुषी जिह्वा नासा बुद्धीन्द्रियाणि च॥
पाणी पादौ गुदं प्राक् च गुह्यं कर्मेन्द्रियाणि च॥ ४२॥

Ears, skin, eyes, tongue and nose are the five sense-organs. Hands, feet, rectum, phallus and speech are the five organs of activity.

इडा च पिङ्गला चैव सुषुम्णा च तृतीयका॥
गान्धारी गजजिह्वा च पूषा चैव यशा तथा॥ ४३॥
अलम्बुशा कुहूश्चैव शंखिनी दशमी स्मृता॥
पिण्ड मध्ये स्थिता ह्येताः प्रधाना दश नाडयः॥ ४४॥

There are ten principal nerves in the body Īdā Piṅgalā, Susumnā, Gāndhārī, Gajajihvā, Puśā, Yaśā, Alambuśā, Kuhu and Śaṅkhinī.

प्राणापानौ समानश्च उदानो व्यान एव च॥
नागः कूर्मश्च कृकरो देवदत्तो धनञ्जयः॥ ४५॥

The ten vital airs stationed in the body are Prāṇa, Apāṇa, Samāna, Udana, Vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya.

इत्येते वायवः प्रोक्ता दश देहेषु सुस्थिताः॥
केवलं भुक्तमन्नञ्च पुष्टिदं सर्वदेहिनाम्॥ ४६॥

The wind accords vitality and takes the assimilated food to all the joints of the body.

नयते प्राणदो वायुः शरीरे सर्वसन्धिषु॥
आहारो भुक्तमात्रस्तु वायुना क्रियते द्विधा॥४७॥

The food, as soon as it is taken, is split into two by the wind.

प्रविश्य गुदे सम्यक् पृथग्नं पृथग्नजलम्॥
ऊर्ध्वमग्नेर्जलं कृत्वा तदन्तश्च जलोपरि॥४८॥
अग्नेश्चयः स्वयं प्राणस्तमग्निश्च धमेच्छनैः॥
वायुना धम्यमानोऽग्निः पृथक्किटं पृथग्रसम्॥४९॥

The digested food enters the rectum and the solid and liquid waste matter goes out separately. The prana blows on the gastric fire from below, over which food and water are brought by the wind. The fire thus blown separates the waste matter and the nutritive element.

मलैर्द्वादाभिः किटं भिन्नं देहात् पृथग्भवेत्॥
कर्णाक्षिनासिका जिह्वा दन्तनाभिवर्गुदम्॥५०॥
नखा मलाश्रया ह्येते विण्मूत्रश्चेत्यनन्तकम्॥
शुक्रशोणितसंयोगदेतत् षाट्कौशिकं स्मृतम्॥५१॥

This waste matter goes out of the body in the form of twelve types of waste matter.

Ears, eyes, nose, tongue, teeth, navel, rectum, pores in the body, nails, kidneys are the passages through which the waste matter gets out. The six-chambered body is evolved out of the ymixture of semen and blood.

रोम्णां कोट्यस्तथा तिस्रोऽयर्द्धकोटि समन्विताः॥
द्वात्रिंशद्दन्ताः प्रोक्ताः सामान्याद्विंशतासुत॥५२॥

O son of Vinatā, the roots of hair in the body are thirty five millions and the teeth are thirty two in number usually.

सप्त लक्षाणि केशाः स्युर्नखाः प्रोक्तास्तु विंशतिः॥
मांसं पलसहस्रैकं सामान्यदेहसंस्थितमत॥५३॥

The ails are twenty and the hair growing on the face and head are seven hundred thousand. Generally, the fleshy matter in the body weighs about a thousand

रक्तं पलशतं ताक्ष्यं बुद्धमेव पुरातनैः॥
पलानि दश मेदश्च त्वचा चैव तु तत्समा॥५४॥

O bird, the blood is a hundred palas in weight as mentioned by elderly persons. The fat is about ten palas and the skin is about that much.

पलद्वादशकं मज्जा महारक्तं पलत्रयम्॥
शुक्रं द्विकुडवं ज्ञेयं शोणितं कुडवं स्मृतम्॥५५॥

The marrow is about twelve galas in weight and the blood plasma is three palas. The semen is two Kuidavas in volume and the menstrual blood is one Kuḍava.

श्लेष्माणश्च षडूर्ध्वञ्च विण्मूत्रं तत्प्रमाणतः॥
अस्थनाहि ह्यधिकं प्रोक्तं षष्ट्युत्तरशतत्रयात्॥५६॥

The weight of the phlegmatic matter is six and a half palas. Faeces and urine are in accordance with indigested food and drink. This is the physical body and I shall mention its allpervasive character.

एवं पिण्डः समाख्यसातो वैभवं सम्प्रचक्ष्महे॥
सुखं दुःखं भयं क्षेमं कर्मणैव हि प्राप्यते॥५७॥

Pleasure, pain, fear and welfare-these come to a person by actions alone.

अधोमुखं चोर्ध्वपादं गर्भाद्वयुः प्रकर्षति॥
तले तु करयोरन्यस्य वर्द्धते जानुपार्श्वयोः॥५८॥
अंगुष्ठी चोपरि न्यस्तौ जान्वोरथ करागुली॥
जानु पृष्ठे तथा नेत्रे जानुमध्ये च नासिका॥५९॥

Out of the embryo the wind drags the living being whose head is downwards and feet upwards, the palms of the hands on the flanks of knees, the thumb and fingers of the hand on the knees, the eyes and nose on the back and the centre of the knee.

एवं वृद्धिं क्रमाद्याति जन्तुः स्त्रीगर्भसंस्थितः॥
काठिन्यमस्थीन्यायान्ति भुक्तपीतेन जीवति॥६०॥

Thus the living being in the embryo of the mother develops gradually. The bones attain hardness. Life is sustained by food and drink.

नाडी वाप्यायनी नाम नाभ्यां तत्र निबध्यते॥
स्त्रीणां तथान्नसुषिरे स निबद्धः प्रजायते॥६१॥

The tubular organ Vāpyāyanī is set close to the navel part. The child in the embryonic state is fastened with a cord to the aperture therein. He comes out of confinement (along with the cord) in the scheduled lime.

क्रामन्ति भुक्तपीतानि स्त्रीणां गर्भोदरे तथा॥
तैराप्यसायितदेहोऽसौ जन्तुर्वृद्धिमुपैति च॥६२॥

In the womb he eats and drinks whatever is

eaten and drunk by the mother. Thereby he receives nourishment and develops in form.

स्मृत्यस्तत्र प्रयान्त्यस्य बह्व्यः संसारभूतयः॥

ततो निर्व्वेदमायाति पीड्यमान इतस्ततः॥६३॥

In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed.

पुनर्नैवं करिष्यामि भुक्तमात्र इहोदारात्॥

तथातथा यतिष्यामि गर्भं नाजोम्यहं यथा॥६४॥

As soon as I leave the womb I shay be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again."

इति सञ्चिन्तयञ्जीवो स्मृत्वा जन्मशतानि वै॥

यानि पूर्व्वानभूतानि देवभूतात्मजानि वै॥६५॥

The living being thinks thus and further recollects events of hundreds of past birthsevents which accrued to him. from causes known and unknown.

ततः कालक्रमाज्जन्तुः परिवर्त्यवधोमुखः॥

नवमे दशमे वापि मासि संजायते ततः॥६६॥

Then at the scheduled time the living being emerges from the embryo with the head downward in the ninth or tenth month.

निष्क्रम्यमाणो वातेन प्राजापत्येन पीड्यते॥

निष्क्रमते च विलपंस्तदा दुःखनिपीडितः॥६७॥

While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish,

निष्क्रामंश्चोदरान्मूर्च्छामसह्यां प्रतिपद्यते॥

प्राप्नोति चेतनां चासौ वायुस्पर्शसुखान्वितः॥६८॥

ततस्तं वैष्णवी माया समास्कन्दति मोहिनी॥

तया विमोहितात्मासौ ज्ञानभ्रंशमवाप्नुते॥६९॥

Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotising power of Viṣṇu overpowers him. Deluded by that power he loses power of discernment.

भ्रष्टज्ञानं बालभावे ततो जन्तुः प्रपद्यते॥

ततः कौमारकावस्थां यौवनं वृद्धतामपि॥७०॥

In childhood he remains in that state; passing through childhood he attains youth and old age.

पुनश्च तद्वन्मरणं जन्म प्राप्नोति मानवः॥

ततः संसारचक्रेऽस्मिन् भ्राम्यते घटयन्व्रवत्॥७१॥

Then he succumbs to death, then he of vicious desire jealousy He is attains birth. Thus on the wheel of existence he is made to rotate like the potter's wheel.

कदाचित्स्वर्गमाप्नोति कदाचिन्निरयं नरः॥

स्वर्गं च निरयं चैव स्वकर्मफलमश्नुते॥७२॥

Sometimes he goes to heaven, sometimes to hell. In heaven or hell he reaps the fruits of his activities.

कदाचिद्भुक्तकर्मा च भुवं स्वल्पेन गच्छति॥

स्वर्लोके नके चैव भुक्तप्राये द्विजोत्तमाः॥७३॥

Sometimes, when he has exhausted the merit of his actions he descends to the earth by the residue of his merits. Heaven or hell is not a permanent abode, this you should know, O best of birds.

नरकेषु महदुःखमेतद्यत्स्वर्गवासिनः॥

दृश्यते नात्र मोदन्ते पात्यमानास्तु नारकैः॥७४॥

People going to hell suffer from extreme tortures which they derive from their hellish activities. Their tortures increase when they see their companions enjoying in heaven.

स्वर्गेऽपि दुःखमतुलं यदारोहणकालतः॥

प्रभृत्यहं पतिष्यामीत्येतन्मसि वर्त्तते॥७५॥

Extreme distress awaits the inmates even in the celestial region inasmuch as the thought of fear haunts their mind from the very start they enter heaven that after their merits are exhausted they would be thrown into hell.

नारकांश्चैव सम्प्रेक्ष्य महदुःखमवाप्यते॥

एवं गतिमहं गन्तेत्यहर्निशमनिर्वृतः॥७६॥

Looking at the tortures suffered by the people in hell, the residents of heaven feel that after the expiry of their merit the same fate awaits them in hell. Thus all the while they remain uncomfortable in heaven.

गर्भवासे महदुःखं जायमानस्य योनिजम्॥

जातस्य बाल भावेऽपि वृद्धत्वे दुःखमेव च॥७७॥

A Jiva in the embryo is put to great suffering. He suffers in childhood and old age as well.

कामेर्ष्याक्रोधसम्बन्धाद्यौवनेऽपि च दुःसहम्॥
दुःस्वप्नं या वृद्धता च मरणे दुःखमुत्कटम्॥७८॥

In youth he suffers from the evil effects of cowdung, sacred clay, water from sacred jealousy rage. He is afflicted by bad dreams. Old age ends in death which is extremely painful.

कृष्य माणश्च याम्यैः स नरकेऽपि च यात्यथः॥
पुनश्च गर्भाज्जन्म स्यान्मरणं दुष्करं तथा॥७९॥

Being dragged by the emissaries of Yama he is thrust into hell. From hell he descends to the earth to suffer again the utmost pangs of birth and death.

एवं संसारचक्रेऽस्मिज्जन्तवो घटयन्ववत्॥
भ्राम्यन्ते प्राक्तनैर्बन्धैर्बद्धा विध्यन्ति चासकृत्॥८०॥

Thus, on the wheel of this universe, people are made to rotate like the potter's wheel and are tortured incessantly, tangled by the noose of their actions.

नास्ति पक्षिन्सुखं किञ्चित्क्षेत्रे दुःखशताकुले॥
विनतसासुत मोक्षाय यतितव्यं ततो नरैः॥८१॥

O bird, there is no pleasure whatsoever in this world abounding in a multitude of sorrows. O son of Vinatā, people should endeavour for salvation.

एतत्ते सर्वमाख्यातं यथा गर्भस्य संस्थितिः॥
कथयामि क्रमप्रश्नं पृष्टं वा वर्तते स्पृहा॥८२॥

Thus, I have told you all about the child in the womb. I now answer your further query in the serial order, if you desire to hear.

गरुड उवाच

मध्ये कृतमहाप्रश्नद्वयस्याप्तं मयोत्तरम्॥
प्रश्नस्यापि तृतीयस्य उत्तरं च विधीयताम्॥८३॥

I am satiated with the answer to both of my queries. I implore you, now, to answer my third query too.

श्रीकृष्ण उवाच

प्रियमाणस्य किं कृत्यमिति त्वं पृष्टवानसि॥
शृणु तत्रोत्तरं तूक्तं कथयामि समासतः॥८४॥

You have asked me what should be done

for a dying person. Now listen, I shall tell you my answer in brief to your query.

आसनमरणं ज्ञात्वा पुरुषं स्नापयेत्ततः॥
गोमूत्रगोमयसुमृत्तीर्थोदककुशोदकैः॥८५॥

Knowing that the person is going to die, he should be bathed with cow-urine, cowdung, sacred clay, water from sacred rivers and other waters sanctified by Kuśa grass.

वाससी परिधाय्याथ धौते तु शुचि नी शुभे॥
दर्भाण्यादौ समास्तीर्य दक्षिणाग्रान्विकीर्य च॥८६॥
तिलान् गोमयलिप्तायां भूमौ तत्र निवेशयेत्॥८७॥

He should be dressed in pure, auspicious, clean clothes. He should be laid on earth besmeared with cowdung, bestrewn with darbha grass, with tips pointed to the south and overspread with gingelly seeds.

प्रागुदकशिरसं वापि मुखे स्वर्णं विनिःक्षेपेत्॥
शालग्रामशिला तत्र तुलसी च खगेश्वरः॥८८॥

His head should be put in the east or in the north with gold in the mouth.

विधेया सन्निधौ सर्पिर्दीपं प्रज्वालयेत्पुनः॥
नमो भगवते वासुदेवायेति जपस्तथा॥८९॥

O lord of birds, Śālagram stone and Tulasī leaves should be kept nearby. An earthen lamp should be kindled. He should utter : Om namo bhagavate Vāsudevāya.

आदौ तु प्रणवं कृत्वा पूजादाने ततः स्मृते॥
समभ्यर्च्य हवीकेशं पुष्पधूपादिभिस्ततः॥९०॥

He should draw Om at first, worship the same and offer charity.

प्रणिपातैः स्तवैः पुण्यैर्ध्यां नायोगेन पूजयेत्॥
दत्त्वा दानं च विप्रेभ्यो दीनानाथेभ्य एव च॥९१॥

He should worship lord Viṣṇu with flowers, incense etc, and pay homage glorifying his deeds and concentrating on him with sincere devotion. He should offer charity to the Brahmins, poor and the indigent.

पुत्रे मित्रे कलत्रे च क्षेत्रधान्यधनादिषु॥
निवर्तयेन्ममत्वं च विष्णोः पादौ हृदि स्मरन्॥९२॥

He should worship lord Viṣṇu with flowers, incense etc, and pay homage glorifying his

deeds and concentrating on him with sincere devotion. He should offer charity to the Brahmins, poor and the indigent.

उच्चैः पुरुषसूक्तं च यदि श्रेष्ठापदस्तदा॥

पुत्राद्याः प्रपठेयुस्ते प्रियमाणे निजे जने॥१३॥

He should recite Puruṣa sūkta if he is in distress, O good one. If he is dying and is unable to recite, the sons and other relations should do the same.

एतत्ते सर्वमाख्यातं कृत्यं मृत्यावुपस्थिते॥

फलमप्यस्य कृत्स्नस्य समासात्ते वदाम्यहम्॥१४॥

I have told you all that can be done when death is imminent. Now, I shall tell you, in brief, the fruits of all these activities.

स्नानेन शुचिताप्राप्तिरवापि त्र्यहस्तितः॥

ततो विष्णोः स्मृतिस्तस्य ज्ञानात्सर्वफलप्रदा॥१५॥

Bath purifies a man, removes impurity. Meditation on Viṣṇu yields all sorts of fruits.

दर्भतुली नयेत्सर्वमातुरं तु न संशयः॥

तिलैर्दर्भैश्च निःक्षिप्तैः स्नानं क्रतुमयं भवेत्॥१६॥

A blade of darbha grass takes him to heaven. There is no doubt in this. Bath with water mixed with gingelly seeds and darbha grass is as much sanctifying as the bath at the end of sacrifice.

ब्रह्मा विष्णुश्च रुद्रश्च श्रीर्हुताशस्तथैव च॥

मण्डले चोपतिष्ठति तस्मात्कुर्वीत मण्डलम्॥१७॥

A circle should be drawn around the dying person, for, it is said, Brahmā, Viṣṇu, Rudra, Lakṣmī and fire reside within the circle.

प्रागुदग्वा कृतेनेह शिरसा लोकमुत्तमम्॥

व्रजेत यदिपापस्याल्पत्वं पुंसो भवेत्सखगा॥१८॥

If he is laid on earth, with his head eastward or north-ward, O lord of birds, he reaches the sublime regions if his sins are minimum in life.

पञ्चरत्ने मुखे मुक्ते जीवे ज्ञानं प्ररोहति॥

तुलसी ब्राह्मणा गावो विष्णुरेकादशी खगा॥१९॥

पञ्च प्रवहणान्येव भवाब्धौ मज्जतां नृणाम्॥

विष्णुरेकादशी गीता तुलसी विप्रधेनवः॥२०॥

If five gems are put into his mouth, knowledge dawns upon him. In this shadowy world of unsurmountable difficulties, the

following six incite devotion : meditation on Viṣṇu, observance of vow on the eleventh day of the month (ekādaśī) listening to the Bhagavadgītā, worship of the sacred plant Tulasi, Brahmins and cows.

असारे दुर्गसंसारे षट्पदी भक्तिदायिनी॥

नमो भगवते वासुदेवायेति जपन्नरः॥२०१॥

By muttering the mantra Om namo bhagavate Vāsudevāya, one is completely absorbed in Brahma. Even by worshipping me alone, one can reach my region direct.

ॐकारपूर्वं सायुज्यं प्राप्नुयान्नात्र संशयः॥

पूजयापि च मल्लोकप्राप्तिरारादिवं व्रजेत्॥२०२॥

In the absence of entanglement, attachment vanishes by the knowledge as revealed in the Puruṣa Sūkta.

बन्धाभावे ममत्वे तु ज्ञानं पुरुषसूक्तः ॥

यस्ययस्याधिकत्वं तु साधनेष्वेषु काश्यप॥२०३॥

तत्तत्फलस्याप्याधिक्यं भवतीत्यवधारय॥

दातव्यानि यथाशक्त्या प्रीतोऽसौ सर्वदा भवेत्॥२०४॥

But one who has other sources as well obtains reward in proportion to the additional sources. All those sources he should utilize for the pleasure of lord Viṣṇu. I have thus told you in detail the benefits derivable from ablution, etc.

एतत्ते सर्वमाख्यातं स्नादिषु फलं मया॥

ब्रह्माण्डे ये गुणाः सन्ति शरीरे ते व्यवस्थिताः॥२०५॥

पातालभूधरा लोकास्तथान्ये द्वीपसागराः॥

आदित्यादिग्रहाः सर्वे पिण्डमध्ये व्यवस्थिताः॥२०६॥

The various features of the cosmos are present in the body as well. The various worlds, mountains, continents, oceans and the planets like sun, etc, are all present in the body.

पादाधसतु तलं ज्ञेयं पादोर्ध्वं वितलं तथा॥

जानुभ्यां सुतलं विद्धि सकृदिदेशे महातलम्॥२०७॥

तथा तलातलश्चचौरो गुह्य देशे रसातलम्॥

पातालं कटिसंसथतु पादादौ लक्षयेद्बुधः॥२०८॥

The sole of the foot is atala (the nether world of that name); the upper surface of the foot is vitala; the knee is sutala; the calf is talātala; the thigh is rasātala; the private parts are mahātala.

The patāla is in the hips. Thus, the lower worlds are explained and must be noted by the learned men.

भूर्लोकं नाभिमध्ये तु भुवर्लोकं तदूर्ध्वतः॥

स्वर्गलोकं हृदयं विद्यात् कण्ठदेशे महस्तथा॥१०९॥

जनलोकं वक्त्रदेशे तपोलोकं ललाटके॥

सत्यलोकं महारन्ध्रे भुवनानि चतुर्दश॥११०॥

The Bhūr is stationed in the centre of the navel; the Bhuvar is above it. The Svar is in the heart. The Mahar is in the throat. The Manas is in the mouth; the The lanas is in the mounth; the Tapas is on the forehead and the Satya or Brahma is in the aperture of the head. Thus the fourteen worlds are explained.

त्रिकोणे संस्थितो मेरुरधःकोणे च मन्दरः॥

दक्षिणे चैव कैलासो वामभागे हिमाचलः॥१११॥

निषधश्चोर्ध्वभागे च दक्षिणे गन्धमादनः॥

मलयो (रमणो) वामरेखायां सप्तैते कुलपर्वताः॥११२॥

The mount Meru is in the triangular shoulder blade. The mount Mandara is in the lower angle i.e. hips. The mount Kailāśa is in the right angle. The Himalaya is in the left angle. The mount Niṣadha is in the upper surface. The Gandha-mādana is to the right and the Ramaṇa is in the linear section in the left side. Thus, the seven great mountains are present in the body.

अस्थिस्थाने स्थितो जम्बूः शाको मज्जासु संस्थितः॥

कुशद्वीपः स्थितो मांसे क्रौञ्चद्वीपः शिरास्थितः॥११३॥

त्वाचायां शाल्मलिद्वीपो प्लक्षः रोम्णां च सञ्जये॥

नखस्थः पुष्करद्वीपः सागरास्तदनन्तरम्॥११४॥

The Jambū dvīpa is stationed in the bones; the Śāka dvīpa in the marrow; the kuśa dvīpa in the flesh, the Krauñca dvīpa in the head; the Śālmali dvīpa in the skin; the Gomeda in the hair; the Puṣkara dvīpa in the nail and oceans thereafter.

क्षारोदश्च तथा मूत्रे क्षारे क्षीरोदसागरः॥

सुरोदधिश्च श्लेष्मस्थः मज्जायां घृतसागरः॥११५॥

रसोदधिं रसे विद्याछोणिते दधिसागरम्॥

स्वादुलं लम्बिकास्थाने गर्भोदं शुक्रसंस्थितम्॥११६॥

The salt ocean is stationed in the urine; the milk ocean in the milky exudations of the body.

The wine ocean is stationed in the phlegm; the butter ocean in the marrow; the rasa ocean in the lymphatic secretion; the curd ocean in the blood; the water ocean in the region of excreta and the ocean of sugar cane juice in semen.

नादचक्रे स्थितः सूर्यो बिन्दुचक्रे च चन्द्रमाः॥

लोचनस्थः कुजो ज्ञेयो हृदये च बुधः स्मृतः॥११७॥

विष्णुस्थाने गुरुं विद्याच्छुक्रे शक्रो व्यवस्थितः॥

नाभिस्थाने स्थितो मन्दो मुखे राहुः स्थितः सदा॥११८॥

पायु (द) स्थाने स्थितः केतुः शरीरे ग्रहमण्डलम्॥

विभक्तञ्च समाख्यातमापादतलमस्तकम्॥११९॥

The Sun is stationed in the sound-circle; the Moon in the spot-circle; the Mars in the eyes; Mercury in the heart; the Jupiter in the navel; the Venus in the semen; the Saturn in the umbilical region; Rahu in the mouth and Ketu in the feet. The planets are stationed in the body. Thus, the body is divided from head to foot.

उत्पन्ना ये हि संसारे म्रियन्ते ते न संशयः॥

बुभुक्षा च तृषा रौद्रा दाहोद्भूतो च मूर्छना॥१२०॥

यत्र पीडास्त्विमा रौद्रास्ता वै वृश्चिकदंशजाः॥

विनाशः पूर्णकाले च जायते सर्वदेहिनाम्॥१२१॥

अग्रेअग्रे हि धावन्ति यमलोकगतस्य वै॥

तप्तवालुकमध्येन प्रज्वलद्वह्निमध्यतः॥१२२॥

केशाग्राहेसमाक्रान्ता नीयन्ते यमकिकरे॥

पापिष्ठापस्तवधमास्तार्थि दयाधर्मविवर्जिताः॥१२३॥

Those who are born must die too. Hunger, thirst, unconsciousness and the affliction due to the bites and stings of serpents, scorpions and flies have all their origin in Rudra, O bird, the base wretches who sin and who are devoid of mercy and virtue are dragged through scorching sand and blazing fire, seized by their hair by the servants of Yama.

यमलोके वसन्त्येते कुट्यां जन्म न विद्यते॥

एवं सज्जायते तार्क्ष्य मर्त्ये जन्तुः स्वकर्मभिः॥१२४॥

They live in the region of Yama and when they are reborn they will be born in cottages. O Tārksya, thus, man is born in the mortal world as a result of hi own actions.

उत्पन्ना ये हि संसारे म्रियन्ते ते न संशयः॥

आयुः कर्म च वित्तञ्च विद्या निधनमेव च॥१२५॥

पञ्चैतानि हि सुज्यन्ते गर्भस्थस्यैव देहिनः॥

कर्मणा जायते जन्तुः कर्मणैव प्रलीयते॥१२६॥

The five characteristics, viz. the span of life, action, wealthy learning and death are created in men even as they are in the womb. The life is born as a result of action; it is dissolved as a result of action.

सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते॥

अधोमुखं चोर्ध्वपादं गर्भाद्वायुः प्रकर्षति॥१२७॥

Happiness or misery, fear of welfare are the results of actions. The foetus ties in the womb with the feet up and the face downwards.

जन्मतो वैष्णवी माया संमोहयति सत्वरम्॥

स्वकर्मकृतसम्बन्धो जन्तुर्जनम प्रपद्यते॥१२८॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयं धर्मं प्रेतं श्रीकृष्णगरुडसंवादे
जन्तूत्पत्तिदग्दुष्टात्मादिविभागभुवनादिविभागवर्णनं नाम द्वात्रिंशोऽध्यायः॥ ३२॥

अध्यायः ३३ / Chapter 33

गरुड उवाच

उत्पत्तिलक्षणं जन्तो कत्रति मयि पुत्रथिके॥

यमलोकः कियन्मात्रस्त्रैलोक्ये सचाचरे॥

विस्तरं तस्य मे ब्रूहि अध्वा चैव कियान् स्मृतः॥१॥

What is the extent of the region of Yama ? What is its expanse in proportion to that of the three worlds inhabited by the mobile and immobile beings ? Please tell me the length of the pathway as recorded by tradition.

कैश्च पापैः कृतैर्देव केन वा शुभकर्मणा॥

गच्छन्ति मानवास्तत्र कथयस्व विशेषतः॥२॥

O lord, what are the merits or demerits, sins or virtues, as a result of which men go there. Please tell me all concerning this.

श्रीभगवानुवाच

षडशीतिसहस्राणि योजनानां प्रमाणतः॥

यमलोकस्य चाध्वानमन्तरा मानुषस्य च॥३॥

The distance between the mortal world and the region of Yama is eighty six thousand yojanas (one million. thirtytwo thousand kilometres).

From the moment of birth the Māyā of Viṣṇu enamours and deludes the life. The life takes its birth with its association brought about by its own actions.

सुकृतादुत्तमो भोगभोग्यवान् सुकुले भवेत्॥

यथायथा दुष्कृतं तत् कुले हीने प्रजायते॥१२९॥

Due to merit, man enjoys pleasures in heaven and is fortunate born in a noble family. If he is sinful in actions he is born in a meanminded family.

दरिद्रो व्याधितो मूर्खः पापकृद्दुःखभाजनम्॥

अतः परं किमर्थं ते कथयामि खगेश्वर॥१३०॥

He becomes poor, sick, foolish, sinful and miserable. O son of a sage, I have thus told you the various features of the birth of a life.

ध्यतताम्रमिवातप्तो ज्वलहुर्यो महापथः॥

तत्र गच्छन्ति पापिष्ठा मानवा मूढचेतसः॥४॥

The pathway is so hot as the red hot copper. It is impassable. It blazes. Sinners among men, of confused thoughts, go there.

कण्टकाश्च सुतीक्ष्णा वै विविधा घोरदर्शनाः॥

तैस्तुवालुक्षितिव्याप्ता हुताशश्च तत्थोल्बणः॥५॥

There are many sharp thorns of awful appearance. The area is entirely covered by the burning fire.

वृक्षच्छाया न तत्रास्ति यत्र विश्रमते नरः॥

गृहीतः कालपाशैश्च कृतैः कर्मभिरुबणैः॥६॥

There is no shady tree where the people can take rest. Their own actions in the form of the nooses of Yama drag them on.

तस्मिन् मार्गे चान्नाद्यं येन प्राणान् प्रपोषयेत्॥

न जलं दृश्यते तत्र तृषा येन विलीयते॥७॥

On the way, there is no provision to sustain life. No-water is available whereby thirst can be quenched.

क्षुधया पीडितो याति तृष्णाया च महापथे॥

शीतेन कम्पते क्वापि यममार्गेऽतिदुर्गमे॥८॥

Many are oppressed by hunger and many by thirst on that High path. On that impassable path of Yama many shiver with chillness.

यद्यस्य यादृशं पापं स पन्थास्तस्य तादृशः॥

सुदीनाः कृपणा मूढा दुःखैर्व्याप्तास्तरन्ति तम्॥१॥

The wayfarers find the path difficult in accordance-with the gravity of their sins. They are helpless, miserable and confounded as they plod on.

रुदन्ति दारुणं केचित् केचिद्द्रोहं वदन्ति चः॥

आत्मकर्म कृतैदोषैः वच्यमाना मुहुर्महः ॥१०॥

Some bemoan piteously, some speak harshly. Agitated by the effects of their actions they undergo endless distress.

ईदृग्विधः स वै पन्था विज्ञेयो दारुणः खगः॥

वितृष्णा ये नरा लोके सुखं तस्मिन् व्रजन्ति ते॥११॥

O bird, that pathway has some special characteristics. Those who have been devoid of covetousness in the world proceed along that path peacefully.

यानियानि च दानानि दत्तानि भुवि मानवैः॥

तानितान्युपतिष्ठन्ति यमलोके पुरः पथि॥१२॥

The various gifts that people make in the world; stand them in good stead in the region of Yama. They go-ahead (and make everything comfortable).

पापिनो नोपतिष्ठन्ति दाहश्राद्धजलाञ्जलिः॥

भ्रमन्ति वायुभूतास्ते ये क्षुद्राः पापकर्मिणः॥१३॥

Śrāddhas and water libations are of no avail to the-sinner. These wretches hover here and there in their aerial form.

ईदृशं वर्त्म तद्रौद्रं कथितं तव सुव्रतः॥

पुनश्च कथयिष्यामि यममार्गस्य या स्थितिः॥१४॥

O good one who are devoted to virtue, the pathway has been narrated to you thus. Now I shay tell you the hardships one has to undergo on the way to the region of Yams.

याम्यनैर्ऋतयोर्मध्ये पुरं वैवस्वतस्य तु॥

सर्व्वं वज्रमयं दिव्यमभेद्यं तत् सुरासुरैः॥१५॥

The city of Yama is in the southwest direction. It is wholly adamant, divine and impenetrable to deities as well as demons.

चतुरश्रं चतुर्द्वारं सप्तप्रकारतोरणम्॥

स्वयं तिष्ठति वै यस्यां यमो दूतैः समन्वितः॥१६॥

It is square in shape with four entrances and seven outer fort walls. Yama is seated inside together with his messengers.

योजनानां सहस्रं वै प्रमाणेन तदुच्यते॥

सर्व्वरत्नमयं दिव्यं विद्युज्वालाकृतैजसम्॥१७॥

The city extends over a thousand yojanas (1200 km.) and is studded with gems resplendent like lightning, blazing fire and the sunshine.

तद्ग्रहं धर्मराजस्य विस्तीर्णं काञ्चनप्रभम्॥

योजनानां पञ्चशतप्रमाणेन समुच्छ्रितम्॥१८॥

The special palace of Yama with its golden splendour is very extensive and twentyfive yojanas in height.

वृतं स्तम्भसहस्रैस्तु वैदूर्यमणिमण्डितम्॥

मुक्ताजालगवाक्षं च पताकाशतभूषितम्॥१९॥

It is decorated with jewels of lapis lazuli and then& are thousands of pillars all round. There are many pearls over the windows from where hundreds of flags and banners hang downwards.

घण्टाशतनिनादाढ्यं तोरणानां शतैर्वृतम्॥

एवमादिभिरन्यैश्च भूषणैर्भूषितं सदा॥२०॥

It is resonant with the sound of bells, hundred in, number. Hundreds of festoons cover them. It is embellished in various ways as mentioned here and in many other ways as well.

तत्रस्थो भगवान् धर्म आसने तु समे शुभे॥

दशयो जनविस्तीर्णे नीलजीमूतसन्निभे॥२१॥

The lord of justice is seated therein his auspicious judgement seat which is ten yojanas in width and which resembles the blue cloud.

धर्मज्ञो धर्मशीलश्च धर्मयुक्तो हितो यमः॥

भयदः पापयुक्तानां धार्मिकणां सुखप्रदः॥२२॥

Yama knows virtue, practices virtue and is benevolent to those who are virtuous. He is terrifying to the sinner and sweet to the virtuous.

मन्दमारुतसंयोगैरुत्सवैर्विविधैस्तथा ॥

व्याख्यानैर्विविधैर्युक्तः शंखवादित्राणिःस्वनैः॥ २३॥

The wind blows there very gently. Many festivals are celebrated there. Many sages conduct discourses there. Different musical instruments are played.

पुरमध्यप्रवेशे तु चित्रगुप्तस्य वै गृहम्॥

पंचाविंशतिसंख्यानां योजनानां सुविस्तरम्॥ २४॥

दशोच्छ्रितं महादिव्यं लोहप्रकारवोष्टितम्॥

प्रतोलीशतसंचारं पाताकाशतशोभितम्॥ २५॥

In the centre of the city, just near the entrance (to Yama's palace) Citragupta's palace is situated. It is twenty-five yojanas in length and ten yojanas in height. Highly divine, it is surrounded by an iron-wall. There are hundreds of streets where people move about and the whole city shines with hundreds of banners.

दीपिकाशतसङ्कीर्णं गीतध्वनिसमाकुलम्॥

विचित्रचित्रकुशलैश्चित्रगुप्तस्य वै गृहम्॥ २६॥

Citragupta's palace is gay with hundreds of lamps burning and hundreds of musical notes reverberating. It is well-painted by those who are experts in the art of drawing and painting.

मणिमुक्तामये दिव्ये आसने परमाद्भुते॥

तत्रस्थो गणयत्यायुर्मानुषेष्वितरेषु च॥ २७॥

There, seated in his wonderful driving seat he calculates the age of human beings and others.

न मुह्यति कदाचित् स सुकृते दुष्कृतेऽपि वा॥

यद्येनोपार्जितं यावत् तावद्वै वेति तस्य तत्॥ २८॥

दशाष्टदोषरहितं कृतं कर्म लिखत्यसौ॥

चित्रगुप्तालयात् याच्यां ज्वरस्यास्ति महागृहम्॥ २९॥

He never commits any mistake in the matter of merit or demerit. Whatever the man acquired in his various births good or bad a long with his eighteen defects is written down by Citragupta. To the east of Citragupta's palace is the building of the Fever.

दक्षिणे चापि शूलस्य लताविस्फोटकस्य च॥

पश्चिमे काल पाशस्य अजीर्णस्यारुचेस्तथा॥ ३०॥

To the south is the abode of Colic pain and

the Spider Tumour. To the West are the abodes of the Noose of Kāla, Indigestion and Non-relish for food.

मध्यपीठोत्तरे ज्ञेया तथा चान्या विषूचिका॥

ऐश्या वै शिरोऽन्तिश्च आग्नेय्यञ्चैव मूकता॥ ३१॥

To the north of the central seat, the abode of Cholera can be seen. To the northeast the abode of Head-ache and to the southeast the abode of Unconsciousness.

अतिसारश्च नैर्ऋत्यां वायव्यां दाहसंज्ञकः॥

एभिः परिवृततो नित्यं चित्रगुप्तः स तिष्ठति॥ ३२॥

Dysentery resides in the south-west and the Burning sensation in the north-west. Citragupta is ever surrounded by these. Whatever job is executed by them is immediately written down by Citragupta.

यत् कर्म कुरुते कश्चित्तत् सर्वं विलिखत्यसौ॥

धर्मराजगृहद्वारि दूतास्ताख्यं तथा निशि॥

तिष्ठन्ति पापकर्माणः पच्यमाना नराधमाः॥ ३३॥

O Tārksya, the messengers stay in different places at the threshold of the palace of Dharmarāja torturing the sinful wretches of evil human beings.

यमदूतैर्महापाशैर्हन्यमानाश्च मुद्गरैः॥

वध्यन्ते विविधैः पापैः पूर्वकर्मकृतैर्नराः॥ ३४॥

Men are bound with nooses by the messengers of Yamā and thrashed with heavy iron clubs. All that is in accordance with their own evil actions.

नानाप्रहरणाग्रैश्च नानायन्त्रैस्तथा परे॥

छिद्यन्ते पापकर्माणः क्रकचैः काष्ठवद्विधा॥ ३५॥

They are hit and beaten with various weapons and different mechanical devices. They are split with saws and scissors as though they were pieces of lumber.

अन्ये ज्वलद्भिरङ्गिरैर्वेष्टिताः परितो भृशम्॥

पूर्वकर्मविपाकेन ध्यायन्ते लोहपिण्डवत्॥ ३६॥

Others are burned and baked with blazing coal as though they were balls of iron.

क्षिप्तवान्ये च धरापृष्ठे कुठारेणावकर्त्तिताः॥

क्रन्दमानाश्च दृश्यन्ते पूर्वकर्मविपाकतः॥ ३७॥

Others are seen being dragged here and

there on the ground and chopped with sharp knives. They are seen walling and shouting. All this is due to their own evil actions.

केचिद्गुडमयेः पाकैस्तैलपाकैस्तथा परे॥

पीड्यन्ते यमदूतैश्च पापिष्ठाः सुभृशं नराः॥३८॥

Some are fettered. Some are fried in oil. Thus, the sinners are tortured by the messengers of Yama.

क्षणाह्नि प्रार्थयन्त्यन्ये देहिदेहीति कोटिशः॥

यमलोके मया दृष्टा ममस्वं भक्षितं त्वया॥३९॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे यमलोकविस्तृतिर् वर्णनं नाम त्रयस्त्रिंशोऽध्यायः॥३३॥

अध्यायः ३४ / Chapter 34

श्रीकृष्ण उवाच

शृणु तार्क्ष्य यथान्यायं धर्माधर्मस्य लक्षणम्॥

सुकृतं दुष्कृतं नृणामग्रे धावति धावताम्॥१॥

O Tārksya, listore to the precise traits of virtue and sin. The merit and demerit go ahead of men.

कृते तपः प्रशंसन्ति त्रेतायां ज्ञानसाधनम्॥

द्वापरे यज्ञदाने च दानमेकं कलौ युगे॥२॥

In the Kṛta age they extol penance; in the Tretā they extol knowledge, in the Dvāpara sacrifices and charities. and in the Kali only gifts are extolled.

गृहस्थानां स्मृतो धर्म उत्तमानां विचक्षणैः॥

इष्टपूर्ते स्वशक्त्या हि कुर्वतां नास्ति पातकम्॥३॥

Those who recite the mantras mentioned in the smrtis and perform iṣṭāpūrta and other

वृक्षस्तु रोपितो येन खनिकूपजलाशयाः॥

यममार्गे सुखं तस्य व्रजतो नितरां भवेत्॥४॥

Men who grow trees by the roadside and who dig tanks and lakes, go along this highway very happily.

अग्निपप्रदातारे यैः शीतपीडिते द्विजे॥

तप्यमानाः सुखं यान्ति सर्वकामैः प्रपूरिता॥५॥

He who gives fuels (here on the earth) is never tortured by snowfall, ice or dullness in the abode of Yama. He finds his way warm and pleasant.

इत्येवं बहुशस्ताक्ष्यं नरकाः पापिनां स्मृताः॥

कर्मभिर्बहुभिः प्रोक्तैः सर्वशास्त्रेषु भाषितैः॥

दानोपकारं वक्ष्यामि यथा तत्र सुखं भवेत्॥४०॥

Others in millions are heard shouting: 'Give, Give' and demand repayment of debts. Thus, O Tārksya, are hells for the sinner. Should I describe them in detail ? They have already been described in the sacred codes. I shall now explain the benefit accruing from gifts whereby the person feels pleasure-even in hell.

सुवर्णमणिमुक्तादि वस्त्राण्याभरणानि च॥

तेन सर्व्वमिदं दत्तं येन दत्ता वसुधरा॥६॥

By giving gifts of plots of land men go along that road fully satisfied, decorated and richly adorned by fragrant flowers. All their wishes are fulfilled. He who has gifted plots of land is deemed to have gifted gold, gems, pearls, jewels and clothes.

यानियानि च भूतानि दत्तानि भुवि मानवैः॥

यमलोकपथे तानि तिष्ठन्त्येषां समीपतः॥७॥

The gifts that men make in the world stand in good stead in their pathway leading to Yama's palace.

व्यञ्जनानि विचित्राणि भक्ष्यभोज्यानि यानि च॥

ददाति विधिनापुत्रं प्रेते तदुपतिष्ठति॥८॥

Different sort's of dishes and foodstuff's which the sons offer serve the purpose of the pitrs.

आत्मा वै पुत्रनामास्ति पुत्रस्त्राता यमालये॥

तारयेत् पितरं घोरात् तेन पुत्रः प्रवक्ष्यते॥९॥

It is the same ātman that is known as son. It is the son who comes to the succour of his father in the abode of Yama. It is he who saves father from hell. He is therefore called yutra (son).

अतो देयञ्च पुत्रेण श्राद्धमाजी वितावधि॥

अतिवाहस्तदा प्रेतो भोगान् वै लभते हि सः॥१०॥

Hence, a son should perform Śrāddha till

his death. The dead man, moving about in his subtle body, will derive enjoyments thereby.

दह्यमानस्य प्रेतस्य स्वजनैर्यो जलाञ्जलिः॥

दीयते प्रेतरूपोऽसौ प्रीतो याति यमालये॥११॥

At the time of cremation in the funeral pyre if water libations are offered by the descendent, the dead man goes to Yama's abode in all pleasure.

अपक्वे मृन्मये पात्रे दुग्धं दिनत्रयम्॥

काष्ठत्रयं गुणैर्वद्धा प्रीत्यै रात्रौ चतुष्पथे॥१२॥

In an earthen vessel which is not baked, milk should be given for three days for propitiating the dead. Three pieces of things should be tied with a string and dropped on the cross-way.

प्रथमेऽह्नि द्वितीये च तृतीये च तथा खग॥

आकाशस्थं पिबेद्दुग्धं प्रेतो वायुवपुर्द्धरः॥१३॥

O bird, the dead man in his aerial form in the sky will be drinking the milk on the first, second and third day.

चतुर्थे सञ्चयः कार्यः चतुर्थे? वापि साग्निके॥

अस्थिसञ्चयनं कार्यं दद्यादापाञ्जलिं ततः॥१४॥

Oh the fourth day, the bones should be collected by the son along with his nearest relatives. After that, he should give water-libation to the deceased.

न पूर्वाह्ने मध्याह्ने नापराह्ने न सन्धिषु॥

याते प्रथमयामे तु दद्यादापजलाञ्जलीन्॥१५॥

The water-libation should be made in the first three-hour period, not later in the forenoon nor at midday nor in the afternoon nor during dawn or dusk.

पुत्रेण दत्ते ते सर्वे गोत्रिणो हितबान्धवाः॥

स्वजात्यैः परजात्यैश्च देयो नद्यां जलाञ्जलिः॥१६॥

The first water-libation should be performed by the son along with the members of the clan and kinsmen. It can be performed by the members of the same caste or even by those of other castes.

गन्तव्यं नै विप्रेण दातुं शीघ्रं जलाञ्जलिम्॥

निवृत्ताश्च यदा नार्यो लोकाचारः सदा भवेत्॥१७॥

No Brahmin should offer water libation to

a Śūdra. In that case, he will be violating the sacred code of conduct.

पञ्चत्वञ्च गते शूद्रे यः काष्ठं नयते चिताम्॥

अनुव्रजेद्यदा विप्रस्त्रिरात्रमशुचिर्भवेत्॥१८॥

At the death of a Śūdra if a Brahmin takes firewood to the funeral pyre or follows the corpse he becomes impure for three days.

त्रिरत्रे च ततः पूर्णं नदीं गच्छेत् सुदृगाम्॥

प्राणायामशतं कृत्वा घृतं प्राश्य विशुध्यति॥१९॥

After three days he should take bath in the river that joins the sea, perform hundred pranayamas and drink ghee in order to regain purity.

शूद्रो गच्छति सर्वत्र वैश्यस्त्रिषु द्वयोः परः॥

गच्छति स्वीयवर्णेषु दातुं प्रेते जलाञ्जलिम्॥२०॥

A Śūdra can offer water-libation to the member of any caste; a Vaiśya to the member of three castes. A Kṣatriya to the member of two castes; but a Brahmin to the member of his own caste.

दत्ते जलाञ्जलौ पश्चाद्विदध्याहन्तधावनम्॥

त्यजन्ति गोत्रिणः सर्वे दिनानि नव काश्यप॥२१॥

If they go to offer water-libation, the members of the clan should eschew the use of tooth-pick twigs for nine days, O son of Kaśyapa.

जलाञ्जलिं तथा दातुं गच्छन्ति द्विजसत्तमाः॥

यत्र स्थाने मृतो यस्तु अध्वन्यपि गृहेऽपि वा॥

विश्लेषस्तु ततः स्थानान् क्वचिद्विहितो बुधैः॥२२॥

स्त्रीजनश्चाग्रतो गच्छेत् पृष्ठतो नवसञ्चयः॥

आचमनं विधातव्यं पाषणोपरि संस्थतैः॥२३॥

O foremost among birds, if a person joins the funeral either on the way to the cemetery or in the house of mourning he should leave the party after cremation only at the same place or in the house itself. This is what is laid down by the learned. The women go ahead and the men follow. They should sit on a rock and perform ācamana.

यवांश्च सर्षपान् दूर्वाः पूर्णपात्रे विलोकयेत्॥

प्राशयेन्निम्बपत्राणि स्नेहस्नानं समाचरेत्॥२४॥

There must be sufficient water in the vessel

to cover up the mustard seeds and the Dūrva grass should be strewn on the top. Those who took part in the cremation rites should chew mrgosa leaves and take oil bath.

गोत्रिभिर्न च कर्तव्यं गृहानञ्च न भोजयेत्॥

भुञ्जीत मृन्मये पात्रे उत्तानञ्च विवर्जयेत्॥ २५॥

Members should cook food for the party, outside the house. They should not eat meals prepared inside the house. They should take food in earthen vessels, avoiding shallow vessels.

मृतकस्य गुणा ग्राह्या यमगाथां समुदगिरेत्॥

शुभाशुभे च ध्यातव्ये पूर्वकर्मपसञ्चिते॥ २६॥

They should remember the virtue of the dead and recite Yama-Gāthā. They should realize that the auspicious and inauspicious is brought about by the actions alone.

लब्धनेनैव च देहेन भुङ्क्ते सुकृतदुष्कृते॥

वायुरूपो भ्रमत्येव वायुरूर्ध्वं स गच्छति॥ २७॥

Even when he enters the new body the dead man is associated with the residual merits and demerits.

दशाहकर्मक्रियया कुटी निष्पाद्यते ध्रुवम्॥

नवकैः षोडशश्राद्धैः प्रयाति हि कुटीं नरः॥ २८॥

After the ten days' rites are completed, the dead man's soul enters the new body. When the nava śrāddhas together with the sixteen others are performed, a new body is created for the soul.

तिलैर्दर्भैश्च भूम्यां वै कुटी यातुमयी भवेत्॥

पञ्च रत्नानि वक्त्रे तु येन जीवः प्ररोहति॥ २९॥

The descendants help to shape a body for the soul, either with the gingelly seeds or the holy grass and put up the five jewels in the mouth for the body to grow.

यदा पुष्पं प्रनष्टं हि तदा गर्भं न धारयेत्॥

आदराच्च ततो भूमौ तिलदर्भान् विनिःक्षिपेत्॥ ३०॥

If there is no menstruation, no conception takes place. Therefore the descendant should be careful not to eschew the rite of strewing the gingelly seeds and the darbha grass on the earth.

पशुत्वे स्थावरत्वे च यत्र क्वापि स जायते॥

तत्रैव जन्तुरुत्पन्नः श्राद्धं तत्रोपतिष्ठति॥ ३१॥

He may be born among the cattle or among the stable. Wherever he is born the śrāddha reaches him.

धन्विना लक्ष्यमुद्दिश्य मुक्तो बाणस्तदाप्नुयात्॥

यथा श्राद्धं यमुद्दिश्य कृतं तस्योपतिष्ठति॥ ३२॥

Just as the arrow discharged by the archer reaches the goal, so the śrāddha reaches the person for whom it is performed. c 41; a tlrvrlll

यावन्तोत्पादितो देहस्तावच्छ्राद्धैर्न प्रीणनम्॥

क्षुधाविभ्रममापन्नो दशाहेन च तर्पितः॥ ३३॥

No śrāddha can propitiate the soul so long it does not enter the body. If the soul is not propitiated duly during the ten days (after it leaves the body) it will have to wander in the ether without food, agitated by hunger.

पिण्डदानं न यस्याभूदाकाशे भ्रमते तु सः॥

दिनत्रयं वसन्तोये अग्नावपि दिनत्रयम्॥

आकाशे वसते त्रीणि दिनमेकन्तु वासुके॥ ३४॥

The soul (of the deceased) stays in the water for three days, in the fire for three days and in the ether for three days. For one day, it stays in Indra's heaven.

दग्धे देहे च वह्नौ च जलेनैव तु तर्पितः॥

स्नेहस्नानं जलेनैव पूषकैः कृशैर्गृहे॥ ३५॥

When the body has been burnt in fire, the descendant should offer water libation to the departed soul. The mourners should take bath and feed upon the cake or the ricemeal.

प्रथमेऽह्नि तृतीये च पञ्चमे सप्तेऽपि वा॥

नवमैकादशे चैव श्राद्धं नवकमुच्यते॥ ३६॥

They should perform the Nauaka śrāddha on odd days, viz., the first, third, fifth, seventh, ninth and the eleventh.

गृहद्वारं श्मशाने वा तीर्थे देवालयेऽपि वा॥

यत्राद्यो दीयते पिण्डस्तत्र सर्वान् समापयेत्॥ ३७॥

Whether at the threshold of the house or at the cremation ground or in a holy place or in a temple, wherever the first day's rites are performed, the concluding rites too should be performed there.

एकादशाहे यच्छ्राद्धं तत् सामान्यमुदाहृतम्॥

चतुर्णामेकवर्णानां शुद्ध्यर्थं स्नानमुच्यते॥३८॥

The Śrāddha on the eleventh day is common to all castes. There is a ceremonial ablution for purification.

कृत्वा चैकादशाहञ्च पुनः स्नात्वा शुचिर्भवेत्॥

दद्याद्वि प्रायः यः शय्यां यथोक्तं प्रेतमोक्षदाम्॥३९॥

न भवेत् यदा स गोत्रो परोऽपि विधिमाचरेत्॥

भार्या वा पुरुषः कश्चित् तुष्टश्च कुरुते स्त्रियः॥४०॥

After performing the eleventh day śrāddha they become free from impurity accruing from death. After the ceremonial bath, they should gift a bed to the brahmana. This releases the dead from pretahood. If there is no member of the same clan for the performance of the rite, another man can perform the same.

प्रथमेऽहनि यः पिण्डो दीयते विधिपूर्वकम्॥

अन्नाद्येन च तेनैव सर्वश्राद्धानि कारयेत्॥४१॥

Of whatever eatable the piṇḍa is made on the first day as prescribed, the same should be used for the entire śrāddha.

अमन्त्रं कारयेच्छ्राद्धं दशाहं नामगोत्रतः॥

श्राद्धं कृतन्तु यैर्वस्त्रैस्तानि त्यक्त्वा गृहं विशेत्॥४२॥

The śrāddha should be performed for ten days, pronouncing the name and gotra of the dead but without mantras. Whosoever performs the śrāddha should enter the house discarding the clothes he wore at the śrāddha.

असगोत्रः सगोत्रो वा यदि स्त्री यदि वा पुमान्॥

प्रथमेऽहनि यः कुर्यात् स दशाहं समापयेत्॥४३॥

Whether of the same lineage or of a different clan, a man or a woman, whosoever performs the first day's rites shall perform the concluding rites on the tenth day as well.

जीवस्य दशभिः पिण्डैर्देहो निष्पाद्यते ध्रुवम्॥

वृद्धिश्च दशभिर्मासैर्गर्भस्थस्य यथा भवेत्॥४४॥

With the offering of ten piṇḍas by the descendant the soul acquires a new body just as the foetus does in the ten months in the womb.

आशौचं यावदेतस्य तावत् पिण्डोक्तदक्रिया॥

चतुर्णामपि वर्णानामेष एव विधिः स्मृतः॥४५॥

The rite of piṇḍa and water-libation shall continue as long as there is impurity accruing from death. This is applicable to the members of all castes.

यत्र त्रिरात्रमाशौचं तत्रादौ त्रीन् प्रदापयेत्॥

चतुरस्तु द्वितीयेऽह्नि तृतीये त्रींस्तथैव च॥४६॥

पृथक् शरावयोर्दद्यादेकाहं क्षीरमम्बु च॥

एकोद्दिष्टन्तु वै श्राद्धं चतुर्थेऽहनि कारयेत्॥४७॥

When impurity is far three nights, three piṇḍas should be given on the first day, four on the second and three on the third day. Milk and water should be given in separate cups. Ekoddista should be done on the fourth day.

प्रथमेऽहनि यः पिण्डस्तेन मूर्द्धा प्रजायते॥

चक्षुः श्रोत्रञ्च नासा च द्वितीयेऽह्नि प्रजायते॥४८॥

By the piṇḍa of the first day, the head is formed. Eyes, ears and nose are formed on the second day.

गण्डौ वक्त्रं तथा ग्रीवा तृतीयेऽहनि जायते॥

हृदयं कुक्षिरुदरं चतुर्थे तद्वदेव दि॥४९॥

Cheeks, mouth and neck are formed on the third day. Heart, sides and stomach are formed on the fourth day.

कटिपृष्ठं गुदञ्चापि पञ्चमेऽहनि जायते॥

षष्ठे ऊरू च विज्ञेये सप्तमे गुल्फसम्भवः॥५०॥

Waist, back and anus are formed on the fifth day. Thighs are formed on the sixth and ankles are formed on the seventh.

अष्टमे दिवसे प्राप्ते जघे च भवतोऽण्डजः॥

पादौ च नवमे ज्ञेयौ दशमे बलवत्क्षुधा॥५१॥

The calves are formed on the eighth day, O lord. Feet are formed on the ninth and hunger on the tenth.

एकादशाहे यः पिण्डस्तं दद्यादामिषेण तु॥

सिद्धान्नं तस्य दातव्यं कृशराः पूषकाः पयः॥

प्रक्षाल्य विप्रचरणावर्घ्यं धूपञ्च दीपकम्॥५२॥

On the eleventh day, the piṇḍa is offered to the dead man along with meat. Bread and cooked rice together with milk should be offered to a brāhmaṇa after washing his feet.

द्वादश प्रतिमास्यानि श्राद्धान्यैकादशे तथा॥

त्रिपक्षञ्चापि षण्मासे द्वे श्राद्धानि च षोडश॥५३॥

The sixteen śrāddhas to be performed on the eleventh day are in anticipation of the twelve monthly śrāddhas the eleventh day śrāddha, the tripakṣa, the six weekly śrāddha and the two six monthly śrāddhas, O bird.

प्रति मासं प्रदातव्यं मृताहे या तिथिर्भवेत्॥
स मासः प्रथमो ज्ञेय इति वेदविदो विदुः॥५४॥

The day on which the death has occurred is the basis for all monthly and annual śrāddhas That month is the first one when the eleven days are completed.

शवहस्ते च यच्छ्राद्धं मृतिस्थाने द्विजासने॥
तदेव प्रथमं श्राद्धं तत् स्यादेकादशेऽहनि॥५५॥

That is the first śrāddha which is performed by the hand of the dead at the spot of death. or at the seat of the brāhmaṇa. Eleven days should be counted from this date.

सा तिथिर्मासिके श्राद्धे मृतो यस्मिन् दिने नरः॥
रिक्तयोश्च त्रिपक्षे च सा तिथिर्नाद्रियेत वै॥५६॥

For all monthly śrāddhas the tithi falling on the day of death is the base. During the riktā days and tripakṣa, tithi is not reckoned by scholars.

पौर्णमास्यां मृतो योऽसौ चतुर्थी तस्य चोनका॥
चतुर्थ्यान्तु मृतो यस्तु नवमी तस्य चोनका॥५७॥
नवम्याञ्च मृतो यश्च रिक्ता तस्या चतुर्दशी॥
एता रिक्ताश्च विज्ञेया अन्त्येष्टौ कुशलेन च॥५८॥

If the man dies on the full moon day, the fourth day is deficient for him. If the man dies on the fourth or the ninth day, the fourteenth day is deficient for him. The deficient days are called riktas by the experts.

एकादशाहे यच्छ्राद्धं नवकं तत् प्रकीर्तितम्॥
चतुष्पथे त्यजेदनं पुनः स्नानं समाचरेत्॥५९॥

The food that is cooked on the eleventh day with the dead man in view should be discarded on the cross-roads and the performer should bathe again.

एकादशाहादारभ्य घटस्यान्नं जलान्वितम्॥
दिनेदिने च दातव्यमब्धं यावद्विजोत्तमे॥६०॥

Since the eleventh day, a potful of corn with water should be gifted to a worthy brāhmaṇa every day for a year.

मानुषस्य शरीरे तु विते ह्यस्थिसञ्चयः॥
तत्संख्यः सर्वदेहेषु षष्ट्यधिकतशतत्रयम्॥६१॥

The bones in human body number three hundred and sixty.

उदकुम्भेन पुष्टानि तान्यस्थीनि भवन्ति हि॥
एतस्माद्दीयते कुम्भः प्रीतिः प्रेतस्य जायते॥६२॥

These bones are nurtured by gifting the water-pots. When the water-pot is gifted, the

यस्मिन् दिने मृतो जन्तुरटव्यां विषमेऽपि वा॥
यदा तदा भवेद्वाहः सूतकं मृतवासरात्॥६३॥

If a person dies in the forest or at an odd place, cremation may take place on any day but impurity will be counted from the day of death.

तिलपात्रं तथानाद्यं गन्धधूपादिकञ्च यत्॥
एकादशाहे दातव्यं तेन शुद्धो द्विजो भवेत्॥६४॥
क्षत्रियो द्वादशाहे तु वैश्यः पञ्चदशे तथा॥
शुद्धिः शूद्रस्य मासेन मृतके जातसूतके॥६५॥

By gifting a vessel full of gingelly seeds, incense etc. the Brahmin is purified on the eleventh day, the kṣatriya on the twelfth, vaiśya on the fifteenth and śūdra in one month from the day of death. The same period holds good in case of birth as well.

मासत्रये त्रिरात्रं स्यात् षण्मासेन तु पक्षिणी॥
अहः संवत्सरादूर्वाक् पूर्णं दत्त्वाकं शुचिः॥
अनेनैवानुसारेण शुद्धिः स्यात् सार्वर्णिकी॥६६॥

Three nights in three months, two fortnights in six months, the day before the year is complete, water-oblations should be made with the dead in view. By acting in this way the caste men obtain purity.

एकादशाहप्रभृति पुरतः प्रतिवत्सरम्॥
विश्वदशाहप्रभृति पुरतः प्रतिवत्सरम्॥
विश्वेदेवांस्तु सम्पूज्य पिण्डमेकञ्च निर्व्वपेत्॥६७॥

Since the eleventh day from the date of death, the piṇḍa should be given every day for a year after worshipping Vāsudeva.

यथा तारागणाः सर्वे च्छाद्यन्ते रविरश्मिभिः॥
एवं प्रच्छाद्यते सर्वे न प्रेतो भवति क्वचित्॥६८॥

As the rays of the sun cover the stars, so does the Piṇḍa cover the pitrs. Never one becomes a ghost, if the piṇḍa is given by the descendent.

शय्यादानं प्रशंसन्ति सर्वदैव द्विजोत्तमाः॥

अनित्यं जीवनं यस्मात् पश्चात् को नु प्रदास्यति॥६९॥

O foremost among birds, the deities extol the gift of a bed. Man's existence on the earth is not permanent. There is no guarantee that after death the descendent would gift the bed.

तावद्बन्धुः पिता तावद्यावज्जीवति मानवः॥

मृते मृत ज्ञात्वा क्षणात् स्नेहो निवर्तते ॥७०॥

The relationship of ordinary kinsmen or even of father lasts as long as the man lives. After death seeing the cult in between, love ceases to operate in a trice.

आत्मैव ह्यात्मनो बन्धुरेवं ज्ञात्वा मुहुर्मुहुः॥

जीवन्निपीति सञ्चिन्त्य स्वीयं हितमनुस्मरेत्॥७१॥

The self alone is the kinsman or the enemy. Even as he lives one shall think of this and perform his duty piously.

मृतानां कः सुतो दद्यादद्विजे शय्यां सतूलिकाम्॥

एवं जानन्निदं सर्वं स्वहस्तेनैव दीपयेत्॥७२॥

After my death who will be there to gift a bed of silk cloth. Thinking thus, he should gift things with his own hand while he is alive

तस्माच्छय्यां समासाद्य सारदारुमयीं दृढाम्॥

दन्तादिरुचरां रम्यां हेमपट्टैरलंकृताम्॥

तस्यां संस्थाप्य हैमञ्च हरिं लक्ष्म्या समन्वितम्॥७३॥

घृतपूर्णञ्च कलशं तत्रैव परिकल्पयेत्॥

विज्ञेयो गरुड प्रीत्यै स निद्राकलशो बुधैः॥७४॥

ताम्बूलवुङ्कुमक्षोदकर्पूरागुरुचन्दनम् ॥

दीपिकोपानहच्छत्रचामरासनभाजनम्॥७५॥

भृङ्गारकरकादर्शं पञ्चवर्णं वितानकम्॥

शय्यामेवंविधां कृत्वा ब्राह्मणाय निवेदयेत्॥७६॥

सपत्नीकाय सम्पूज्य स्वर्लोकसुखदायिनीम्॥

वस्त्रैः सुशोभनैः पूज्य चैलकं परिधापयेत्॥७८॥

The bedstead should be of good wood, ornamentally inlaid and engraved. The bolts and cross-bars should be golden. It should be covered with red velvet cloth. The pillow should be nice and exquisite. It shall be fumigated with incense and scents. A golden idol of Lord Viṣṇu and Lakṣmī should be put on the sides. A vessel full of ghee, betel leaves, saffron powder, camphor, sandal paste should

be placed near by. A lamp, a pair of sandal, umbrella chowries, seat, vessel and the seven kinds of grass should be kept near the bed. Other requisites of man going to sleep, such as drinking pot, mirror, etc., should be kept ready. The cot should be embellished with a covering of five colours. The bed should be gifted to a Brahmin after duly worshipping him. This gift of bed will bestow pleasures of heaven upon the giver. The brāhmaṇas should be honoured duly and provided with five clothes.

कर्णकण्ठांगुलीबाहुभूषणैश्चिभूषणैः॥

गृहोपकरणैर्युक्तं गृहं धेत्वा समन्वितम्॥७९॥

They should be given ornaments for ears, neck, fingers and arms and vessels necessary for domestic use.

ततोऽर्घ्यः सम्प्रदातव्यः पञ्चरत्नफलाक्षतैः॥८०॥

यथा न कृष्णशयनं शून्यं सागरकन्यया॥

शय्या ममाप्यशून्यास्तु तथा जन्मनिजन्मनि॥८१॥

They should be given water for washing feet or sipping and five gems along with raw rice grains. While making the gift the giver should pronounce: O Kṛṣṇa, just as your bed in the milk ocean is never without Lakṣmī, so also let my bed be never empty in all births I take.

दत्त्वैवं तल्पममलं क्षमाप्य च विसर्जयेत्॥

तथा चैकादशहे तु विधिरेष प्रकीर्तितः॥८२॥

With this prayer to lord Kṛṣṇa the bed should be given to the Brahmin. The same procedure is prescribed even when the gift is made on the eleventh day.

ददाति यो हि धर्मार्थं बान्धवो मृते॥

विशेषमत्र पक्षे तु कथ्यमानं मया शृणु॥८३॥

Even if a kinsman makes this gift, the dead man will be happy in the other world, nourished by the articles of gift. O lord of birds, a special thing to be noted I mention now.

उपयुक्तञ्च तस्यासीत् यत् किञ्चित् स्वगृहे पुरा॥

तास्य यद्गात्रसं लग्नं वस्त्रं भाजनवाहनम्॥

यदभीष्टञ्च तस्यासीत् तत् सर्वं सूर्यपुत्रालये तथा॥

उपतिष्ठेत् सुखं जन्तोः शय्यादानप्रभावतः॥८६॥

Whatever had been regularly used by the deceased formerly, the garments, vessels or

vehicles, whatever had been liked by him before should be made over as gifts. Among the gifts, the gift of bed makes the dead man extremely happy in the city of Indra or Yama.

पीडयन्ति न तं याम्याः पुरुषा भीषणाननाः॥

न धर्मेण न शीतेन बाध्यते स नरः क्वचित्॥८७॥

The wry-faced attendants of Yama will not torment him. He will never be oppressed by excessive heat or cold.

शय्यादानप्रभावेण प्रेतो मुच्येत बन्धनात्॥

अपिः पापसमायुक्तः स्वर्गलोकं स गच्छति॥८८॥

विमानवरमारूढः सेव्यमानोऽप्सरोगणैः॥

आभूतसंप्लवं यावत् तिष्ठेत् पातकवर्जितः॥८९॥

As a sequel to the gift of bed he will be free from the bondage of actions. Even if he had been a sinner he is sure to go to heaven, seated in a splendid aerial chariot and attended by celestial damsels. The dead man shall stay in heaven till the final deluge when all living beings are destroyed.

नवकं षोडशश्राद्धं शय्या सांवत्सरं तथा॥

भर्तुर्या कुरुते नारी तस्याः श्रेयो ह्यनन्तकम्॥९०॥

The woman who performs nine or sixteen śrāddhas and the regular monthly rites for the whole of year and also makes the gift of bed for her husband will have an everlasting welfare.

उपकाराय सा भर्तुर्जीवन्ती न मृता तथा॥

उद्धरेज्जीवमाना सा सती सत्यवती प्रियम्॥९१॥

While alive she will be of some benefit to her husband. Adhering strictly to truth, she will lift up her husband from hell. .

स्त्रिया दध्यन्नशयने हेमकुङ्कुमंजनम्॥

वस्त्रभूषा तथा शय्या सर्वमेतद्धि दापयेत्॥९२॥

For favour of the dead woman, a golden doll, saffron powder, collyrium, clothes, ornaments or bed can be gifted in the following manner.

उपकारकरं स्त्रीणां यद्भवादह किञ्चन॥

भूषणं गात्रलग्नञ्चवस्तु भोग्यादिकञ्च यत्॥९३॥

तत् सर्वं मेलयित्वा तु स्वस्वे स्थाने नियोजयेत्॥

पूजयेल्लोकपालांश्च ग्रहान् देवीं विनायकम्॥९४॥

What is useful to women, ornaments, etc., the garments worn by the dead woman should all be collected and placed properly. Then the guardians of the quarters, the deities of planets, the images of Vināyaka, should be worshipped.

ततः शुक्लाम्बधरो गृहीतकुसुमाञ्जलिः॥

इममुच्चारयेन्मन्त्रं विप्रस्य पुरतो बुधः॥९५॥

Then the performer of rites wears a white cloth after the ceremonial bath and takes a handful of flowers. He stands in front of the Brahmin repeating the following mantra:

प्रेतस्य प्रतिमा ह्येषा सर्वोपकरणैर्युता॥

सर्व्वरत्नसमायुक्ता तव विप्रनिवेदिता॥९६॥

"This is the idol of the dead (woman) with all the necessary requisites and gems. O Brahmin, this is gifted to you.

आत्मा शम्भुः शिवा गौरी शक्रः सुरगणैः सह॥

तस्माच्छय्याप्रदानेन सैष आत्मा प्रदीदतु॥९७॥

The Self itself is Śambhu, the auspicious Gaurī and Indra together with all the deities. Hence, the bed is being gifted. May her soul be gratified."

आचार्य्याय प्रदातव्या ब्राह्मणाय कुटुम्बिने॥

गृहीते ब्राह्मणस्तत्र कोऽदादिति च कीर्तयेत्॥९८॥

The gift of bed should be made to the preceptor or to a Brahmin burdened with a big family. After accepting the bed the Brahmin shall exclaim with pleasure "Ha ! who has given me this."

ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्जयेत्॥

विधिनानेन वै पक्षिन् दानमेकस्य दापयेत्॥९९॥

Then after bowing to the Brahmin and circumambulating him he should be allowed to go. Thus, O bird, the gifts are made to the Brahmin.

बहुभ्यो प्रदेयानि गौर्गृहं शयनं स्त्रियः॥

विभक्तदक्षिणा ह्येते दातारं पातयन्ति॥१००॥

Gifts of cow, house, bed or virgin should not be made to many simultaneously. If gifts are divided among Brahmins they bring about the downfall of the giver.

एवं यो वितरेत् ताक्ष्यं शृणु तस्य च यत् फलम्॥

साग्रं वर्षशतं दिव्यं स्वर्गलोके महीयते॥१०१॥

O Tārksya, listen to the benefit that accrues to one who makes a gift thus. For a hundred divine years or more he is honoured in heaven.

यत् पुण्यन्तु व्यतीपाते कार्त्तिक्यामयनद्वये॥
द्वारकायान्तु यत् पुण्यं चन्द्रसूर्यग्रहे तथा॥१०२॥
प्रयागे नैमिषे यच्च कुरुक्षेत्रे तथाबुदे॥
गङ्गायां यमुनायाञ्च सिन्धुसागरसंगमे॥१०३॥
तेषु यदीयते दानंतस्मादप्यधिकन्तिवदम्॥
एतच्छ्रय्याप्रदानस्य नाप्नोति षोडशी कलाम्॥१०४॥

As a result of the gift of a bed he acquires more benefit than he would by performing holy rites in vyatipāta or Kārtika month or at the confluence of two ayanas or eclipses of sun and moon at the holy city of Dvārakā, Prayāga, Naimiṣa. Kurukṣetra or Arbuda or on the Ganges or at the confluence of Sindhu with the ocean.

यत्रासौ जायते प्राणी भुङ्क्ते तत्रैव तत् फलम्॥
कर्मक्षये क्षितौ याति मानुषः शुभदर्शनः॥१०५॥
महाधनी च धर्मज्ञः सर्वशास्त्रविशारदः॥
पुनः स याति वैकुण्ठं मृतोऽसौ नरपुंगवः॥१०६॥
दिव्यं विमानमारुह्य अप्सरोभिः समावृतः॥
अहोऽसौ हव्यकव्येषु पितृभिः सह मोदते॥१०७॥

He will be born in the world of mortals, on the destruction of his karman, as a comely man, very rich, comprehending virtue, and a master of all sacred literature. Again after dying, he will go to Vaikuṇṭha seated in a divine aerial chariot, surrounded by celestial damsels. He then deserves the havya and kavya offerings and rejoices in the company of the piles.

अष्टकासु कृतं श्राद्धममावास्यादिने तथा॥
माघासु पितृपूर्वाणि यानियानि च तेषु च॥१०८॥
शृणु तार्क्ष्य यथान्यायं प्रेतत्वे पितरो यदि॥
नोपतिष्ठन्ति श्राद्धानि सपिण्डीकरणं विना॥१०९॥

Whether performed on the aṣṭakas, on the new-moon day, on Maghā and on other pitṛ-days, hear, O Tārksya, the śrāddha, if the dead are turned in ghosts, is rendered ineffective without sapinḍikarāṇa.

सपिण्डीकरणं कार्यं पूर्णं वर्षे न संशयः॥
आद्यन्तु शवशुद्ध्यर्थं कृत्वा चैवात्र षोडशीम्॥११०॥

Sapinḍikarāṇa should be done at the end of the year after death. Śoḍaśī should be performed for the purification of the corpse.

पितृपंक्तिविशुद्ध्यर्थं शताब्देन ? तु योजयेत्॥
वृद्धिं प्राप्याग्रतः कुर्याच्छ्रद्धस्य स्वच्छयैव हि॥१११॥

For the purification of the mane's lineage fifty (?) should be added. Further action may be taken by adding more. For the sūdra, the same is done at will.

साम्प्रतं सग्निके कार्यं द्वादशाहे सपिण्डनम्॥
न चासौ कुरुते यावत् प्रेत एव स वह्निमान्॥
द्वादशाहे ततः कार्यं सग्निकेन सपिण्डनम्॥११२॥

Presently, sapinḍana should be done within the period of twelve days accompanied by sacrifice. Until it is done the ghost hovers round the fire. Hence, sapinḍana with fire shall be done within twelve days.

अस्थिपोक्षे गयाश्राद्धं श्राद्धञ्चापरपक्षिकम्॥
अब्दमध्यं न कुर्वीत सपिण्डीकरणं विना॥११३॥

Gayā śrāddha or amāvāsyā śrāddha should not be done in the middle of the year without sapinḍikarāṇa.

सपत्न्यो यदि बह्व्यः स्युरेका पुत्रवती भवेत्॥
सर्वास्ताः पुत्रवत्यः स्युस्तैर्नैकेनात्मजेन हि॥११४॥

If there be many co-wives of and if only one has a son, all of them shall be deemed to have a son, by that son alone.

नासपिण्डोग्निमान् पुत्रः पितृयज्ञं समाचरेत्॥
समाचाराद्भवेत् पापी पितृहा चापि जायते॥११५॥

A sapinḍa son should not perform mane's rites in fire. If he does so, he will incur the sin of slaying his father.

मृते भर्तरि या नारी प्राणांश्चैव परित्यजेत्॥
भर्त्रैव हि समं तस्याः प्रकुर्वीत सपिण्डनम्॥११६॥

If a woman discards her life, after the death of her husband, her sapinḍana should be done along with that of her husband.

अस्थानिकापि या व्यूढा वैश्या वा क्षत्रियापि वा॥

याः पत्न्यो वै पितुः कश्चित् कुर्यात् पुत्रः

सपिण्डनम्॥११७॥

Whosoever may be the father's wife—vaiśyā

or kṣatriyā, the son is entitled to perform sapinḍana for her.

विप्रेणैव यदा शूद्रा परिणीता प्रमादतः॥
एकोद्दिष्टन्तु तच्छ्राद्धं सा तु तेनैव युज्यते॥११८॥

If a brāhmaṇa has married a śūdra, then the son should perform *ekoddiṣṭa* śrāddha for her (but not sapinḍana).

अन्ये तु दश व पुत्रा जाता वर्णचतुष्टये॥
ते तासुतासु योक्तव्याः सपिण्डीकरणे सदा॥११९॥

The sons born in four castes should be united with their respective mothers by the sapinḍana rite.

अन्वष्टकासु यच्छ्राद्धं यच्छ्राद्धं वृद्धिहेतुकम्॥
पितुः पृथक् प्रदातव्यं स्त्रियाः पिण्डं सपिण्डने॥१२०॥

When a śrāddha is done in *anvāṣṭakya*, when a śrāddha is meant for prosperity, then during sapinḍana separate piṇḍa should be done for the father as well as mother.

पितामह्या समं मातुः पितुः सहपितामहैः॥
सपिण्डीकरणं कार्यमिति ताक्ष्यं मतं मम॥१२१॥

The sapinḍana of the mother should be done with the grandmother and of father with the grandfather. This is what I think, to be proper, O Tārksya.

अपुत्रायां मृतायां तु पतिः कुर्यात् सपिण्डनम्॥
मात्रादितिसुभिः सार्द्धमेवं धर्मेण योजयेत्॥१२२॥

If a woman dies sonless, the husband should perform sapinḍana and the should be duty united with three mothers.

पुत्रो नास्ति न भर्ता च स्त्रीणां ताक्ष्यं सपिण्डनम्॥
कारयेद्वृद्धिसमये भ्रातृदायाददेवरैः॥१२३॥

If a woman has neither son, nor husband, then her sapinḍana should be done by her brother or husband's brother or in their absence by a successor.

पतिपुत्रविहीनानां गोत्री नास्ति न देवः॥
एकोद्दिष्टेन दातव्यं परेण सह भ्रातृभिः॥१२४॥

If the woman has neither husband nor son nor a clansman nor the husband's brother, then her brother should perform *ekoddiṣṭa*.

अज्ञानाद्विधतो वापि न कृतञ्चेत् सपिण्डनम्॥
नवकं षोडशश्राद्धमाब्धिकं कारयेत् ततः॥१२५॥

If sapinḍana is left out by negligence or due to some other obstruction then *navaka*, *ṣoḍaśa* and annual śrāddha should be performed.

अदाहे न च कर्तव्यं सदाहे कारयेद्बुधः॥
दर्भपुत्तलकं कृत्वा वह्निना दाहयेच्छवम्॥१२६॥

A wise man will do all this after the cremation has taken place but not otherwise. (If the man has died unknown and hence not cremated) the descendents should make an effigy of grass and burn the same in fire.

पितुः पुत्रेण कर्तव्यं न कुर्वीत पिता सुते॥
अतिस्नेहान्न कर्तव्यं सपिण्डीकरणं सते॥१२७॥

It is the son who should do the sapinḍana of his father not the father of the son. Due to affection the sapinḍana of the son, should not be done by the father.

बहवोऽपि यदा पुत्रा विधिमेकः समाचरेत्॥
नवश्राद्धं सपिण्डत्वं श्राद्धान्यन्यानि षोडश॥१२८॥

If there be many sons, only the elder should perform the obsequial rite. *Navaka* śrāddha, sapinḍana, *ṣoḍaśa* śrāddhas should be done by one only.

एकेनैव तु कार्याणि अविभक्तिधनेष्वपि॥
अन्येष्टिं कुरुते ह्येको मुनिभिः समुदाहृतम्॥१२९॥

Even when the property is undivided, the sages have stated that only one son can perform the funeral rites.

विभक्तैश्च पृथक् कार्या क्रिया सांवत्सरादिका॥
एकैकेन च कर्तव्या पुत्रेण च स्वयंस्वयम्॥१३०॥

If divided the others too can perform the rites separately, each of the sons doing the same rite himself.

यस्यैतानि न दत्तानि प्रेतश्राद्धाणि षोडश ॥
पिशाचत्वं स्थिरं तस्य कृतैः श्राद्धशतैरपि॥१३१॥

If the sixteen śrāddhas are not performed for the deceased his ghosthood becomes permanent, even if hundreds of śrāddhas are performed in his favour

भ्राता वा भ्रातृपुत्रो वा सपिण्डः शिष्य एव वा॥
सपिण्डीकरणं कुर्यात् पुत्रहीने खगेश्वर॥१३२॥

For a sonless person, his brother, brother's son sapinḍa, or disciple may do sapinḍana.

सर्वेषां पुत्रहीनानां पत्नी कुर्यात् सपिण्डनम्॥

ऋत्विजं कारयेद्वाथ पुरोहितमथापि वा॥१३३॥

For all sonless persons, the daughter can perform sapinḍana through ṛtvij or a purohita.

मृते पितर्यब्दमध्ये ह्युपरागो यदा भवेत्॥

पार्वणं न सुतैः कार्यं श्राद्धं नान्दीमुखं न च॥१३४॥

If after the death of father, an eclipse takes place within a year, the sons should neither do pārvaṇa nor nandīmukha.

तीर्थश्राद्धं गयाश्राद्धं श्राद्धमन्यच्च पैतृकम्॥

अब्दमध्ये न कुर्वीत महागुरुविपत्तिषु॥१३५॥

Similarly, during great calamities within the year, Tīrtha śrāddha, or Gaya śrāddha or any other śrāddha for the manes should not be done at all.

यमके च गजच्छायामन्वादिषु युगादिषु॥

पितृपिण्डो न दातव्यः सपिण्डीकरणं विना॥१३६॥

No piṇḍa should be offered to the manes if their sapinḍana has not taken place.

यज्ञपुरुषस्य यद्दानं देवादीनाञ्च यत् तथा॥

अपूर्णेऽप्यब्दमध्येपि कर्तव्यमिति के च न॥१३७॥

According to some, gifts for the Yajñapuruṣa and for the deities can be made even if the year is not complete.

पितृभ्योपि हि यद्दत्तमर्धपिण्डविवर्जितम्॥

कर्तव्यं तच्च वै सर्वमेष एव विधिः स्मृतः॥१३८॥

Whatever is given to the manes except arghya and piṇḍa all that should be done according to the prescribed method.

देवानां पितरो देवा पितृणामृषयस्तथा॥

ऋषीणां पितरो देवाः पिता जयति तेन वै॥१३९॥

The manes of the deities are deities; the manes of the manes are sages; the manes of the sages are deities; father wins through them.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे और्ध्वदेहिकानिरूपणं नाम चतुर्त्रिंशोऽध्यायः॥ ३४॥

पितृदेवमनुष्याणां यज्ञनाथो विभुर्भवेत्॥

यज्ञनाथस्य तद्दत्तं सर्वदेहिनाम्॥१४०॥

The lord of sacrifice is the lord of all manes, deities and men. Whatever is given to him, is given to all.

मृते पितर्यब्दमध्ये यः श्राद्धं कारयेत् सुतः॥

सप्तजन्मकृता धर्मत् ह्रियते नात्र संशयः॥१४१॥

If the son performs the śrāddha of his father within the year of his (father's) death he is absolved of the fruits of his sinful acts performed in several births previously.

प्रेतीभूतास्तु पितरो लुप्तपिण्डोदकक्रियाः॥

भ्रमन्ति वायुना सर्वेना क्षुत्क्षुभ्यां परिपीडिताः॥१४२॥

If no piṇḍa is gifted and no water libation is made the deceased obtains ghosthood and moves in air oppressed by hunger and thirst.

पितरि प्रेततापन्नेलुप्यते पैतृकी क्रिया॥

अथ मातुर्विपत्तिः स्यात् पितृकार्यं न लुप्यते॥१४३॥

If father obtains ghosthood, rites due to the manes are of no avail. If mother obtains ghosthood, the manes rites for the father do not cease to be.

मृता माता पिता तिष्ठेज्जीवन्ती च पितामही॥

सपिण्डनन्तु कर्तव्यं पितामह्या सहैव तु॥१४४॥

If mother is dead, father is alive, the sapinḍana should be done with the grandmother if she is already dead (but

सत्यं सत्यं पुनः सत्यं श्रूयतां वचनं मम॥

न पिण्डो मिलितो येषां मृतान्तु नृणां भुवि॥१४५॥

उपतिष्ठेन वे तेषां पुत्रोर्दत्तमनेकधा॥

हन्तकारस्तदुद्देशे श्राद्धं नैव जलाञ्जलिः॥१४६॥

O bird, hear. I tell you the truth : For those dead persons whose pinch has not been united, no śrāddha and no water-libation is fruitful even if offered a thousand times.

अध्यायः ३५ / Chapter 35

ताक्ष्यं उवाच

अपरं मम सन्देहं कथयस्व जनाईना॥
 पुरुषस्य च कस्यापि माता पञ्चत्वमागता॥ १॥
 पितामही जीवति च तथा च प्रपितामही॥
 वृद्धप्रपितामही तद्वन्मातृसक्ताः पिता तथा॥ २॥
 प्रमातामहश्च तथा वृद्धप्रमातामहस्तथा॥
 केन सा मेल्यते माता एतत् कथय मे प्रभो॥ ३॥

O lord, I have another doubt, please clear it. Suppose the mother of a man dies but all other relatives such as father, grandfather, great grandfather and great great grand father and their wives are alive (except of course the mother) with whom shall the lady be joined in Sapiṇḍikaraṇa ?

श्रीकृष्ण उवाच

पुनरुक्तं प्रवक्ष्यामि सपिण्डीकरणं खग॥
 उमा लक्ष्मीश्च सावित्रीत्यताभिर्मेलयेद्भवम्॥ ४॥

O bird, I shall repeat the mode of sapndīkarana already mentioned to you. The lady in question shall be joined to Umā, Lakṣmī and Sāvitrī.

त्रयः पिण्डभुजो ज्ञेयास्त्यजाकाश्च त्रयः स्मृताः॥
 त्रयः पिण्डानुलेपाश्च दशमः पंक्तिसन्निधः॥ ५॥

Three generations from one are those who share the piṇḍa. next three generations are those who do not share the piṇḍa. The next three generations are those who receive the wipings of the food-offerings sticking to the hand and the tenth is near the line.

इत्येते पुरुषाः ख्याताः पितृमातृकुलेषु च॥
 तारयेद्यमानस्तु दश पूर्वान् दशावरान्॥ ६॥

These are the names assigned to men in one's father's as well as mother's family. The householder who performs the śrāddhas saves ten preceding and ten succeeding generations.

सपिण्डः स भवेदादो सपिण्डीकरणे कृते॥

अन्त्यस्तु त्याजको ज्ञेयो यो वृद्धप्रपितामहः॥ ७॥

When sapiṇḍikaraṇa is done, the householder is considered first (i.e. reckoning

is made from him). His fourth grandfather, i.e. the great-great-grandfather is tyājaka for him i.e. neither pinch nor water libation is offered for him.

अन्तिमस्त्याजको ज्ञेयो लेपकः प्रथमो भवेत्॥

लेपकस्त्वंतिमो यस्तु स भवेत् पंक्तिसन्निधः॥ ८॥

Grandfather of the fourth degree of the first tyājaka is the first lepaka [i.e. the 7th grandfather reckoning from the householder]. Grandfather of the 4th degree of the first lepaka is in the 10th degree since he is the fourth in reckoning from the 7th one.

यजमानो भवेदेको दश पूर्वं दशावरे॥

इत्येते पितरो ज्ञेया एकविंशति संख्यकाः॥ ९॥

The householder is one, ten generations before and ten generations after. These twentyone generations are meant 'whenever the word twentyone generations is used.

विधिना कुरुते यस्तु संसारे श्राद्धमुत्तमम्॥

जायतेऽत्र न सन्देहः शृणु तस्यापि यत् फलम्॥ १०॥

Now, listen to the benefit accruing from performing the śrāddhas and offering gifts according to śāstras in favour of the dead.

पिता ददाति पुत्रान् वै विचिच्छन्नसन्ततिः खग॥

होमदाता भवेत्सोपि यस्तस्य प्रपितामहः॥ ११॥

The father blesses the performer with the birth of sons, the grandfather with cattlewealth and the great-grandfather with coins of gold.

कृते श्राद्धे गुणो ह्येते पितृणां तर्पणे स्मृताः॥

दद्याद्विपुलमन्नाद्यं वृद्धस्तु प्रपितामहः॥ १२॥

Such are the benefits derivable from śrāddhas and tarpanas. The great grandfather blesses one with plenty of foodstuffs.

यस्य पुंसश्च मर्त्ये वै विच्छिन्ना सन्ततिः खग॥

स वसेन्नरके घोरे पङ्के मग्नः करी यथा॥ १३॥

O bird, the man whose line is broken shall stay in hell permanently like an elephant stuck in the mud.

योन्यन्तरेषु जायेत यत्र वृक्षसरीसृपाः॥

न सन्ततिं विना सोऽत्र मुच्यते नरकाद्भवम्॥ १४॥

Or he may be born in other species of living beings such as a tree, a bird, a reptile. If a child is born and dies the man cannot be freed from hell, still.

आचार्यस्तस्य शिष्यो वा यो दूरेऽपि हि गोत्रजः॥
नारायणबलिं कुर्यात् तस्योद्देशेन भक्तिः॥१५॥

For his sake the *Nārāyaṇa* Bali should be performed by his preceptor or disciple or even by a distant relative.

विशुद्धः सर्वपापेभ्यो मुक्तः स नरकाद्भवम्॥
निवसेनाकलोके च नात्र कार्या विचारणा॥१६॥

He will be freed from sins and saved from hell. He will stay permanently in heaven. No doubt need be entertained on this account.

आदौ कृत्वा धनिष्ठाञ्च एतन्नक्षत्रपञ्चकम्॥
रेवत्यन्तं सदा दूष्यमशुभं सर्व्वदा भवेत्॥१७॥
दाह (बलि) स्तत्र न कर्त्तव्यो विप्रादिसर्व्वजातिषु॥
दीयते न जलं तत्र अशुभं जायते ध्रुवम्॥
लोकयात्रा न कर्त्तव्या दुःखार्त्तः स्वजनो यदि॥१८॥

If a member of the Brahmin caste dies on days. when the moon is in conjunction with any of the stars. *Dhaniṣṭhā* and the four succeeding ones, ending with *Revati*, it is very inauspicious. Cremation or water libation is not performed during those days.

पञ्चकानन्तरं तस्य कर्त्तव्यं सर्व्वमन्यथा॥
पुत्राणां गोत्रिणां तस्य सन्तापोऽप्युपजायते॥१९॥

Even if the family is excessively miserable no job for livelihood should be taken up during these days. Every job shall be done after the five days are over.

गृहे हानिर्भवेत्तस्य ऋक्षेष्वेषु मृतश्च यः॥
अथवा ऋक्षमध्येऽपि दाहस्तस्य विधीयते॥२०॥

Great distress will befall sons and clansmen of the dead who dies on any of these five days. Loss in the house is also inevitable.

क्रियते मानुषणान्तु सद्य आहुतिकारणात्॥
सद्याहुतिकरं पुण्यं तीर्थे तद्दाह उत्तमः॥२१॥

Still if the immediate cremation is conducive to the welfare of the people the cremation with, the following extra procedure can be duly performed and an immediate offering in the fire can also be made.

विप्रैर्नियमतः कार्य्यः समन्त्रो विधिपूर्व्वकः॥

शवस्य च समीपे तु क्षिप्यंते पुत्तलस्ततः॥२२॥

The immediate offering is held to be sacred in regard to the body to be cremated. The body is well consecrated with mantras by the Brahmins duly.

दर्भमयाश्च चत्वारो विप्रा मन्त्राभिमन्त्रिताः॥

ततो दाहः प्रकर्त्तव्यः तैश्च पुत्तलकैः सह॥२३॥

Four effigies of *Darbha* are consecrated with the mantras of the *naksatras*. These are thrown beside the corpse.

सूतकान्ते ततः पुत्रः कुर्याच्छान्तिकमुत्तमम्॥२४॥

Cremation is proceeded along with the effigies. On the expiry of the period of impurity the son shall perform rites, for tranquillity and peace.

पञ्चकेषु मृतो योऽसौ न गतिं लभते नरः॥

तिलान् गाश्च सुवर्णं च तमुद्दिश्य घृतं ददेत्॥२५॥

The man who dies on any of these five days does not attain salvation unless for his sake the gingelly seeds, cow, gold and ghee are gifted away.

विप्राणां दीयते दानं सर्वोपद्रवनाशनम्॥

सूतकान्ते च सत्युत्रैः स प्रेतो लभते गतिम्॥२६॥

Gifts are made to Brahmins to ward off impending calamity after the expiry of impurity period. Gifts help the deceased attain release from the bonds of his previous actions.

भाजनोपानहौ च्छत्रं हेममुद्राच वाससी॥

दक्षिणा दीयते विप्र सर्व्वपातकमोचनी॥२७॥

Food-stuffs, sandals, umbrella, gold coins, clothes and other gifts are given to the Brahmins for redemption from all worldly sins.

बालवृद्धतुरागाञ्चमृतानं पञ्चकेशु हि॥

विधानं यो न कुर्व्वीत पप्रदक्षिणा तमविसर्ज्जनम्॥२८॥

Whether it is a young man or an old man or a child, if any one dies in five days and no redemptionary rites are performed it will create obstacles.

अष्टदशैव वस्तूनि प्रेतश्राद्धे विवर्ज्येत्॥

आशिषो द्विगुणान् दर्भान् प्रणवान् नैकपिण्डताम्॥२९॥

अग्नौकरणमुच्छिष्टं श्राद्धं वै वैश्वदैविकम्॥
 विकिरं च स्वधाकारं पितृशब्दं न चोच्चरेत्॥ ३०॥
 अनुशब्दं न कुर्वीत नावाहनमथोल्मुकम्॥
 आसीमान्तं न कुर्वीत प्रदक्षिणाविसर्जनम्॥ ३१॥
 न कुर्यात् तिलहोमञ्च द्विजः पूर्णाहुतिं तथा॥
 न कुर्याद्देश्वदेवं चेत्कर्त्ता गच्छत्यधोगतिम्॥ ३२॥

In the śrāddha for the deceased the following eighteen are prohibited; benediction, twice-twisted darbhas recital of svasti astu (hall), praṇava (Om), Ekoddiṣṭa, Agnikaraṇa (consigning cooked rice to the fire, Ucchiṣṭa (leavings of food) Vaiśvadeva śrāddha, Vikira, (scattering of cooked rice bits), recital of the words svadhā, Pitṛ, and Anu Āvāhana invocation, lighting of the torch (ulmuka) the circumambulation, following upto the border, offering of gingelly seeds into the fire (Tilahoma) and Pūrṇāhuti. If these are included in the rites, the performer will suffer utter destruction. O son of Kaśyapa, I have already told you about the sixteen śrāddhas.

मलिनश्राद्धसंज्ञानं पूर्वषोडशकं तथा॥
 स्थाने द्वारे चाद्धमार्गे चितायां शवहस्तके॥ ३३॥
 श्मशानवासिभूतेभ्यः पञ्चमं प्रतिवेश्यकम्॥
 षष्ठं सञ्चयने प्रोक्तं दश पिण्डा दशाहिकाः॥
 श्राद्धषोडशकञ्चैतत् प्रथमं परिकीर्तितम्॥ ३४॥

The sixteen śrāddhas already mentioned are:- One at the place of death, then midway to the cremation ground, at the funeral pyre, in the hand of the corpse and the fifth Prātiveśyaka offered to the spirits living in the cremation ground, the sixth at the collection of ashes and bones, then the piṇḍas. offered during the ten days. Thus sixteen in all.

अन्यच्च षोडशं मध्ये द्वितीयं तार्क्ष्यं मे शृणु॥
 कर्त्तव्यानीह विधिना श्राद्धान्येकादशैव तु॥ ३५॥
 ब्रह्मविष्णुशिवाद्यञ्च तथान्यच्छ्राद्धपञ्चकम्॥
 एवं षोडशकं प्राहुरेतत् तत्त्वविदो जनाः॥ ३६॥

O Tārksya, listen to another mode of reckoning six" śrāddhas. Ten daily piṇḍas, one extra at the collection of bones, then five for Brahma Viṣṇu, Śiva and others. These sixteen śrāddhas are reckoned by persons who know the Ritual.

द्वादश प्रतिमास्यानि श्राद्धमेकादशे तथा॥
 त्रिपक्षसम्भवञ्चैव द्वे रिक्ते खग षोडश॥ ३७॥

O bird, a third method of reckoning the sixteen śrāddhas is as follows:- the twelve monthly śrāddhas together with that on the eleventh, that on tripakṣa (after the expiry of six weeks) and those on the two rikta days.

आद्यं शवविशुद्ध्यर्थं कृत्वान्यच्च त्रिषोडशम्॥
 पितृपंक्तिविशुद्ध्यर्थं शताद्धेन तु योजयेत्॥ ३८॥

The first set of sixteen śrāddhas are for purifying the corpse. The fifty śrāddhas are for purifying the line of Manes (pitṛpaṅkti).

शताद्धेन विहीनो यो मिलितः पंक्तिभाङ्गं हि॥
 चत्वारिंशत् तथैवाष्टश्राद्धं प्रेतत्वनाशनम्॥ ३९॥

If enjoining (sapīṇḍīkaraṇa) is devoid of fifty śrāddhas it shall not reach the pitṛs. The redemption from ghosthood is possible only if fifty śrāddhas are performed.

सकृदूनशताद्धेन सम्भवेत् पंक्तिसन्निधः ॥
 मेलनीयः शताद्धेन सन्धिः श्राद्धेन तत्त्वतः॥ ४०॥

If the performance of fifty śrāddhas is even slightly deficient, the presence of pitṛs cannot be effected. It is corollary to the fifty śrāddhas that the descendent should perform sapīṇḍana (effectively).

(अथशवविधिः)

शवस्य शिबिकायां करचरणबन्धनं तत्र कर्त्तव्यम्॥
 एवं चेन्न विधानं विधीयते तत्पिशाचपरिभवनम्॥ ४१॥
 संजायते रजन्याञ्च शवनिर्गमने राष्ट्रं भयशून्यम्॥
 शिवं न मुञ्चेत मुच्येत चेत् दुःस्पर्शादुर्गतिर्भवेत्॥ ४२॥

The hands and feet of the dead together with the covering cloth should be tied to the bamboo bier. If this is not done, there is risk of an attack by the piāscas. If the dead body is taken out during the night there is a fear from spirits roaming in the sky. The dead body should not be left unattended. By touching it mishaps may occur.

ग्राममध्ये स्थिते प्रेते श्रुते भुङ्क्ते यदृच्छया॥
 तदनं मांसवज्जेयं ततोयं रुधिरपमम्॥ ४३॥
 ताम्बूलं दन्तकाष्ठञ्च भोजनं ऋतुसेवनम्॥
 ग्राममध्ये स्थिते प्रेते वर्जयेत् पिण्डपातनम्॥ ४४ ॥

When there is dead body in the middle of the village and if any one takes food with that knowledge, that food is known as flesh, and water as blood. (No one shall take food or water before the dead body is removed). When there is a dead body in the village the following is avoided : Chewing the betel; chewing the tooth-brush twig, 'taking food, sexual intercourse and offering of piṇḍas

स्नानं दानं जपो होमस्तर्पणं सुरपूजनम्॥

ग्राममध्ये स्थिते प्रेते शुद्ध्यर्थं ज्ञातिधर्मतः॥४५॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीये धर्मप्रेतकल्पे श्रीकृष्णगरुडसंवादे सपिण्डनशवविध्योर्निरूपणं नाम पञ्चत्रिंशोऽध्यायः॥३५॥

अध्यायः ३६ / Chapter 36

ताक्ष्यं उवाच

कस्मादनशनं पुण्यमक्षय्यगतिदायकम्॥

स्वगृहन्तु परित्यज्य तीर्थे वै म्रियते यदि॥१॥

अप्राप्य तीर्थं म्रियते गृहे वा मृत्युमागतः॥

भूत्वा कुटीचरो यस्तु स कां गतिमवाप्नुयात्॥२॥

संन्यासं कुरुते यस्तु तीर्थे वापि गृहेऽपि वा॥

कथं तस्य प्रकर्तव्यमप्राप्तनिधनेऽपि वा॥३॥

नियमे चेत् कृते देवचित्तीभङ्गो हि जायते॥

केन तस्य भवेत् सिद्धिः कृतेनाप्यकृतेन वा॥४॥

Why is the rite of fasting considered holy and the bestower of salvation ? What is the goal attained by a person who had left his house and died in a holy centre? What is it if he died before reaching the holy centre? What is it if he died in the house itself? What is it if he died in a cottage (as. a Vānaprastha) or if he took to śaṁnyāsa either in the holy centre or in the house. How shall the rites be performed in such cases ? What is the procedure if he does not die a proper death ? O lord, what are the rules if the performer wavers and does not stand on his resolve ? What are the rites which enable him to achieve realization ?

कृत्वा निरशनं यो वै मृत्युमाप्नोति कोऽपि चेत्॥

मानुषीं तनुमुत्सृज्य मम तुल्यो विराजते॥५॥

If any one observes the rite of fasting and dies he will cast off his human form and become equal in lustre to me.

Ceremonial ablutions, gifts, sacrifices, water-libations and worship of gods are futile when performed with a dead body in the village. The convention holds good for all kiths and kins.

ज्ञातिसम्बन्धिनामेवं व्यवहारः खगेश्वर॥

विलुप्य ज्ञातिधर्मञ्च प्रेतपापेन लिप्यते॥४६॥

O lord of birds, this convention prevail among cousins and kins. If it is violated, the dead man is tarnished by sins.

यावन्त्यहानि जीवेत व्रते निरशने कृते॥

क्रतुभिस्तानि तुल्यानि समग्रवरदक्षिणैः॥६॥

He will have the benefit of performing as many sacrifices, complete with due fees as the number of days he was able to live observing the rite of fasting.

तीर्थे गृहे वा संन्यासं नीत्वा चेत्प्रियते यदि॥

प्रत्यहं लभते सोऽपि पूर्वोक्तं द्विगुणं फलम्॥७॥

If such a death takes place after taking to Śaṁnyāsa whether in the holy centre or elsewhere the benefit accruing from the same is twice that of the previous one.

महारोगोपपत्तौ च गृहीतेऽनशने कृते॥

पुनर्न जायते रोगो देववद्वि विराजते॥८॥

If a person suffering from an incurable disease such as plague etc. observes fast and dies he has no rebirth. He rejoices in heaven like a deity,

य आतुरः सन् संन्यासं गृह्णाति यदि मानवः॥

पुनर्न जायते भूमौ संसारे दुःखसागरे॥९॥

If a sick man takes to Śaṁnyāsa he is released from the cycle of rebirth in this world of sorrows and afflictions.

अहन्यहनि दातव्यं ब्राह्मणानाञ्च भोजनम्॥

तिलपात्रं यथाशक्ति दीपदानं सुरार्चनम्॥१०॥

Brahmins should be fed everyday. Gifts of a vessel full of gingelly seeds or gifts of lamps

according to his capacity should be made. Gods should also be worshipped,

एवंवृत्तस्य दह्यन्ते पापन्युच्चावचानि च॥

मृतो मुक्तिमवाप्नोति यथा सर्व्वे महर्षयः॥११॥

If gifts are made in favour of the dead, his major and minor sins are washed away. On death, he attains immortality on par with sages.

तस्मादनशनं नृणां वैकुण्ठपददायकम्॥

तस्मात् स्वस्थे चोत्तरे वा साधयेन्मोक्षलक्षणम्॥१२॥

Hence, observance of fast enables men to attain heaven. Man should strive for salvation when his body is in perfect health.

पुत्रद्रव्यादि सन्त्यज्य तीर्थं व्रजति यो नरः॥

ब्रह्माद्या देवतास्तस्य भवेयुस्तुष्टिपुष्टिदाः॥१३॥

The deities Brahmā and others bestow contentment and nourishment on the man who forsakes his sons, wealth and goes to a holy centre.

यस्तीर्थसम्मुखो भूत्वा व्रते ह्यनशने कृते॥

चेन्म्रियेतान्तरालेऽपि ऋषीणां मण्डले वसेत्॥१४॥

If a person dies after observing the fast on reaching the holy centre or on the way, he goes to the sphere of sages.

व्रतं निरशनं कृत्वा स्वगृहेऽपि मृतो यदि॥

स्वकुलानि परित्यज्य एकाकी विचरेद्दिव ॥१५॥

If a person dies at home after observing the fast alone will sojourn in heaven leaving the members of his family.

अन्नञ्चैव तथा तोयं परित्यज्य नरो यदि॥

पीतमत्पातोयश्च न पुनर्जायते क्षितौ॥१६॥

If a person casts off food and water and drinks only the water from my feet he is not reborn on the earth.

कृत्यासीनंततीर्थगतं रक्षन्ति वनदेवताः॥

यमदूता विशेषेण न याभ्यास्तस्य पाशवेगाः॥१७॥

The family deities protect the man who goes to a holy centre and abstains from food. The emissaries of Yama guard him. No torture at the hands of Yama's attendants is in store for him.

तीर्थसेवी नरो यस्तु सर्व्वकिल्बिषपवर्जितः॥

तत्र म्रियेत दह्येत तत्तीर्थफलभागभवेत्॥१८॥

A person who makes frequent pilgrimages to holy centres can destroy sins. The person who cremates him, if he dies, enjoys the benefit of making the pilgrimage.

सेवितेऽपि सदा तथि ह्यन्यत्र म्रियते यदि॥

शुभे देशे कुले धीमान् स भवेद्देवविद्वजः॥१९॥

A frequent visitor to holy centres, even if he dies outside the holy centre, is reborn as an intelligent Brahmin well-versed in the Vedas at a holy place and in a noble family.

कृत्वा निरशनं ताक्ष्यं पुनर्ज्जीवति मानवः॥

ब्राह्मणान् स समाहूय सर्व्वस्वं यत् परित्यजेत्॥२०॥

If a man observing fast, O Tarkṣya, survives if he should invite brahmmas and gift away his possessions.

चान्द्रायणं चरेत् कृत्स्नमनुज्ञातश्च तैर्द्विजैः॥

अनृतं न वदेत् पश्चाद्भ्रममेव समाचरेत्॥२१॥

Following the instructions of Brahmins he should observe Cāndrāyaṇa and Kṛcchra. He should never tell a lie thereafter. He shall practise virtuous actions.

तीर्थे गत्वा च यः कोऽपि पुनरायाति वै गृहम्॥

अनुज्ञातः स वै विप्रैः प्रायश्चित्तमथाचरेत्॥२२॥

When a person returns to his own house after making pilgrimage to the holy centre he should take the permission of pious Brahmins and perform expiatory rite

दत्त्वा वा स्वर्णदानानि गो-मही-गज-वाजिनः॥

तीर्थं यदि लभेद् यस्तु मृत्युकाले स भाग्यवान्॥२३॥

If a person is able to make pilgrimage to holy centres at the stage of death after previously making gifts of gold, cow, land, elephant and horses, he is the most fortunate of all.

गृहात् प्रचलितस्तीर्थं मरणे समुपस्थिते॥

पदेपदे तु गोदानं यदि हिंसा न जायते॥२४॥

A person starting on a pilgrimage when death is imminent should make gifts of cows at every step if the act is not involved in violence.

गृहे तु यत् कृतं पापं तीर्थस्नानेन शुध्यति॥

कुरुते तत्र पापञ्जलेपसमं हि तत्॥२५॥

The sin committed at home is washed off by oblations in holy waters, while the sin committed at the holy centre becomes adamant and is never washed off at all.

क्लिश्यते स नात्र संदेहो यावच्चन्द्रार्कतारकम्॥

तत्र दत्तानि दानानि जायन्ते चाक्षयाणि वै॥२६॥

There is no doubt in this that he will be distressed for ever by those sins as long as the sun, the moon and the stars shine. O bird, the gifts made therein are of everlasting benefit.

आतुरे सति दातव्यं निर्द्धनैरपि मानवैः॥

गावस्तिला हिरण्यञ्च सप्तधान्यं विशेषतः॥२७॥

Even indigent persons when sick should make gifts. Such gifts should consist of a cow, gingelly seeds, gold and of seven grains.

दानवन्तं नरं दृष्ट्वा हृष्टाः सर्वे दिवौकसः॥

ऋषिभिः सह धर्मेण चित्रगुप्तेन सर्वदा॥२८॥

On seeing a person making liberal-gifts, the deities, sages and Citragupta are excessively delighted.

आत्मायत्तं धनं यावत् तावद्विप्रे समर्पयेत्॥

पराधीनं मृते सर्वं कृपया कः प्रदास्यति॥२९॥

So long as one is in free possession of one's wealth, one should make it over to the brāhmaṇas. After death, the entire wealth goes to others. Who will not therefore have the grace to give ?

पित्रुद्देशेन यः पुत्रैर्धनं विप्रकरेऽर्पितम्॥

आत्मानं सधनं तेन चक्रे पुत्रपौत्रकैः॥३०॥

By offering gifts of wealth to brāhmaṇas, the sons in fact, prepare for their salvation along with sons, grandsons and great grandsons.

पितुः शतगुणं दत्तं सहस्रं मातुरुच्यते॥

भगिन्या शतसाहस्रं सोदर्य दत्तमक्षयम्॥३१॥

What is given to father will be requited a hundredfold; to mother a thousand-fold, to a sister a hundred thousand fold and to a brother manyfold.

यदि लोभान् यच्छन्ति प्रमादान्मोहतोऽपि वा॥

मृताः शोचन्ति ते सर्वे कदर्याः पापिनिस्त्विति॥३२॥

If, out of covetousness, a person does not give any thing during sickness, that miserly sinner will indeed repent after death.

अतिक्लेशेन लब्धस्य प्रकृतया चञ्चलस्य च॥

गतिरेकैव वित्तस्य दानमन्या विपत्तयः॥३३॥

Wealth is acquired with strain and stress. It is naturally unsteady. The only solution is in being gifted to others. Otherwise there awaits only disaster.

मृत्युः शरीरगोप्तारं वसुरक्षं वसुन्धरा॥

दुश्चारिणीव हसति स्वपतिं पुत्रवत्सलम्॥३४॥

Just as an unchaste wife laughs at her husband who fondles the son too much, as also death laughs at a person who makes fuss about protecting himself, and the earth laughs at a person who guards too much his wealth.

उदारो धार्मिकः सौम्यः प्राप्यापि विपलुं धनम्॥

तृणवन्मन्यते तार्क्ष्य आत्मानं वित्तमप्यथा॥३५॥

न चैवाप्रदेवास्तस्य मोहजालो न चैव हि॥

मृत्युकाले न च भयं यमदूतसमुद्भवम्॥३६॥

A virtuous man of liberal temperament and gentleness, even after acquiring a lot of wealth, considers it to be as useless as a blade of grass. He feels no torment, no delusion and no fear of the emissaries of Yama at the hour of death.

समाः सहस्राणि स सप्त वै

जले दशैमनौ पवने च षोडश॥

महादवे पष्टिरशीतिगोहृहे

अनाशके काश्यप चाक्षया गतिः॥३७॥

The aftereffects of death in water last for seven thousand years; those of death in fire for eleven thousand years; those of death in scorching sun for sixteen thousand years; those of death in a battle for sixty thousand years; those of death in thwarting the seizure of cow for eighty thousand years, and O Bharata those of death in tasting are everlasting.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशं धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादेऽज्जनमृत गतिनिरूपणं नाम षट्त्रिंशोऽध्यायः॥३६॥

अध्यायः ३७ / Chapter 37

ताक्ष्य उवाच

उदकुम्भप्रदानं मे कथयस्व यथातथम्॥
विधिना केन कर्तव्या कृतिरेषा जनार्दन॥१॥
किंलक्षणाः केन पूर्णाः कस्य देया जनार्दन॥
कस्मिन् काले प्रदातव्या प्रेततृप्तिप्रसाधकाः॥२॥

O lord, please explain to me the mode of giving water-jar precisely. What are the rules of giving? How many vessels should be given? What are their characteristics? By what stuff are they to be filled? To whom are they to be given? When are they to be given to propitiate the dead?

श्रीकृष्ण उवाच

सत्यं पुनः प्रवक्ष्यामि उदकुम्भप्रदानकम्॥
प्रेतोतोद्देशेन दातव्यसा अन्नपानीयसंयुताः॥
विशेषेण महापक्षिन् प्रेतमुक्तिप्रदायकाः॥३॥

O Tārksya, now I shall explain the mode of gifting a water-jar. It should be offered to the brahman in favour of the dead along with a rice-ball and the libation of water.

द्वादशाहे च षण्मासे त्रिपक्षे वापि वत्सरे॥
उदकुम्भाः प्रदातव्या मार्गे तस्य सुखाय वै॥४॥

For the pleasure of the dead on their way to Yama's abode, these vessels should be given on the twelfth day, after six weeks, after six months or at the end of a year.

अहन्यहनि दातव्या उदकुम्भारिलैर्युताः॥
सुलिपते भूमिभागे तु पक्वान्नजलपूरिताः॥५॥

The vessel should be placed on the ground cleaned and smeared with cowdung. They should be filled with cooked food and water.

प्रेतस्य तत्र दातव्यं भाजनञ्च यदृच्छया॥
सुप्रीतस्तेन दत्तेन प्रेतो याय्वैः स गच्छति॥६॥

Satiating food should be given to the dead. The dead man is delighted thereby as he goes along with the attendants of Yama.

द्वादशाहे विशेषेण उदकम्भान् प्रदापयेत्॥
विधिना तत्र सङ्कल्प्य घटान् द्वादशसंख्यकान्॥७॥

On the twelfth day, twelve such jars should be given.

एकापि वर्द्धनी तत्र पक्वान्नफलपूरिता ॥
विष्णुमुद्दिश्य दातव्या संकल्प्य ब्राह्मणे शुभे॥८॥

A Vardhani [a vessel] filled with cooked food and water should be given to a Brahmin with Viṣṇu in view after due saṅkalpa.

एको वै धर्मराजाय तेन तुष्टेन मुक्तिभाक्॥
चित्रगुप्ताय चैकं तु गतस्तत्र सुखी भवेत्॥९॥

A single Vessel should be given in favour of Yama. Thereby, the dead man attains release. Another vessel should be given in favour of Citragupta. Thereby, the dead man

षोडशाद्याः प्रदातव्या मापान्नजलपूरिताः॥१०॥

Sixteen vessels filled with cooked black gram and water should be given to sixteen brāhmaṇas, one to each.

उक्रान्तिश्राद्धमारभ्य श्राद्धषोडशकस्य तु॥
षोडशब्राह्मणानान्तु एकैकं विनिवदयेत्॥११॥

The sixteen śrāddhas are performed beginning with Utkrānti-śrāddha (the first of the series).

एकादशाहात् प्रभृति देयो नित्यं दृढाह्वयः॥
पक्वान्नजलपूर्णो हि यावत् संवत्सरं दिनम्॥१२॥

From the eleventh day a vessel should be given every day for a year.

जलपात्राणि वृद्धानि दत्तानिघटकानि च॥
एका वै वर्द्धनी तत्र तस्यां पात्रन्तु वंशजम्॥१३॥

A Vardhann filled with cooked rice and water should be given everyday for a year along with a bamboo vessel.

वस्त्रेणाच्छादयेत् तान्तु पूजयित्वा सुगन्धिभिः॥
ब्राह्मणेभ्यो विशेषेण जलपूर्णानि दापयेत्॥१४॥

A vessel full of water should be given to a Brahmin, after covering it with a cloth and scenting it with fragrant stuffs.

अहन्यहनि सङ्कल्प्य विधिपूर्व्वं खगेश्वर॥
ब्राह्मणाय कुलीनाय वदेवृत्तयुताय च॥१५॥
विद्यावृत्तवते देयं मूर्खे तन्न कदाचन॥
समर्थो वेदवृत्ताढ्यस्तारणे तरणेऽपि च॥१६॥

Every day, O bird, with due saṅkalpa a vessel should be given to a Brahmin well versed in the Vedas and observing all rites. He must be a deserving person, not a fool. Only the man

who is endowed with Vedic lore can cross and enable others to cross the ocean of worldly existence.

॥ इति श्रीगारुडे महापुराणे द्वितीयांशे प्रेकल्पे धर्मकाण्डे सोदकुम्भश्रान्दनिरूपणं नाम सप्तत्रिंशोऽध्यायः॥३७॥

अध्यायः ३८ / Chapter 38

तार्क्ष्य उवाच

दानतीर्थार्थितं मोक्षं स्वर्गञ्च वद मे प्रभो॥
केन मोक्षमवाप्नोति केन स्वर्गे वसेच्चिरम्॥१॥
केन गच्छति तेजस्तु स्वर्लोकात् सत्यलोकतः॥
मानुष्यं केन लभते नरकेषु निमज्जति॥२॥
एतन्मे वद निश्चित्य भक्तानां मोक्षदायक॥
ब्रूहि कस्मिन् मृते स्वर्गे पुनर्जन्म न विद्यते॥३॥

O lord, please explain to me the nature of salvation. and heaven realizable or accessible by gifts or pilgrimages. How does a man attain salvation and how does he reach and stay in heaven for a long time? What are the causes of fall of living beings from heaven and other regions among the upper seven worlds.

श्रीविष्णुरुवाच

मानुष्यं भारते वर्षे त्रयोदशसु जातिषु॥४॥

After obtaining human form in any of the thirteen castes in Bharata, if a man dies in a holy centre he is never born again.

तत् प्राप्य प्रियते क्षेत्रे पुनर्जन्म न विद्यते॥

अयोध्या मथुरा माया काशी काञ्ची अवन्तिकता॥५॥

The seven cities of Ayodhyā, Mathurā, Māyā, Kañcī, Avantikā, Kāsī and Dvāravatī confer salvation.

पुरी द्वारवती ज्ञेय सदैता मोक्षदायिकाः॥

सन्यस्तमिति यो ब्रूयात् प्राणैः कण्ठगतैरपि॥६॥

If at the time when the vital airs have reached the throat (when death is imminent) a man says 'I have renounced', he attains the region of Viṣṇu after death and is not born again.

मृतो विष्णुपुरं याति न पुनर्जायते क्षितौ॥

सकृदुच्चरितं येन हरिरित्यक्षरद्वयम्॥७॥

He has already tucked his clothes for his journey to his goal of salvation if he pronounces the two letters Hari even for once.

बद्धः परिकरस्तेन मोक्षाय गमनं प्रति॥

कृष्णकृष्णोति कृष्णोति यो मां स्मरति नित्यशः॥८॥

He who remembers me ever and anon saying Kṛṣṇa, Kṛṣṇa, Kṛṣṇa is lifted up by me from hell just as the lotus springs up breaking through the water.

जलं भित्त्वा यथा पद्मं नरकादुद्गम्यहम्॥

शालग्रामशिला यत्र यत्र द्वारवती शिला॥९॥

Undoubtedly one attains salvation if one dies near a Śālagrāma stone which is powerful for annihilating all sins and defects.

उभयोः सङ्गमो यत्र मुक्तिरतत्र न संशयः॥

शालग्रामशिला यत्र पापदोषक्षयावहा॥१०॥

There is no doubt in this that salvation is ever present wherever Śālagrāma stone or the stone of Dvāravatī or both are present

तत्सन्निधानमरणान्मुक्तिर्जन्तोः सुनिश्चिता॥

रोपणात् पालनात् सेकाद्भक्षणस्पर्शनं कीर्तनात्॥

तुलसी दहते पापं नृणां जन्मार्जितं खग॥११॥

O bird, by growing, nurturing, sprinkling, saluting and extolling the Tulasi plant Man's sin accumulated in various births is wiped off.

ज्ञानहृदे सत्यजले रागद्वेषमलापहे॥

यः स्नातो मानसे तीर्थे न स लिप्येत पातकैः॥१२॥

He who has taken ablution in the holy lake of Mānasa where wisdom is the eddy, truth the water and which removes the dirt of love and hatred is never tarnished by sins.

न काष्ठे विद्यते देवो न शिलायां कदाचन॥

भावे हि विद्यते देवस्तस्माद्भावं समाचरेत्॥१३॥

God is not present in wood, stone or clods

of earth. He is present in our heart. Hence, one should invoke the heart which plays a prominent part in devotion.

प्रातःप्रातः प्रपश्यन्ति नर्मदां मत्स्यघातिनः॥

न ते शिवपुरीं यांति चित्तवृत्तिर्गरीयसी॥१४॥

Fishermen visit Narmadā, the holv river, every morning. But their mind does not become pure.

यादृक् चित्तप्रतीतिः स्यात् तादृक कर्मफलं नृणाम्॥

परलोकगतिस्तादृक सूचीसूत्रविचारवत्॥१५॥

Men reap the fruits of their actions in accordance with their feeling; their goal in the other world is also befitting that. Their activity yields accordant fruits.

ब्राह्मणार्थे गवार्थे च स्त्रीणां बालवधेषु च॥

प्राणत्यागपरो यस्तु स वै मोक्षमवाप्नुयात्॥१६॥

He who lays down his life for the sake of his preceptor, a Brahmin, a woman or a child attains salvations.

अनाशके मृतौ यस्तु स वै मोक्षमवाप्नुयात्॥

अनाशके मृतो यस्तु स मुक्तः सर्व्वबन्धनैः॥१७॥

After making various gifts to Brahmins if a person dies during the period of fast he is freed from all bondage and attains i salvation.

दत्त्वा दानानि विप्रेभ्यस्ततो मोक्षमवाप्नुयात्॥

एते वै मोक्षगार्गाश्च स्वर्गमार्गास्तथैव च॥१८॥

गोग्रहे देशविध्वसे मरणं रणतीर्थयोः॥

उत्तमाधममध्यस्य बाध्यमानस्य देहिनः॥

आत्मानं तत्र सन्त्यज्य स्वर्गमासं लभेच्चिरम्॥१९॥

Such are the ways which lead either to salvation or heaven. In thwarting the seizure of cows, civil commotions and national calamities or disasters in holy places and temples, it is equally beneficent whether one succumbs or survives- Life becomes pleasant by making gifts and enjoyments. Death is efficacious in battle and holy places.

जीवितं मरणञ्चैव द्वयं शिक्षेत पण्डितः॥

जीवितं दानभोगाभ्यां मरणं रणतीर्थयोः॥२०॥

Castng themselves off, human beings whether of high, middling or low class attain their heavenly abode.

हरिक्षेत्रे कुरुक्षेत्रे भृगुक्षेत्रे तथैव च॥

प्रभासे श्रीस्थले चैव अब्बुदे च त्रिपुष्करे॥२१॥

भूतेश्वरे मृतो यस्तु स्वर्गे वसति मानवः॥

ब्रह्मणो दिवसं यावत् ततः पतति भूतले॥२२॥

A man dying in Harikṣetra, Kurukṣetra, Bhṛgukṣetra, Prabhāsa, Sṛīśaila, Arbuda, Puṣkara or Bhūteśvara attains heavenly abode for the period of a day of Brahma and thereafter falls to the earth.

वर्षवृत्तिन्त यो दद्याद्ब्राह्मणे दोषवर्ज्जिते॥

सर्व्वं कलं स मुद्ध्यत्य स्वर्गलोके महीयते॥२३॥

He who accords gifts to a Brahmin devoted to the observance sufficient to last for a year raises his family and is honoured

कन्यां विवाहयेद्यस्तु ब्राह्मणं वेदपारगम्॥

इन्द्रलोके वसेत् सोऽपि स्वकुलैः परिवेष्टितः॥२४॥

He who offers a virgin in marriage to a Brahmin well versed in the Vedas shall stay in Indraloka along with the members of his family.

महादानानि दत्त्वा च नरस्तत्फलमाप्नुयात्॥२५॥

वापी कूपतडागानामारामसुरसन्ननाम्॥

जीर्णोद्धारं प्रकुर्वाणः पूर्व्वकर्तुः फलं लभेत्॥

जीर्णोद्दारेण वा तेषां तत् पुण्यं द्विगुणं भवेत्॥२६॥

By giving gifts a man shall reap the fruits thereof. There is no doubt in this that he who resuscitates and repairs tanks, wells, lakes, parks and temples in ruins reaps twice the merit derived by the original builder.

शीतवाततपहरमपि पर्णकुटीरकम्॥

कृत्वा विप्राय विदुषे प्रददाति कुटुम्बिने॥२७॥

तिस्रः कोटयोर्द्धकोटी च नरः स्वर्गे महीयते॥२८॥

या स्त्री सवर्णां संशुद्धा मृतं पतिमनुव्रजेत्॥

सा मृता स्वर्गमाप्नोति वर्षाणां रोमसंख्यया॥२९॥

He who gives to a scholarly Brahmin burdened with a family, ornaments for the ears, neck, fingers and arms, a cosy house fully furnished with utensils and other requisites, a cow and the contrivances to prevent chillness, gusts of wind and scorching heat, is honoured in heaven for thirty-five million years. The woman of the same caste who follows her husband in death attains heaven and stays for

as many heavenly years as she spent human years in this world with him

पुत्रपौत्रादिकं त्यक्त्वा स्वपतिं यानुगच्छति॥
स्वर्गं लभेतां तौ चोभौ दिव्यस्त्रीभिलंकृतौ॥ ३०॥

If a woman leaves her sons, grandsons and other relatives and follows her husband in death both of them attain heaven along with three generations.

कृत्वा पापान्यनेकानि भर्तृद्रोहमतिः सदा॥
प्रक्षालयति सर्वाणि या स्वं पतिमनुव्रजेत्॥ ३१॥

Even if a woman has committed sins including evil intention against her own husband she can wash off her sins if she follows her husband in death.

महापापसमाचारो भर्ता चेदुष्कृती भवेत्॥
तस्याप्यनुव्रता नारी नाशयेत् सर्व्वकिल्बिषपम्॥ ३२॥

Even if the husband has been a sinner and wicked, his sins will be washed off if the wife follows him after death.

ग्रासमात्रं नियमतो नित्यदानं करोति यः॥
चतुश्चामरसंयुक्तविमानेनाधिगच्छति ॥ ३३॥

If a man offers only a morsel of bread to the needy he will be proceeding to heaven in an aerial chariot endowed with chowries and umbrellas.

यत् कृतं हि मनुष्येण पापामारणान्तिकम्॥
तत् सर्व्वं नाशमायाति वर्ष्वृत्तिप्रदानतः॥ ३४॥

If he offers maintenance sufficient for a year, the sins committed by him till his death are destroyed.

भूतं भव्यं भविष्यञ्च पापं जन्मत्रयार्ज्जितम्॥
प्रक्षालयति तत् सर्व्वं विप्रकन्योपनायानात्॥ ३५॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे दत्तम लोकत्यागतिमोक्षमानुष्यहेतु निरूपणं नामाष्टात्रिंशत्तमोऽध्यायः॥ ३८॥

अध्यायः ३९ / Chapter 39

ताक्ष्यं उवाच

सूतकानां विधिं ब्रूहि दयां कृत्वा मयिप्रभो।
विवेकाय हि चित्तस्य मानवानां हिताय च॥ १॥

O lord, out of compassion for me, please tell

If he helps a Brahmin to celebrate the marriage of his daughter, he washes off his sins of the past, future and present births.

दशकूपसमा वापी दशवापीसमं सरः॥
सरोभिर्दशभिस्तुल्या या प्रपा निज्जले वने॥ ३६॥

The merit accruing from digging ten wells is acquired by digging a tank. The merit accruing from digging ten tanks is acquired by digging a lake. O bird, a drinking water shed erected in a dry place is equal to digging ten lakes.

या वापी निज्जले देशे यद्दानं निर्द्धने द्विजे॥
प्राणिनां यो दयां धत्ते स भवेन्नाकनायकः॥ ३७॥

The drinking water shed erected in a dry place is equal to a gift to an indigent Brahmin. He who shows mercy to living beings becomes a leader of the world. RqMiftfirma

एवमादिभिरन्यैश्च सुकृतैः स्वर्गभारभवेत्॥
स तत् सर्व्वं फलं प्राप्य प्रतिष्ठां परमां लभेत्॥ ३८॥

By means of meritorious deeds like these one can attain heaven. After reaping the fruits of his virtuous deeds one becomes well established.

फलं कार्यं परित्यज्य सततं धर्मवान् भवेत्॥
दानं दमो दया चेति सारमेतत् त्रयं भुवि॥ ३९॥

Leaving off useless insignificant place is so If a man contributes to cremate activities one shall ever be virtuous. Gifts, truth and mercy constitute the essential characteristics of the three worlds.

दानं साधोर्दरिद्रस्य शून्यलिंगस्य पूजनम्॥
अनाथप्रेतसंस्कारः कोटियज्ञफलप्रदः॥ ४०॥

A gift made to an indigent man is excellent; the worship of a Liṅga in a secluded

me the rules of impurity, for my knowledge and for the welfare of human beings.

श्रीकृष्ण उवाच

मृते जनमनि पक्षीन्द्र सूतकं स्याच्चतुर्विधम्॥
चतुर्णामपि वर्णानां सामान्येन विवर्जितम्॥ २॥

O lord of birds, the impurity accruing from birth and death is fourfold. The rules of impurity are applicable to all the four castes.

उभयत्र दशहानि कुलस्यानं विवर्जयेत्॥
दानं प्रतिग्रहो होमः स्वाध्यायश्च निवर्तते॥३॥

The days of impurity are ten for the relatives on the father's and mother's side. People should avoid taking meals, during this period, with the relatives of the dead. The bereaved family should neither offer nor receive gifts, should neither undertake nor conduct sacrifices. The study of the Vedas and Śāstras is strictly prohibited.

देशं कालं तथात्मानं द्रव्यं द्रव्यप्रयाजनम्॥
उपपत्तिमवस्थाञ्च ज्ञात्वा कर्म समाचरेत्॥४॥

One should observe the following while performing obsequial rites: suitability of place and time, sufficiency of wealth, justification of purpose, validity of reason and his capability.

गृहावह्निप्रवेशे च देशान्तरमृतेषु च॥
स्नानं सचेलं कर्तव्यं सद्यः शौचं विधीयते॥५॥

If a person is dead in the forest conflagration or in a foreign country, the relatives should take bath along with the dress; the impurity is soon removed thereby.

आमगभर्षाश्च ये जीवा ये च गर्भाद्विनिःसृता॥
न तेषामग्निसंस्कारो नाशौचं नोदकक्रिया॥६॥

If a child is dead in the womb or is born dead, there should be no obsequial rite, no waterlibation and no impurity at all.

शिल्पिनः कारवो वैद्या दासीदासास्तथैव च ॥
राजानः श्रोतियाश्चैव सद्यः प्रकीर्तिताः॥७॥

Artisans, architects, physicians, slaves (male or female), kings and Vedic scholars are purified immediately.

सत्री च (व्रती) मन्त्रपूतश्च आहिताग्निर्नृपस्तथा॥
एतेषां सूतकं नासित यस्य चेच्छन्ति पार्थिवाः॥८॥

He who is at fast or at sacrifice reciting the mantras or he who has set up a sacrificial fire or he who is a reigning ruler-these are exempt from impurity as also those who are exempted by the king.

प्रसवे च सपिण्डानां न कुर्यात् सङ्कलं द्विजः॥
दशाहाच्छुध्यते माता अवगाश्च पिता शुचिः॥९॥

In impurity accruing from birth, the rules are less strict. Mother is purified after ten days, father just after taking bath.

विवाहोत्सवयज्ञेषु अन्तरा मृतसूतके॥
पूर्वं सङ्कल्पितं वित्तं भोज्यं तन्मनुरब्रवीत्॥१०॥

During the days of marriage, festivity, sacrifice, if a person dies, there is no impurity. The food-stuff collected for use can be utilized by the persons concerned. This is what Manu

सर्वेषामेवामाशौचं मातापित्रोस्तु सूतकम्॥
सूतकं मातुरेव स्यादुपस्थपृश्य पिता शुचिः॥११॥

In birth the relatives incur no impurity. Impurity attaches to parents alone. Primarily, it is the mother who becomes impure. Father is purified by the touch of water alone.

अन्तर्दशाहे स्याताञ्चेत् पुनर्मरणजन्मनी॥
तावत् स्यादशुचिर्विप्रो यावत् तत् स्यादनिर्दशम्॥१२॥

In birth or death impurity lasts for ten days, O bird.

उदित नियमे दाने आर्त्ते विप्रे निवदेयेत्॥
तथैव ऋषिभिः प्रोक्तं यथाकालं न दुष्यति॥१३॥

By giving food to the hungry and the indigent, the parents get rid of impurity the sages have declared.

मृन्मयेन तु पात्रेण तिलैर्मिश्रजलैः सह॥
मृत्तिकया तथान्ते च नरः स्नात्वा शुचिर्भवेत्॥१४॥

Man is purified after bathing in water from the earthen jar mixed with gingelly seeds and clay from holy places,

दानं परिषदे दद्यात् सुवर्णं गोवृषं द्विजे॥
क्षत्रियो द्विगुणं चैव वैश्यस्तु त्रिगुणं तथा॥१५॥

चतुर्गुणान्तु शूद्रेण दातव्यं ब्राह्मणे धनम्॥
एव दानुक्रमेणैव चातुर्वर्ण्यं विशुध्यति॥१६॥

He should gift some articles to the village assembly, gold, cow and bull to a brāhmaṇa. If kṣatriya he should do the same twice, if vaiśya thrice, if śūdra four times. Wealth should be given to a Brahmin.

सप्ताष्टमान्तरे शीर्णे गृह्यसंस्कारवर्जिते॥
अहस्तु सूतकं तस्य त्वद्दानां संख्यया स्मृतम्॥१७॥

A person distanced by seven or eight generation or he who has not undergone a Sacrament incurs no impurity.

ब्राह्मणार्थे विपन्नाये नारीणां गोप्रेहेषु च॥

आहवेषु विपन्नानामेकरात्रमशौचकम्॥१८॥

For men who have lost life for the sake of a Brahmin, a cow, a woman or in the battlefield, infirmity lasts only for a single night.

न तेषामशुभं किञ्चिद्विप्राणां शुभकर्मणि॥

अनाथप्रेतसंस्कारं ये कुर्वन्ति नरोत्तमः॥१९॥

स तेषामशुभं किञ्चिद्विप्रेण सहकारिणा॥

जलावगाहनातेषां सद्यः शुद्धिरुदाहता॥२०॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे मधर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे सूतककालादिनिरूपणं नाम एकोनचत्वारिंशत्तमोऽध्यायः॥ ३९॥

अध्यायः ४० / Chapter 40

इति श्रीगारुडे महापुराणे उत्तरखण्डे गताः॥

कथं तेषां भवेन्मार्गं किं स्थानं का गतिर्भवेत्॥१॥

किञ्च युक्तं भवेत्तेषां विधानं वापि कीदृशम्॥

तदहं श्रोतुमिच्छामि ब्रूहि मे मधुसूदन॥२॥

O lord, I wish to hear this explained. Some brahmin have tragic deaths. How is the passage in regard to those ? What is their place ? What is their goal ? what are the rules of observance in regard to them ? Please tell me the after-effects of such untimely unnatural deaths ?

श्रीकृष्ण उवाच

प्रेतीभूतद्विजातीनां सम्भूते मृत्युवैकृते॥

तेषां मार्गगतिस्थानं विधानं कथयाम्यहम्॥३॥

O Garuḍa, I shall tell you in detail about their passage, rules of observance and place. It is a great secret- the rite in case of abnormal death.

शृणु ताक्ष्यं परं गोप्यं जाते दुर्मणे सति॥

लंघनैर्ये मृता विप्र दंष्ट्रिभिश्चाभिघातिताः॥४॥

कण्ठग्राह विमग्नानां क्षीणानां तुण्डघातिनाम्॥

विषाग्निवृषविप्रेभ्यो विषूच्या चात्पघातकाः॥५॥

पतनोदबन्धनजलैर्मृतानां शृणु संस्थितम्॥

There are people who are dead by fasts, killed by tanged animals, dead by strangu-

Brahmins do not incur impurity if they are engaged in an auspicious rite. Those who arrange cremation of an orphan child with the Brahmin assisting them in this act become purified as soon as they take bath.

विनिवृत्ता यदा शूद्रा उदकान्तमुपस्थिताः॥

तदाविप्रेणद्रष्टव्या इति वेदविदोविदुः॥२१॥

When sūdras, following a corpse, reach a pond or a stream or a reservoir, they should return home. While returning they should be glanced at by a Brahmin which is enough for their purification. This is what the Vedic scholars say.

lation, who are slayers of preceptors killed by wolves, who die of arson or imprecations of Brahmins, who die of cholera, who commit suicide, who fall from a peak and die, who hang themselves to death, who are drowned in tank, river or ocean,—listen to their plight. These go to hell.

यान्ति ते नरके घोरे ये च म्लेच्छादिभिर्हताः॥६॥

श्व शृगालदिसंस्पृष्टा अदग्धाः कृमिसंङ्कुलाः॥

उल्लंघिता मृता ये च महारोगैश्च पीडिताः॥७॥

अभिशास्तास्तथा व्यङ्गा ये च पापान्नपोषिताः॥

चण्डालादुदकात्सर्पाद्ब्राह्मणाद्वैद्युताग्निः॥८॥

दंष्ट्रिभ्यश्च पशुभ्यश्च वृक्षादिपतनान्मृताः॥

उदक्यासूतकीशूद्रारजकीसङ्गदूषिताः॥९॥

तेन पापेन नरकरन्मुक्ताः प्रेतत्वभागिनः॥

न तेषां कारयेद्दाहं सृतकं नोदकक्रियाम्॥१०॥

न विधानं मृताद्यं च न कुर्यादौर्ध्वदैहिकम्॥

तेषां ताक्ष्यं प्रकृवीत नारायणबलिक्रियाम्॥११॥

सर्व्वलोकहितार्थं शृणु पापभयापहाम्॥

षण्मासं ब्राह्मणे दाहस्त्रिमासं क्षत्रिये मतः॥१२॥

Those who are killed by the mlecchas and other infidels, who are defiled by dogs, jackals, etc., who are not cremated, who are full of germs, who die of leaping or great ailments or contact with foul women, or an attack by a

low-born person, who die of water, of serpent-bite, who are struck by lightning, killed by fanged beasts, who die of falling from trees, who are defiled by women in menses and impurities who are śūdras washermen and others, who are likely to fall into hell by committing sin or escaping it become ghosts for such persons there is no rite of cremation, no water-libation, no rite of obsequy and no observance of impurity. For these people, O Garuḍa, the rite of Nārāyaṇa ball should be performed. Now, for the benefit of the entire world, I shall narrate the procedure of this rite that dispels the fear of sins.

सार्द्धमासं तु वैश्यस्य सद्यः शूद्रे विधीयते॥

गङ्गायां यमुनायाञ्च नैमिषे पुष्करेऽथ च॥१३॥

For a Brahmin, the rite should be performed within six months; for a ksatriya within three months; for a vaigya within a month and a half and for a śūdra immediately.

तडागे जलपूर्णे वा हृदे वा विमलोदके ॥

वाप्यां कूपे गवां गोष्ठे गृहे वा प्रतिमालये॥१४॥

कृष्णाग्रे कारयेद्विप्र बलिं नारायणाह्वयम्॥

प्रेताय तर्पणं कार्यं मन्त्रैः पौराणवैदिकैः॥१५॥

The Nārāyaṇa ball should be performed through Brahmins in Gaṅgā, Yamunā, Naimiṣa and Puṣkara in a tank full of water, in an eddy of pure water, in a cow-shed, in a house or in a temple in front of Kṛṣṇa's image.

सर्व्वौषध्यक्षतैमिश्रेर्विष्णुमुद्दिश्य तर्पयेत्॥

कार्यं पुरुषसूक्तेन मन्त्रैर्वा वैष्णवैरपि॥१६॥

Water-libation should be performed with mantras from the Vedas and the Purāṇas. With the articles of worship lord Viṣṇu should be pryoṇyitiated.

दक्षिणाभिमुखो भूत्वा प्रेतं विष्णुरिति स्मरेत्॥

अनादिनिधनो देवः शंखचक्रगदाधरः॥१७॥

Rites accompanied by reciting the Puruṣa-sūkta and Viṣṇu mantras should be performed. Facing the south, the dead should be identified with lord Viṣṇu.

अव्ययः पुण्डरीकाक्षः प्रेतमोक्षप्रदो भवेत्॥

तर्पणस्यावसाने च वीतरागो विमत्सरः॥१८॥

The mantra runs thus! "May the lord Puṇḍarikākṣa who has no beginning, no end, who bears on his person a conch, a discus and a mace confer salvation to the dead.

जितेन्द्रियमना भूत्वा शुचिष्मान्धर्मं तत्परः॥

दानधर्मरतः शान्तः प्रणम्य वाग्यतः शुचिः॥१९॥

यजमानो भवेत्तत्र शुचिर्वन्धुसमन्वितः॥

भक्त्या तत्र प्रकुर्वीत श्राद्धान्येकादशैवतु॥२०॥

After offering water-libation, the householder who is not affected by passion and hatred, who is pure, restrained in senses, devoted to virtue and benevolence shall observe silence along with his kinsmen, O Garuḍa.

सर्व्वकर्मविपाकेन एकैकाग्रे समाहितः॥

तोयव्रीहियवान् षष्ट्या गोधूमांश्च प्रियंगुकान्॥२१॥

Then he shall perform eleven śrāddhas with full concentration observing all rules.

हविष्यानं शुभं मुद्रां छत्रोष्णीषे च चेलकम्॥

दापयेत्सर्व्वसस्यानि क्षीरक्षौद्रयुतानि च॥२२॥

वस्त्रोपानहसंयुतं दद्यादष्टविधं पदम्॥

दापयेत्सर्व्वविप्रेभ्यो न कुर्यात्पंक्तिबन्धनम्॥२३॥

He should make various gifts of water, grain, "wheat, Priyaṅgu, cooked rice soaked in ghī, silver coin, umbrella, turban, cloth, vegetables, milk, honey and sandals. .

भूमौ स्थितेषु पिण्डेषु गन्धपुष्पाक्षतान्त्रितम्॥

शंखपाये तथा ताम्रे तर्पणञ्च पृथक्पृथक्॥२४॥

Gifts should be made to all without depriving anyone of the line of those assembled. The rice-balls placed on the ground should be accompanied by scents, flowers and gains.

ध्यानधारणसंयुक्तो जानुभ्यामवर्निगतः॥

दातव्यं सर्व्वविप्रमभ्यो वेदशास्त्रविधानतः॥२५॥

Gifts made to Brahmins should be in accordance with the Vedic and śāstric injunctions. Water-libation should be offered separately through a conch or a copper vessel.

ऋचा वै दापयेदर्थ्यमेकोद्दिष्टे पृथक्पृथक्॥

आपोदैवीर्मधुमतीरादिपीटे प्रकल्पितम्॥२६॥

उण्यामगृहीतोऽसि द्वितीयेऽर्घं निवेदयेत्॥

येनापावक चक्षुषा तृतीये च सकल्पितम्॥२७॥

The performer of rites should hold breath and kneel on the ground. He should first give the arghya and then perform ekoddiṣṭa. The first rice-ball should be offered with the mantras *Apo daiv, madhumati* and the second with the mantra *Upayāmagrhitosī*.

ये देवासश्चतुर्थं तु समुद्रं गच्छ पञ्चमे॥

अग्निर्नयेतिस्तथा षष्ठे हिरण्यगर्भः सप्तमे॥ २८॥

The third rice-ball is given with the mantra yena Pāvaka cakṣasa the fourth with the mantra ye devāsaḥ, and the fifth with the mantra samudram gaccha.

यमाय त्वाष्टमे ज्ञेयं यज्जाग्रन्नवमे तथा॥

दशमे याः फलिनीति पिण्डे चौकादशे ततः॥ २९॥

The mantra agnirjyotiḥ is for the sixth, hiraṇyagarbhaḥ for the seventh, Yamāya for the eighth and yajjagrat for the ninth.

भद्रं कर्णेभिरिति च कुर्यात्पिण्डविसर्जनम्॥

कृत्वैकादशदेवत्यं श्राद्धं कुर्यात्परेऽहनि॥ ३०॥

The mantra *yāḥ phaliniḥ* is for the tenth and *bhadram kanebhiḥ* for the eleventh. Thus all the rice-balls should be offered. After this, he shall perform the śrāddha for eleven deities on the next day.

विप्रानावाहयेत्पञ्च चतुर्वेदविशारदान्॥

विद्याशीलगुणोपेतान्स्वकीयाञ्छीसत्तमान्॥

अव्यङ्गान्सप्रशस्तांश्च न त वज्र्यान्कदाचन॥ ३१॥

Five Brahmins should be invited and arghya given to them. They should be learned, of good conduct, most excellent in their family, free from physical decrepitude and noble. Never should they be of the condemnable type,

विष्णुः स्वर्णमयः कार्द्यौ रुद्रस्ताम्रमयस्तथा॥

ब्रह्मा रूप्यमयस्तद्यो लोहमयो भवेत्॥ ३२॥

The image of Viṣṇu should be made of gold, that of Rudra of copper, that of Brahma of silver and that of Yama of iron,

सीसकं तु भवेत्प्रेतं त्वथ वा दर्भकं तथा॥

शन्नोदेवीति मन्त्रेण गोविन्दं पश्चिमे न्यसेत्॥ ३३॥

The effigy of the dead should be made of lead or Darbha grass. Nyāsa of Samavedin should be conducted with the mantra Yamayatvā.

अग्न आयाहीति रुद्रमुत्तरत्रैव विन्यसेत्॥

अग्निमीलेति मन्त्रेण पूर्वैर्नैव प्रजापतिम्॥ ३४॥

इषेत्वोज्जेति मन्त्रेण दक्षिणे स्थापयेद्यमम्॥

मध्ये मण्डलकं कृत्वा स्थाप्यो दर्भमयो नरः॥ ३५॥

Lord Govinda should be placed in the west with the mantra; *agna a yāhi*, Prajāpati in the east with the mantra *agnim ile*; Yama in the south with the mantra *iṣe tvā* and in the middle a mystic diagram should be drawn on the ground where the body of darbha grass

ब्रह्मा विष्णुस्तथा रुद्रो यमः प्रेतश्च पञ्चमः॥

पृथक्कुम्भे ततः स्थाप्याः पञ्चरत्नसमन्विताः॥ ३६॥

In five vessels containing five gems there be invoked Brahmā, Viṣṇu, Rudra, Yama and the dead person.

वस्त्रयज्ञोपवीतानि पृथङ्मुद्रापराणि च॥

जपं कुर्यात्पृथक्त्र ब्रह्मादौ देवतासु च ॥ ३७॥

The cloth, the sacred thread and the coins should be separate for each deity. The mantras too are separate for each deity.

पञ्च श्राद्धानि कुर्वीत देवतानां यथाविधि॥

जलधारां ततो दद्यात्पीठेपीठे पृथक्पृथक्॥ ३८॥

Five śrāddhas are performed separately for the deities with due observance of rules, and water is poured over the piṇḍas separately.

शङ्खे वा ताम्रपात्रे वा अलाभे मृन्मयेऽपि वा॥

तिलोदकं समादाय सव्वौषधिसमन्वितम्॥ ३९॥

आसनोपानहौ च्छत्रं मुद्रिका च कमण्डलुः॥

भाजनं भाजनाधारं वस्त्रण्यष्टविधं पदम्॥ ४०॥

ताम्रपात्रं तिलैः पूर्णं सहिरण्यं सदक्षिणम्॥

दद्याद्ब्राह्मणमुख्याय विधियुक्तं खगेश्वर॥ ४१॥

Water with gingelly seeds shall be taken in a conch or a copper vessel or if it is not available in an earthen vessel along with the articles of worship. O lord of birds, the following articles should be gifted to a pious Brahmin-seat, sandal, umbrella, coins, water pot, vessel, food-stuffs and grains, thus constituting the eight padas as well as a copper vessel with gingelly seeds along with gold and compatible dakṣiṇās.

ऋग्वेदपारगे दद्याज्जातसस्यां वसुन्धराम्॥

यजुर्वेदमये विप्रे गाञ्च दद्यात्पयस्विनीम्॥ ४२॥

सामगाय शिवोद्देशात्प्रदद्यात्कलधौतकम्॥
यमोद्देशात्तिलाल्लोहं ततो दद्याच्च दक्षिणाम्॥ ४३॥

Fields with grain plants already grown should be gifted to a Ṛgvedin, a milch cow to a Yajurvedin, a new cloth to a Sāmavedin with Lord Śiva in view, and similarly gingelly seeds and iron with Yama in view. The sacrificial fee should be paid to the officiating priests.

पश्चात्पुत्तलकं कार्यं सर्वौषधिसमन्वितम्॥
पलाशस्य च वृन्तानां विभागं शृणु काश्यप॥ ४४॥

An effigy should be made with the medicinal herbs. O Kāśyapa, palaśa leaves and bunches should be split into several pieces.

कृष्णाजिनं समास्तीर्य कुशैश्च पुरुषाकृतिम्॥
शतत्रयेण षष्ट्या च वृन्तः प्रोक्तोऽस्थिसञ्चयः॥ ४५॥

The hide of a blackdeer should be spread and the effigy of kuśa grass placed over it. Three hundred and sixty blades of kuśa grass representing the number of bones in the body should be used

विन्यस्य तानि वृन्तानि अङ्गेष्वेष्ट पृथक्पृथक्॥
चत्वारिंशच्छिरोदेशे ग्रीवायां दश विन्यसेत्॥ ४६॥

The blades of kuśa grass should be tied well to constitute the different limbs. Forty blades of kuśa grass at the head and ten at the neck.

विंशत्युरःस्थले दद्याद्विंशतिं जठरेऽपि॥
बाहुयुग्मे शतं दद्यात्कटि देशे च विंशतिम्॥ ४७॥

Twenty in the region of the heart, twenty in the belly, hundred in the thighs and twenty at the hips.

ऊरुद्वये शतञ्चापि त्रिंशज्जंघाद्वये न्यसेत्॥
दद्याच्चतुष्टयं शिश्ने षड् दद्याद् वृषणद्वये॥
दश पादांगुलीभागे एवमस्थनि विन्यसेत्॥ ४८॥

Four for the penis, six for the testicles, ten for the toes. This is the procedure to represent the bones.

नारिकेलं शिरःस्थाने तुम्बं दद्याच्च तालुके॥
पञ्चरत्नं मुो दद्याज्जिह्वायां कदलीफलम्॥ ४९॥

A coconut is placed at the head; a silver piece in the palate; five gems in the mouth and a plantain fruit in the tongue.

अत्रेषु नालकं दद्याद्दालकं प्राणएव च॥
वसायां मेदकं दद्याद्गोमूत्रेण तु मूत्रकम्॥ ५०॥

Sands represent the entrails; saffron is placed at the nose; clay represents the fat and cow's urine the urine.

गन्धकं धातवो देया हरितालं मनःशिला॥
रेतःस्थाने पारदञ्च पुरीषे पित्तलं तथा॥ ५१॥

Sulphur represents the Dhatus (the principal constituents of the body). Haritāla, Manahśilā and fried barley flour represent flesh and honey represents the blood.

मनःशिलां तथा गात्रे तिलकल्कञ्च सन्धिषु॥
यवपिष्टं तथा मांसे मधु वै क्षौद्रमेव च॥ ५२॥

A clump of twigs and leaves represents the matted hair, hide of deer represents the skin, mercury represents semen and brass pieces the faeces.

केशेषु वै वटजटा त्वचि दद्यान्मृगत्वचम्॥
कर्णयोस्तालपत्रञ्च स्तनयासेश्चैव गुञ्जिकाः॥ ५३॥

Manahśilā is scattered over the body, gingelly cakes on the joints, palm leaves on the ears and two Guñjās (berries) on the nipples.

नासायां शतपत्रं च कमलं नाभिमण्डले॥
वृन्ताकं वृषणद्वन्द्वे लिङ्गे स्याद्गुञ्जनं शुभम्॥ ५४॥

Lotus petals are placed on the nose and the umbilical region; brinjal on the testicles and red garlic on the penis.

घृतं नाभ्यां प्रदेयं स्यात्कीपीने च त्रपु स्मृतम्॥
मौक्तिकं स्तनयोर्मूर्ध्नि कुंकुमेन विलेपनम्॥ ५५॥

Ghī should be applied over the navel. Lac represents the loin cloth. Pearls are placed at the breast and saffron over the head.

कर्पूरागुरुधूपैश्च शुभैर्माल्यैः सुगन्धिभिः॥
परिधानं पट्टसूत्रं हृदये रुक्मकं न्यसेत्॥ ५६॥

Compher, incense, aguru, garlands are used to decorate the effigy. It is clothed with silken cloth. A gold piece is placed over the chest.

ऋद्धिवृद्धी भुजौ द्वौ च क्षुषोश्च कपर्दकौ॥
सिन्दूरं नेत्रकोणे च ताम्बूलाद्युपहारकैः॥ ५७॥

Rddhi (success) and Vṛddhi (prosperity) represent the arms, two chowrie pieces the eyes; red lead is applied to the corners of the eyes. Betal leaves are offered (to the mouth).

सर्वौषधियुतं प्रेतं कृत्वा पूजा यथोदिता॥
साग्निके (कैश्चा)चापि विधिना यज्ञपात्रं न्यसेत्क्रमात्॥५८॥

Thus, the worship of the dead is performed with different medicinal herbs. Due rites are performed in fire and sacrificial vessels are kept around.

शिरामे श्रीरिति ऋचा पुनन्तु वरुणेति च॥

प्रेतस्य पावनं कृत्वा शालिशालशिलोदकैः॥५९॥

The dead body is sanctified by the mantras śanno devī, punantu mā, imam me Varuṇa and by the water from the śālagrāma stone.

विष्णुमुद्दिश्य दातव्या सुशीला गौः पयस्विनी॥६०॥

A good milch cow and a vessel full of gingelly seeds is gifted with Viṣṇu in view.

(तिला लोहं हिरण्यं च कार्पासं लवणं तथा॥

सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥६१॥

Gingelly seeds, iron, gold, cotton, salt, cow-each of them is considered to be pious.

तिलपात्रं ततो दत्त्वा परदानं तथैव च॥)

महादानानि देयानि तिलपात्रं तथेति च॥

ततो वैतरणी देया सर्वाभरणभूषिता॥६२॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादेऽपमृत्यौ सुखदुःखलाभालानिरूपणं नाम चत्वारिंशत्तमोऽध्यायः॥ ४०॥

अध्यायः ४१ / Chapter 41

श्रीविष्णुरुवाच

वृषोत्सर्गं प्रकुर्वीत विधिपूर्वम् खगेश्वर ॥

कार्तिकादिषु मासेषु पौर्णमास्यां शुभे दिने॥१॥

O lord of birds, the rite of releasing the bull (Vṛṣotsarga) should be done, as prescribed in the month Karttika or on the full-moon day (pūrṇimā) or on other auspicious days.

विवाहोत्सर्जनं श्राद्धं नान्दीमुखमुष क्रमेत्॥

कुर्याद्भुवश्च सस्करानग्निस्थापनमेव च॥२॥

One should get married, release the bull, perform Nāndimukha and establish fire.

वाप्यां कूपे गवां गोष्ठे स्थाप्याग्निं विधिवत्ततः॥

विवाहविधिना सर्व्वं कुर्याद्ब्राह्मणवाचनम्॥३॥

Fire should be established beside the water reservoir, well, cowshed and everything should be done according to marriage rites such as the recitation of the mantras by the Brahmins.

Then, Vaitaraṇī decorated with ornaments should be given accompanied by a śrāddha.

कर्त्तव्यं वैष्णवं श्राद्धं प्रेतमुक्त्यर्थं मात्मवान्॥

प्रेतमोक्षं ततः कुर्याद्भुवि विष्णुं प्रकल्प्य च॥६३॥

Then rites for the release of the ghost should be performed with Viṣṇu in view.

ॐ विष्णुरिति संस्मृत्य प्रेतं तन्मृत्युमेव च॥

अग्निदाहं ततः कुर्यात्सूतकन्तु दिनत्रयम्॥६४॥

The Preta is mystically discharged. The corpse or the effigy is cremated while meditating upon Viṣṇu

दशाहकर्त्रा पिण्डाश्च कर्त्तव्याः प्रेतमुक्तये॥

सर्व्वं वर्षविधिं कुर्याद्वं प्रेतश्च मुक्तिभाक्॥६५॥

(On the cremation of effigy) three days' impurity is observed; Otherwise, impurity lasts for ten days while a rice-ball is offered on each of the ten days. All other rites are performed for a year. Thereby the dead man attains salvation.

पात्रासादनं श्रपणमुपयमनकुशादिकम्॥

पर्य्युक्षणान्ते होमं च कुर्याद् ब्राह्मणेन तु॥४॥

He should do pātrāsādana, śrapaṇa, upanayana, etc. At the end of paryuksana, the Brahmin should do home.

आघरावाज्यभागौ च चक्षुषी च प्रदापयेत्॥

प्रथमेऽहरिति मन्त्रेण होतव्याश्च षडाहुतीः (तयः)॥५॥

आघरावाज्यभागौ तु पायसेनाद्भेदताः॥

अग्नये रुद्राय शर्वाय पशुपतये उग्राय शिवाय॥

भवाय महादेवायेशानाय यमाय च॥६॥

Six offerings should be made with the mantra prathama ahar to Agni, Rudra, Śarva, Paśupati, Śiva, Bhava, Mahādeva, Īśāna, Yama,

पिष्टकेन सकृद्धोमं पूषागा इति मन्त्रतः॥

उभयोः स्विष्टिकृद्धोमश्चरुणा पायसेन च॥७॥

Once, homa should be made with piṣṭaka

by reciting the mantra Puṣā gā. Homa should be made both with care and Pāyasa.

प्रथमं व्याहृतिहोमः प्रायश्चित्तं प्रजापतिः॥
संस्त्रवप्राशनं कुर्यान्नृणीतापन्योक्षणम्॥ ८॥
पिवित्रप्रतिपत्तिश्च ब्राह्मणे दक्षिणा ततः॥
षडंगरुद्रजाप्येन प्रतो मोक्षमवायुप्रयातः॥ ९॥

First vyāhṛti-homa. should be made, then Prāyaścitta, Śamśrava-prāśana, Praṇīta, I parimokṣaṇa and Pavitra-pratipatti. Dakṣiṇā should be given to the Brahmins officiating a the sacrifice. By reciting ṣaḍaṅga mantras dedicated to Audra, the ghost obtains release

एकवर्णं वृषश्चैव सकृद्धत्सरीं खगः॥
स्नापयित्वा ततः कुर्यामन्नमोक्षणम्॥ १०॥

Bull of one colour and a calf should be bathed and decorated with ornaments.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे वृषोत्सर्गनिरूपणं
नामैकचत्वारिंशत्तमोऽध्यायः॥ ४१॥

अध्यायः ४२ / Chapter 42

श्रीविष्णुरुवाच

यथा धेनुसहस्रेषु वत्सो विन्दति मारतम्॥
तथा पूर्वकृतं कर्म कर्तारमनुगच्छति॥ १॥

As a calf can trace its mother cow among a thousand cows so also the actions done in previous births can follow the doer.

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः॥
शूलपाणिश्च भगवानभिनन्दति भूमिदम्॥ २॥

The sun, Varuṇa, Viṣṇu, Brahmā, moon, fire and lord Śiva appreciate the person who gifts plots of land.

नास्ति भूमिसमं दानं नास्ति भूमिसमो निधिः॥
नास्ति सत्यसमो धर्मो नानुतात्यातकं परम्॥ ३॥

There is no gift equal to the gift of land, no treasure equal to landed property, no virtue equal to truthfulness and no sin equal to falsehood.

अग्नेरत्यत्यं प्रथमं सुवर्णं
भूर्वेष्णावी सूर्य्यं सुताश्च गावः॥
लोकत्रयं तेन भवेत्प्रदत्तं यः
काञ्चनं गां च महीं च दद्यात्॥ ४॥

संस्त्रवप्राशनं कुर्यान्नृणीतापनिमोक्षणम्॥
ब्राह्मणान् भोजयेत्पश्चाद्दक्षिणाभिश्च तोषयेत्॥ ११॥

By releasing the twins the ghost obtains release. Then water-libation should be made by reciting the mantras. The Brahmins should be feasted and gratified with the sacrificial fee.

ततः श्राद्धं समुद्दिष्टमकोद्दिष्टं यथाविधि॥
जलमन्नं तथा देयं प्रेतोद्धरणहेतवे॥ १२॥

Then ekoddista should be performed accompanied by water libation and gifts of food.

द्वादाहे ततः कुर्यान्मासेमासे पृथक्पृथक्॥
एवं विधिः समायुक्तः प्रेतमोक्षं करोति हि॥ १३॥

This should be done on the twelfth day and in each month separately. The prescription relates to the release of the ghost.

Gold is the first offspring of fire, land of Viṣṇu, and cow of the sun. He who gifts gold, cow and land actually makes a gift of three worlds

त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती॥
नरकादुद्धरन्त्येते जपपूजनहोमतः॥ ५॥

He who gifts knowledge, land and cow is blessed. Reciting Epics and the Purāṇas, cultivating seeds in the fertile land and milking the cow save people from the distress of hell.

कृत्वा बहूनि पापानि रौद्राणि विपुलानि च॥
अपि गोचर्ममात्रेण भूमिदानेन शुध्यति॥ ६॥

Even persons committing heinous sins are purified merely by making gift of a cow or a plot of land.

हरन्तमपि लोभेन निरुध्यैनं निवारयेत्॥
स याति नरके घोरे यस्तं न परिरक्षति॥ ७॥

If someone seizes cows or land unlawfully due to greed he should be stopped. He goes to hell who does not protect these.

अकर्तव्यं न कर्तव्यं प्राणैः कण्ठगतैरपि॥
कर्तव्यमेव कर्तव्यमिति धर्मविदो विदुः॥ ८॥

Even when the vital airs stick to the throat (when death is imminent) actions unworthy of performance should not be carried out; only worthy actions should be followed. This is known to Vedic scholars who have declared thus

आकारप्रवर्त्तने पापं गोसहस्रवधैस्समम्॥
वृत्तिच्छेदे तथा वृत्तेः करणं लक्षधेनुकम्॥१॥

There is as much of sin in seizing cows or land as that which results from slaughtering a thousand cows, in doing an evil action or in depriving someone of his livelihood. In helping someone to secure the means of livelihood, the benefit that accrues is equal to that of the gift of a hundred thousand cows.

वरमेकाप्यपहता न तु दत्तं गवां शतम्॥
एकां हत्वा शतं दत्त्वा न तेन समता भवेत्॥१०॥

It is better to give away a cow once for all rather than give away a hundred cows and seize one. If one seizes a cow he cannot expiate for that sin by even giving a hundred cows.

स्वयमेव तु यो दत्त्वा स्वयमेव प्रबाधते॥
स पापी नरकं याति यावदाभूतसंलवम्॥११॥

If a person voluntarily gifts something and wontonly seizes the same he becomes a great sinner. He goes to hell "where he stays till the universe is dissolved in Deluge.

न चाश्वमेधेन तथा विधिवदक्षिणावता॥
अवृत्तिकर्षिते दीने ब्राह्मणे रक्षिते यथा॥१२॥

The merit that accrues to one in offering protection to a poor Brahmin who is emaciated due to unemployment cannot be surpassed in sacredness even by performing a horse sacrifice accompanied by all sacrificial fees.

न तद्भवति वेदेषु यज्ञे सुबहुदक्षिणे॥
यत्पुण्यं दुर्बले त्रस्ते ब्राह्मणे परिरक्षिते॥१३॥

The merit one secures by guarding the Vedas and performing sacrifices accompanied by sacrificial gifts cannot equal the merit of protecting a weak Brahmin.

ब्रह्मस्रैश्चसुपुष्टानि वाहनानि बलानि च॥
युद्धकाले विशीर्यन्ते सैकताः सेतवो यथा॥१४॥

The Vehicles and forces maintained with the wealth misappropriated from the Brahmins break down at the time of battle like bonds made of sand.

स्वदत्ता परदत्ता या यो हरेज्ज वसुन्धराम्॥
षष्टिवर्षसहस्राणि विष्टायां जायेत कृमिः॥१५॥

if one seizes land gifted by another he is reborn as a worm in faeces where he remains for sixty thousand years.

ब्रह्मस्वं प्रणया दभुक्त दहत्यासप्तं कुलम्॥
तदेव चौर्यरूपेण दहत्याचन्द्रतारकम्॥१६॥

The brahmanical asset enjoyed by the deception of affection burns the entire family till the seventh generation. The same if enjoyed stealthily burns the race so long as the moon and the stars shine in the sky.

लोहचूर्णाश्मचूर्णानि कदाचिज्जरेत्युमधत्
ब्रह्मस्वं त्रिसुषु लोकेन कः पुमारञ्जयति॥१७॥

Clever persons may be there who can digest powdered iron or stone or even poison. But is there a man in the world who can digest the property of a Brahmin ?

देवद्रव्यविनाशेन ब्रह्मस्वहरणेन च॥
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च॥१८॥

By destroying the wealth of gods (temples), by seizing a Brahmin's wealth or by dishonouring and slighting a Brahmin a family falls in esteem.

ब्राह्मणाति क्रमो नास्ति विष्टे विद्याविवर्जिते॥
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते॥१९॥

There is no question of dishonouring a Brahmin though devoid of learning. No one performs homy in ashes instead of in blazing fire.

संक्रान्तौ यानि दानानि हव्यकव्यानि यानि च॥
सप्तकल्पक्षयं यावद्दात्यर्कः पुनःपुनः॥२०॥

Gifts made during the transit of the sun from one sign of Zodiac to the other, Havyas and Kavyas offered at that time enable one to be honoured in heaven for seven Kalpas.

प्रतिग्रहाध्यापनयानेषु
प्रतिग्रहं स्वेष्टमतं वदन्ति॥

प्रतिग्रहाच्छुध्यति जाप्यहोमं

न याजनं कर्म पुनन्ति वेदाः॥ २१॥

Out of the three-acceptance of monetary gifts, imparting knowledge to the I seeker and presiding over another man's sacrifice, acceptance of monetary gifts is the I best. The sin, if any, in the acceptance of monetary gifts is removed by Japan and homas but even the Vedas do not sanctify a person who presides

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे भूदानादिनिरूपणं नाम द्वित्वारिंशत्तमोऽध्यायः॥ ४२॥

अध्यायः ४३ / Chapter 43

श्रीविष्णुरुवाच

जलाग्निबन्धनभ्रष्टा प्रव्रज्यानाशकच्युताः॥

ऐन्दवाभ्यां विशुध्यन्ति दत्त्वा धेनुं तथा वृषम्॥ १॥

Those who violate rules for the observance of rites in water and fire, those who break vows of renunciation and fast should make gifts of cow or bull for the purity of sense-organs.

ऊनद्वादशवर्षस्य चतुर्वर्षाधिकस्य च॥

प्रायश्चित्तं चरेन्माता पिता वान्योऽपि बान्धवः॥ २॥

Either the mother or a kinsmen can perform the expiatory rite on behalf of a boy less than twelve but above four.

अतो बालनरस्यापि नापराधो न पातकम्॥

राजदण्डो न तस्यास्ति प्रायश्चित्तं न विद्यते॥ ३॥

Boys of less than four years in age can never

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे शुद्धिनिरूपणं नाम त्रिचत्वारिंशोऽध्यायः॥ ४३॥

अध्यायः ४४ / Chapter 44

श्रीविष्णुरुवाच

स्वेच्छया ताक्ष्यं मरणं शृङ्गिदंष्ट्रिसरीसृपः॥

चाण्डालाद्यात्मघातैश्च विषाद्यैस्ताडनैस्तथा॥ १॥

जलाग्निपातवातैश्च निराहारादिभिस्तथा॥

येषामेव भवेन्मृत्युः प्रोक्तास्ते पापकर्मिणः॥ २॥

पाषड्यनाश्रमाश्चैव महापातकिनस्तथा॥

स्त्रियश्च व्यभिचारिण्य आरूढपतितास्तथा॥ ३॥

O bird, now listen. Those who die of their

over another man's sacrifice but himself does not perform any sacrifice.

सदा जापी सदा होमी परपाकविवर्जितः॥

रत्नपूर्णमपि महीं प्रतिगृह्णन् लिप्यते॥ २२॥

A person who performs japas and homas and abstains from accepting cooked food from others is not tarnished by any sin even if he accepts the gift of the whole earth, full, of precious jewels.

be guilty or sinful. Even the king cannot punish them. There is no expiatory rite prescribed for such boys, in the śāstras.

रक्तस्य दर्शने दंष्ट्रे आतुरा स्त्री भवेद् यदि॥

चतुर्थेऽङ्गि पदादींश्च त्यक्त्वा स्नात्वा विशुध्यति॥ ४॥

If a woman falls sick after the menstrual blood has come out let her discard her cloth on the fourth day and touch the havis. She becomes pure thereby.

आतुरे स्नान उत्पन्ने दशकृत्वो ह्यानातुरः॥

स्नात्वास्नात्वास्मृशेदेनं ततः शुध्येत् स आतुरः॥ ५॥

Sometimes, a person is ill and the necessity arises for an ablution. In the circumstances, a healthy man should take ablution ten times. He should touch the sick man after every bath. Thereby, the sickman is purified even without ablution.

will, or through homed animals, toothed animals, reptiles, low caste people (Cāṇḍālas), suicide, poison, beating, water, fire, air, hunger are counted among great sinners. So also the women of bad character.

न तेषां स्यान्नावश्राद्धं न संस्कारः सपिण्डनम्॥

श्राद्धानि षोडशोक्तानि न भवन्ति च तान्यपि॥ ४॥

Such sinners do not deserve navas śrāddha or cremation or sapinḍiana or sixteen śrāddha

वेतनं यत् क्षिपेदप्सु गृह्णाग्निश्च चतुष्पथे॥
पात्राणि निर्द्देहग्नौ साग्निके पापकर्मणि॥५॥

Just as money is thrown in water, or sacred fire on the cross-roads, similarly, rites performed for the sinner bear no fruit at all.

पूर्णे संवत्सरे तेषामित्यं कार्यं दयालुभिः॥
एकादशीं समासाद्य शुक्लपक्षे च काश्यप॥६॥
विष्णु यमं च सम्पूज्य गन्धपुष्पाक्षतादिभिः॥
दश पिण्डान् घृताक्तांश्च दर्भेषु मधुसंयुतान्॥७॥
यज्ञोपवीति सतिलान् ध्यायन् विष्णुं यम तथा॥
दक्षिणाभिमुखस्तूष्णीमेकैकं निर्व्वपेत् तुतान्॥८॥

However, when the year is complete, the affectionate descendents should do the following: They should worship lord Viṣṇu and Yama on the eleventh day of the bright half of the month with incense, flowers, uncooked rice and offer the rice-balls soaked in ghī and mixed with honey and gingelly seeds. This all the performer should do in silence, facing the south, putting the sacred thread on and meditating on lord Viṣṇu and Yama.

उद्धृत्य मिश्रितान् पश्चात् तीर्थेऽभ्यसु विनिःक्षिपेत्॥
क्षिपन् संकीर्त्तयेन्नाम गोत्रं च मृतकस्य च॥९॥

Then taking the articles of worship together he should throw them into the water, muttering all the while the personal name and the surname of the dead.

पुनरप्यर्चयेद्विष्णुं यमं कुसुमचन्दनैः॥
धूपदीपैः सनैवेद्यैर्भक्ष्यभोज्यसमन्वितैः॥१०॥

Then again, he should worship lord Viṣṇu and Yama with sandal paste, flowers, incense, lamp and eatables.

तस्मिन्नुपवससदह्नि विप्रांश्चैव निमन्त्रयेत्॥
कुलविद्यातपोयुक्तान् साधुशीलसमन्वितान्॥११॥

He should keep fast on that day and invite the brāhmaṇas of noble families, of good character, learned and austere.

नव सप्ताथवा पञ्च स्वसामर्थ्यानुसारतः॥
अपरेऽहनि मध्याह्ने यमं विष्णुं तथाऽर्चयेत्॥१२॥

They may be nine or seven or five, according to his ability. Next day, at noon, Viṣṇu and Yama, should be worshipped.

उदङ्मुखास्तथा विप्रांस्तान् सम्यगुपवेशयेत्॥
आवाहनार्घदानादौ विष्णुं यमसमन्वितम्॥१३॥

The Brahmins should be seated facing the north. Lord Viṣṇu and Yama should be invoked and worshipped.

यज्ञोपवीती कुर्व्वीत प्रेतनाम प्रकीर्त्तयेत्॥
प्रेतं यमं च विष्णुं च स्मरन् श्राद्धं समापयेत्॥१४॥

The performer of the rite should keep wearing the sacred thread to the right. He should name the dead and think upon him, lord Viṣṇu and Yama and complete the rite.

अन्येभ्यश्चापि सर्वेभ्यः पिण्डदानार्थमुद्धरेत्॥
पृथग्वा दश पिण्डांश्च पञ्च दद्यात् क्रमेण तु॥१५॥

He should remember his other ancestors too and offer Finds to each separately or all together. Ten or five piṇḍas, as prescribed, should be offered.

प्रथमं विष्णवे दद्याद्ब्रह्मणे च शिवाय च॥
सभृत्याय शिवायथ प्रेतायापि च पञ्चमम्॥१६॥

First, he should offer a Finds to Viṣṇu, then to Brahma, diva, his attendents and then the fifth to the dead.

नाम गोत्रं स्मरेत् तस्य विष्णुशब्दं प्रकीर्त्तयेत्॥
नमस्कारशिरस्कनतु पञ्चमं पिण्डमुद्धरेत्॥१७॥

While offering a piṇḍa he should utter the name and surname of the dead and the name of lord Viṣṇu. Bowing with head, he should give the fifth Finds to the departed soul.

गोभूमिपिण्डदानाद्यैः शक्त्या प्रेतं स्मरंश्च तम्॥
तिलैस्तिलास्तु विप्राणां दर्भयुक्तेषु पाणिषु॥१८॥

Remembering the dead he should give, according to his ability, a cow, a plot of land, articles of food, gingelly seeds to the brāhmaṇas with darbha grass in hands

दद्यादन्नं द्विजानां च ताम्बूलं दक्षिणां तथाः॥
एवं शिष्टतमं विप्रं हिरण्येन प्रपूजयेत्॥१९॥

So also coins, betel and corn should be given to the brāhmaṇas. The headman among the brāhmaṇas should be honoured with gold.

नाम गोत्रं स्मरन् दद्याद्विष्णुप्रीतो स्त्विति ब्रुवन्॥
अनुव्रज्य द्विजान् पश्चात् त्याक्ताभ्यो दक्षिणामुखः॥२०॥
Taking the personal name and the surname of the dead the performer should gift the articles

with the formula : May Viṣṇu be pleased. While the brāhmaṇas are leaving he should follow them with his face to the, south and throw water over the earth.

कीर्तयन्नामगोत्रे तु भुवि प्रीतोस्त्विति क्षिपेत्॥

मित्रबन्धुजनैः सार्द्धं शेषं भुञ्जीत वाग्यतः॥

प्रतिसंवत्सरादि स्यादेकोद्दिष्टविधानतः॥ २१॥

White he throws water over the earth, he should mention the name and surname of the dead and pronounce : 'May the departed soul be pleased'. Then lie should eat together with his friends and relatives, in perfect silence. The procedure should be repeated every year on the anniversary of the dead.

एवं कृते गमिष्यन्ति स्वर्लोकं पापकर्मिणः॥

सपिण्डीकरणादौ तु कृते चैवाप्नुवन्ति ते॥ २२॥

When all this has been done, the sinners go to heaven. So also when sapinḍikaraṇa has been performed.

अथ कश्चित् प्रमादेन म्रियते ह्युदकादिभिः॥

संसारप्रमुखस्तस्य सर्वं कुर्याद्यथाविधि॥ २३॥

If some one dies through water or by any other accident caused by inadvertence (and if he has no descendent to perform his obsequies) the king should perform the same as prescribed in the sastras.

प्रमादादिच्छया मर्त्यो न गच्छेत्सर्प संमुखः॥

पक्षयोरुभयोर्नागं पञ्चमीषु प्रपूजयेत्॥ २४॥

A man should not approach a serpent, willingly or unwillingly. In each fortnight of the month he should worship a naga on the fifth day.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशाख्ये धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे दुर्मरणे कार्याकार्यक्रियादिनिरूपणं नाम चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

अध्यायः ४५ / Chapter 45

श्रीविष्णुरुवाच

प्रत्यब्दं श्राद्धमेवं ते कथयामि खगेश्वर॥

प्रत्यब्दं पार्वणेनैव कुर्यातां क्षेत्रजोरसौ॥ १॥

O Foremost among birds, I shall now tell you the mode of annual śrāddha. Either the ksetraja or the aurasa son should perform the annual śrāddha in the manner as he performs the pārvaṇa śrāddha.

कुर्यात् पिष्टमयीं लेखां नागानामाकृतिं भुवि॥

अर्चयेत् तां सितैः पुष्पैः सुगन्धैश्चन्दनेन च॥ २५॥

A replica of the naga should be made of clay and worshipped with white flowers and scented sandal.

प्रदद्याद्धूपदीपन्तु तण्डुलांश्च सितान् क्षिपेत्॥

आमपिष्टं तथैवान्नं क्षीरञ्च विनिवेदयेत्॥ २६॥

One should offer incense and a lamp and throw white rice-grams. So also corn with mango-juice and milk.

उपस्थाय वदेदेवं मुञ्चन् मुद्रांशुकानि च॥

मधुरं तद्दिनेऽशनीयाद्देवश्राद्धं समापयेत्॥ २७॥

Similarly, money and clothes should be given. One should eat only sweets on that day and perform a deva-śrāddha.

सौवर्णं शक्तितो नागं ततो दद्यादद्विजोत्तमे॥

धेनुं दत्त्वा ततो ब्रूयात् प्रीयतां नारागडिति॥ २८॥

Then according to his ability he should offer an idol of snake made of gold to the best of Brahmins. Then after giving a cow

यथाविभयं कुर्वीत कर्माण्यन्यानि पूर्ववत्॥

स्वशाखोक्तविधानेन इत्थं कुर्याद्यथातथम्॥

प्रेतात्वान्मोचयेत् तांस्तु स्वर्गमार्गं नयेत् च॥ २९॥

According to his means he should perform other rites too. All this should be done as prescribed in his own branch of the Vedas. Thus, he can effect the release of his ancestor :>rs from ghosthood and carry them forward on the path to heaven.

विधिना चेतरेरेवमेकोद्दिष्टं न पार्वणम्॥ २॥

अनग्नेसुतौ स्यातामश्ची क्षेत्रजा रसौ॥

एकोद्दिष्टं न कुर्यातां प्रत्यब्दं तो तु पार्वणम्॥ ३॥

The other sons should perform ekoddiṣṭa and not parvana. If the father or the ksetraja and aurasa sons do not maintain fire, they should not perform ekoddiṣṭa but should do parvana every year or they can perform ekoddiṣṭa also.

यदा त्वन्यतरः साग्निः पुत्रो वाप्यथवा पिता॥
 प्रत्यशब्दं पार्वणं तत्र कुर्यातां क्षेत्रजौरसो॥४॥
 अनग्न्यः साग्नयो वा पुत्रा वा पितरोऽपि वा॥
 एकोद्दिष्टं सुतैः कार्यं क्षयाह इति केचन॥५॥
 दर्शकाले क्षयो यस्य प्रेतपक्षेऽथ वा पुनः॥
 प्रत्यब्दं पार्वणं कार्यं तस्य सर्वैः सुतैरपि॥६॥
 एकोद्दिष्टमपुत्राणां पुंसां स्याद्योषितामपि॥
 एकोद्दिष्टे कुशा ग्राह्याः समूला यज्ञकर्मणि॥
 बहिर्लूनाः सकल्लनाः श्राद्धं वृद्धिमृते सदा॥७॥

If either or both, the son and the father, maintain sacrificial fire, the annual śrāddha should be of pārvana type and the kṣetraja or aurasa son should perform it. But some say whether the dead man does or does not maintain the sacrificial fire, ekoddiṣṭa should be performed on the kṣaya day. If there is kṣaya either at the time of amāvāsyā or in the preta-pakṣa, the śrāddha should be of pārvana type and can be performed by any son, while ekoddiṣṭa should be done for persons without sons or for women.

कर्त्तव्ये पार्वणे श्राद्धे आ शौचं यदि जायते॥
 आशौचावगमे कुशा ग्राह्याः समूला हि तदनन्तरम्॥८॥

If at the time of pārvana śrāddha the performer is defiled by impurity he should perform it on the expiry of impurity.

एकोद्दिष्टे तु सम्प्राप्ते यदि विघ्नः प्रजायते॥
 मासेन्यस्मिन् तिथौ तस्यां कुर्याच्छ्राद्धं तदैव हि॥९॥

If at the time of ekoddiṣṭa there is any obstacle, the śrāddha should be performed

तूष्णीं श्राद्धन्तु शुद्धस्य भार्यायास्तत्सुतस्य च॥
 कन्यायाश्च द्विजातीनामनुपेतद्विजस्य च॥१०॥

The śrāddha of a śūdra should be performed silently (i.e. without reciting mantras) by his wives or sons. The same holds good in the case of śrāddha of an unmarried girl in a Brahmin family. So says Marra.

एककाले गता सूनां बहूनामथ वा द्वयोः॥
 तन्नेण श्रपणं कुर्यात्तच्छ्राद्धं कुर्यात् पृथक्पृथक्॥११॥

If two or more die at the same time, the bathing shall be done simultaneously with due mantras but śrāddhas should be performed separately.

दद्यात् पूर्व्वं मृतस्यादौ द्वितीयस्य ततः पुनः॥
 तृतीयस्य ततः कुर्यात् संनिपाते त्वयं विधिः (क्रमः)॥१२॥

The Śrāddha of the eldest should be performed first and thereafter according to the age. This is the procedure in simultaneous deaths.

प्रत्यब्दमेवं यः कुर्यद्यथातथमतन्द्रितः॥
 तारयित्वा पितॄन् सर्वान् प्राप्नोति परमां गतिम्॥१३॥

He who does all this every year without fail will obtain the best of state having liberated all the manes.

न ज्ञायते मृताहश्चेत् प्रस्थानदिनमेव च।
 मासश्चेत् स्यात् परिज्ञातस्तद्दर्शं स्यान्मृताहिकम्॥१४॥

If the day of death is not known nor the starting day, only the month is known then darśa should be the day for śrāddha.

यदा मासो न विज्ञातो विज्ञातं दिने मेव च॥
 तदा मार्गशिरे मासि माघे वा तद्दिनं भवेत्॥१५॥

If the month is not known but the day is known then that day may be in Mārgaśīrṣa or in Magha.

तदनमासावविज्ञातौ मरणस्य यदा पुनः॥
 प्रस्थानदिनमासौ तु ग्राह्यौ श्राद्धे मयोदितौ ॥१६॥

If both the day and the month of death are not known then the day and the month when he set out on journey should be taken into count for śrāddha as stated by me before.

प्रस्थानस्यापि न ज्ञातौ दिनमासौ यदा पुनः॥
 मृतवार्त्ताश्रुतौ ग्राह्यौ पूर्व्वप्रोक्तक्रमेण तु॥१७॥

Even if the day and the month of starting are not known then those should be the same when the news of his death is received.

प्रवासमन्तरेणापि स्यातां तौ विस्मृतौ यदा॥
 तदानीमपि तौ ग्राह्यौ पूर्व्ववत् तु मृताहिके॥१८॥

Even if the month and day are forgotten, when he is not on travel, these should be taken as before.

गृहस्थे प्रोषिते यच्च कश्चित् प्रियते गृहे॥
 आशौचावगमे यत्र प्रारब्धे श्राद्धकर्मणि॥१९॥
 प्रत्यागतश्चेज्जानाति तत्र वृत्तिं गृहीं तथा॥
 अशौचं गृहिणस्तेषां न द्रव्यादेस्तदा भवेत्॥२०॥

When the householder has gone out of his country and some one dies at home, the period

of impurity is over, the śrāddha is on and the householder returns to learn about the sad news, in such a state the householder is not effected by impurity.

पुत्रादिना यदारब्धं श्राद्धं तत्त्वेन वाखिलम्॥
समापनीयं तत्रापि श्राद्धं गृहीतु दूरतः॥ २१॥

The śrāddha that has been started by the sons should be finished by them, while the householder shall remain aloof.

दात्रा भोक्ता च न ज्ञातं सूतकं मृतकं तथा॥
उभयोरपि तद्दोषं नारोपयति कर्हिचित्॥ २२॥

If a donor or a receiver does not know of impurity due to birth or death of a relative then no fault accrues.

यदा त्वन्यतरज्ञातं सूतकं मृतकं तथा॥
भोक्तुरेव तदा दोषो नान्यो दाता प्रदूष्यति॥ २३॥

If either of these knows impurity accruing from death or birth of a relative, the fault is of the receiver only, not of the donor of the gift.

इत्युक्तेन प्रकारेण यः कुर्यान्मृतवासरम्॥
अविज्ञातमृताहस्य सततं तारयत्यसौ॥ २४॥

Whosoever performs the death anniversary of the dead in the above way, liberates him even if the day of death remains unknown to him.

नित्यश्राद्धेऽथ गात्र्याद्यैर्द्विजानभ्यर्च्य भक्तिततः॥
सर्वान् पितृगणान् सम्यक् सहैवोद्दिश्य योजयेत्॥ २५॥

In the daily śrāddha the Brahmins shall be worshipped, according to one's capacity, In that case, the offering is made first to the father, then to the mother and then to the maternal grandfather.

आवाहनं स्वधाकारो पिण्डाग्नौकरणदिकम्॥
ब्रह्मचर्यादिनियमा विश्वदेवास्तथैव च॥ २६॥

नित्यश्राद्धे त्यजेदेतान् भोज्यमन्नं प्रकल्पयेत्॥
दत्त्वा तु दक्षिणां शततया नमस्कारैर्विसर्जयेत्॥ २७॥

Āvāhana, Svadhākāra pinch, Agnikarāṇa need not be performed. The performer shall observe celibacy during the period. He should worship the Viśvedevas, offer the cooked food to the Brahmins along with the fee. He should payhomage to them as they take leave of him.

देवानुद्दिश्य विश्वादीन् यद्दद्याद्विजभोजनम्॥
तन्नित्यश्राद्धवत् कार्यं देवश्राद्धं तदुच्यते॥ २८॥

With the Viśvedevas in view, the Brahmins are fed sumptuously. This rite of feeding the Brahmins is caged Nitya śrāddha or Dees, śrāddha.

मातृश्राद्धन्तु पूर्व्वेण कर्मादौ पैतृकं तथा॥
उत्तरेऽहनि वृद्धौ स्यान्मातामहगणस्य तु॥ २९॥

The śrāddha for the mother is performed first. That for the father on the anniversary day. That for the grandfather on the father's and mother's side on the next day.

श्राद्धत्रयं प्रकुर्व्वीत वैश्वदेवन्तु तान्निकम्॥ ३०॥

If he is unable to perform the same on separate days he should perform all the Śrāddhas on the same day. The rite of Vaiśvadeva should also be performed similarly.

मातृभ्यः कल्पयेत्पूर्व्वं पितृभ्यस्तदनन्तरम्॥
मातामहेभ्यश्च तथा दद्यादित्यं क्रमेण तु॥ ३१॥

In that case, the offering is made first to the father, then to the mother and then to the maternal grandfather.

मातृश्राद्धे तु विप्राणामभावे सुकुलोदगताः॥
पतिपुत्रान्विताः साध्व्यो योषितोऽष्टौ च भावयेत्॥ ३२॥

In the śrāddha to the mother, if brahmins are not available, eight noble and chaste ladies whose husbands and sons are alive should be fed.

इष्टापूर्त्तादिके श्राद्धं कुर्यादाभ्युदयं तथा॥
उत्पातादिनिमित्तं नित्यं श्राद्धवदेव तु॥ ३३॥

When performing iṣṭāpūrta, the procedure is the same, When calamities set in, to ward them off, he should perform a śrāddha in the manner of daily śrāddha.

नित्यं दैवञ्च वृद्धिञ्च काम्यं नैमित्तिकं तथा॥
श्राद्धान्युक्तप्रकारेण कुर्व्वन् सिद्धिमवाप्नुयात्॥

इति ते कथितं तार्क्ष्यं किमन्यपरिपृच्छसि॥ ३४॥

The person performing nitya, daiva and vṛddha śrāddha as well as the kāmya and naimittika rites in the manner as mentioned before achieves the desired result. Thus, I have told you all, O Garuḍa. What else do you want to know ?

अध्यायः ४६ / Chapter 46

ताक्षर्य उवाच

सुकृतस्य प्रभावेण स्वर्गो नानाविधो नृणाम्॥

भोगाः सौख्यानि रूपञ्च बलं बुद्धिः पराक्रमः॥१॥

The different kinds of heavenly enjoyments, worldly pleasures, strength, nourishment and valour men acquire by the power of merit.

सत्यं पुण्यवतां देव जायतेऽत्र परत्र च॥

सत्यंसत्यं पुनः सत्यं वेदवाक्यं न चान्यथा॥२॥

All these happen to meritorious persons here or there, it is true, definitely true. The lord's statement cannot be otherwise.

धर्मो जयति नाधर्मः सत्यं जयति नानृतम्॥

क्षमा जयति न क्रोधो विष्णुर्जयति नासुरः॥३॥

Virtue triumphs, not evil. Truth triumphs not falsehood. Forgiveness wins, not anger. Viṣṇu conquers not the asuras.

तद्वात्सल्यं मया ज्ञातं सुकृताच्छोभनं भवेत्॥

यथोत्कृष्टतमं पुण्यं तथोत्कृष्टतरोनरः॥४॥

I have understood this truth that everything auspicious results from merit. When our merit is at the peak we are devoted to lord Kṛṣṇa.

एवन्तु श्रोतुमिच्छामि जायन्ते पापिनो यथा॥

येन कर्मविपाकेन यथा नियमभागभवेत्॥५॥

यायां योनिमवाप्नोति यथारूपश्च जायते॥

तन्मे वद सुरश्रेष्ठ समासेनापि कांक्षितम्॥६॥

There is still a query. What is that action by which one takes sinful births? How does one become a victim of hell? O lord of deities, please tell me briefly what I desire to know; how and what are the forms taken by him?

श्रीकृष्ण उवाच

शुभाशुभफलैस्ताक्षर्यं भुक्तभोगा नरास्त्वह॥

जायन्ते लक्षणैर्यस्तु तानि मे शृणु काश्यप॥७॥

O Tarkhya, men indulge in activities which result in meritorious or inauspicious fruits. O Kāśyapa, now listen how men derive traits from their particular activities.

गुरुरात्मवतां शास्ता राजा शास्ता दुरात्मनाम्॥

इह प्रच्छन्नपापानां शास्ता वैवस्वतो यमः॥८॥

The preceptor guides the seeker, the king chastens the wicked, Yama regulates and rectifies the person of secret sins.

प्रायश्चित्तेष्वचीर्णेषु यमलोका ह्यनेकधा॥

यातनाभिर्विमुक्ता ये यान्ति ते जीवसन्ततिम्॥९॥

गत्वा मानुषभावे तु पापचिह्ना भवन्ति ते॥

तान्यहं तव चिह्नानि कथयिष्ये खगोत्तम॥१०॥

When the expiatory and deterrent tortures in hell cease, the living beings are born again in human form with the characteristic traits of their sins. O foremost among birds, I shall tell you what these signs are.

सोढ्वा वै यातनाः सर्वा गत्वा वैवस्वतक्षयम्॥

निस्तीर्णयातनास्ते तु लोकमायान्ति चिह्निताः॥११॥

Having suffered and crossed tortures in hell they return to the world of mortals marked with the characteristic signs.

गदगदोऽनृतवादी स्यान्मूकश्चैव गवानृते॥

ब्रह्महा जायते कुष्ठी श्यावदन्तश्च मद्यपः॥१२॥

If a person has been guilty of falsehood in speech, he becomes a stammerer, a teller of lies or dumb. The Brahmin slayer is born consumptive or leprosy; the wine-addict becomes black-toothed.

कुनखी स्वर्णहरणाहुश्चर्म्या गुरुतल्पगः॥

संयोगी हीनयोनिः स्याद्दरिद्रोऽदत्तदानतः॥१३॥

The thief of gold becomes bad-nailed; the defiler of the preceptor's bed becomes ugly-skinned, he who associates with sinners is born in a low family.

अयाज्ययाजको याति ग्रामसूकरतां द्विजः॥

खरौ वै बहुयाजी स्यात्काको निर्मन्त्रभोजनात्॥१४॥

He who takes meals at another's house without prior invitation is born a crow. A Brahmin who performs a sacrifice for low castes is born a village-pig. He who performs many such sacrifices is born an ass.

अपरीक्षितभोक्तारो व्याघ्राः स्युर्निर्जने वने॥

बहुतर्ज्जको मार्ज्जारः खद्योतः कक्षदाहकः॥१५॥

He who eats unscrupulously becomes a

tiger in wilderness. He who scolds others without a cause becomes a cat; he who burns dry wood is born a glow-worm.

पात्रे विद्याऽप्रदाता यो बलीवर्हो भवेत् सः॥

अन्नं पर्युषितं विप्रे प्रदत्कुक्करो भवेत्॥१६॥

He who imparts knowledge to the undeserving becomes a bull. He who offers stale food to a Brahmin becomes a hunch-back. He who is malicious to others is born blind. He who steals a book is born similarly.

मात्सर्यादपि जात्यन्यो जन्मान्धः पुस्तकं हरन्॥

फलान्याहरतोऽपत्यं म्रियते नात्र संशयः॥१७॥

He who habitually steals fruits is born a monkey or alternatively suffers from goitre.

मृतो वानरतां याति तन्मुखो गण्डवान् भवेत्॥

अदत्त्वा भक्ष्यमश्नाति अनपत्यो भवेत् सः॥१८॥

हरन्वस्त्रं भवेद्गोघा गरदः पवनाशनः॥

प्रद्वन्याऽगमनाद्राजन् भवेन्मरुपिशाचकः॥१९॥

He who takes food offered unwillingly becomes impotent. He who is averse to thinking on self is born a stupid trader. He who is ignorant of the truth of virtue falls in a deep ocean. He who steals gold is born an

चातको जलहर्ता स्याद्ब्रह्महर्ता च मूषिकः॥

अप्राप्तयौवनां सेवन् भवेत्सर्प इति रुतिः॥२०॥

गुरुदाराभिलाषी च कृकलासो भवेद्भुवम्॥

जलप्रस्त्रवणं यस्तु भिन्द्यान्मर्त्यो भवेन्नरः॥२१॥

O bird, he who has sexual intercourse with an ascetic lady assumes a ghostly form. He who steals water becomes a Cātaka. He who steals grams becomes a mouse. He who rapes an immature girl becomes a serpent. He who covets his preceptor's wife becomes a chameleon. He who interferes with the flow of water becomes a fish.

अविक्रयेक्रयाच्चैव बको गृध्रो भवेन्नरः॥

अयोनिको वृको हि स्यादुलूकः क्रयवञ्चनात्॥२२॥

He who sells the forbidden articles becomes deformed in the eye. He who censures others is born of defiled womb. He who deceives a woman becomes an owl.

मृतस्यैकादशाहे तु भुञ्जानश्चाभिजायते॥

प्रतिश्रुत्य द्विजेभ्योऽर्थमददज्जम्बुको भवेत्॥२३॥

राज्ञीं गत्वा भवेद्दृष्टी तस्करो विड्रावहकः॥

शारिवा फलविक्रता वृषश्च वृषलीपतिः॥२४॥

He who takes food on the fast day after a relative's death becomes a dog. He who does not pay the promised sum to a Brahmin becomes a jackal. He who kills a serpent becomes a boar. He who slanders Brahmins becomes a tortoise. He who subsists on the worship of idols becomes a Gāṇḍāla.

माज्जरोऽग्निं पदा स्पृष्ट्वा रोगवान्प्रमांसभुक्॥

उदक्यागमनात्पण्डो दुर्गन्धश्च सुगन्धहृत्॥२५॥

The seller of forbidden fruits becomes indigent. He who keeps a Sūdra woman as concubine becomes a bull. He who kicks the sacred fire becomes a cat. He who eats another's meat becomes a patient.

यद्वा तद्वापि पारक्यं स्वल्पं वा हरते बहु॥

हृत्वा वै योनिमाप्नोति तिरश्चां नात्र संशयः॥२६॥

He who indulges in sex at the prohibited time becomes a eunuch. A stealer of scents becomes a foul-smeller. A stealer of other goods becomes a swallow.

एवमादीनि चिह्नानि अन्यान्यपि खगेश्वर॥

स्वकर्मविततायेव? दृश्यन्ते यैस्तु मानवैः॥२७॥

O lord of birds, these and other signs brought about by their actions are seen in men and others.

एवं दुष्कृतकर्मा हि भुक्त्वा च नरकान्क्रमात्॥

जायते कर्मशेषेण उक्तास्वेतासु योनिषु॥२८॥

Persons who commit such sins fall into hell and are re-born in different species of animals.

ततो जन्मशतं मर्त्ये सर्वजन्तुषु काश्यप॥

जायते नात्र सन्देहः समीभूते शुभाशुभे॥२९॥

After passing through these births men and women are re-born in human form when their merit and demerit are equalized.

स्त्रीपुंसयोः प्रसङ्गेन निरुद्धे शक्रशोणिते॥

समुपेतः पञ्चभूतैर्जायते पांचभौतिकः॥३०॥

When men and women unite in sexual act and both the semen and the blood are mixed,

the child born will be nourished with all the elements in proper proportion,

इन्द्रियाणि मनः प्राणा ज्ञानमायुः सुखं धृतिः॥

धारणा प्रेरणं दुःखं मिथ्याहङ्कार एव च॥३१॥

प्रयताकृतिवर्णस्तु रागद्वेषौ भवाभवौ।

तस्येदमात्मनः सर्वमनादेरादिभिच्छतः॥३२॥

The receptivity, the inducement, misery, desire, death, effort, feature, complexion, love, hatred, birth, death—these are attributed to the beginningless soul that seeks for its beginning (by entering the womb).

स्वकर्म बद्धस्य तदा गर्भवृद्धिर्भवेदिति॥

पुरा यथा मया प्रोक्तं तव जन्तोर्हि लक्षणम्॥३३॥

एवं प्रवर्तितं चक्रं भूतग्रामे चतुर्विधे॥

समुत्पत्तिर्विनाशश्च जायते तार्क्ष्य देहिनाम्॥३४॥

Bound by its own action the soul takes up body after body and undergoes series of births. This is what (have told you already. This is how the circle whirls in the four species of being.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे जीवस्य शुभाशुभगतितिरूपणं नाम षट्चत्वारिंशोऽध्यायः॥ ४६॥

अध्यायः ४७ / Chapter 47

गरुड उवाच

भगवन्देवदेवेश कृपया परया वद॥

दानं दानस्य माहात्म्यं वैतरण्याः प्रमाणकम्॥१॥

O lord of gods, please tell me the mode of gifts, their glory and greatness and the I magnitude of Vaitaraṇī.

श्रीकृष्ण उवाच

या सा वैतरणी नाम यममार्गे महासरित्॥

अगाधा दुस्तरा पापैर्दृष्टमात्रा भयावहा॥२॥

Listen to the magnitude of the dreadful Vaitaraṇī, the mighty river at the threshold of Yama's city.

पूयशोणिततोयाढ्या मांसकर्मसंकुला॥

पापिनञ्चगतान्दृष्ट्वा नानाभयसमावृता॥३॥

That river is hundred yojanas wide. It is impassable and foul-smelling. To the sinner it is terrifying even at the very first sight

Thus, O Garuḍa, do the birth and death of living beings rotate. The rise in the course is due to virtue and the fall is due to evil.

स्वधर्मैर्जैवोर्द्धगतिरधर्मैणाप्यधोगतिः॥

जायते सर्ववर्णानां स्वधम्मचलनात् खग॥३५॥

O bird, all these take place in all castes according to their previous actions. In deityhood or manhood the acts of benevolence and indulgence recur due to their previous karman.

देवत्वे मानुषत्वे च दानभोगादिकाः क्रियाः॥

या दृश्यन्ते वैनतेय तत्सर्वं कर्मजं फलम्॥३६॥

अकर्माविहिते घोरे कामक्रोधाग्जितेऽशुभे॥

पतेद्वै नरके भूयो तस्योत्तारो न विद्यते॥३७॥

O son of Vinatā, whatever is observed is the fruit of action. If a person indulges habitually in evil actions due to passion, it is certain that he will fall into a terrible hell from which there is no escape.

क्वाथ्यते सत्वरं तोयं पात्रमध्ये घृतं यथा॥

क्रिमिभिः सङ्कुलं पूयं वज्रतुण्डैः समावृतम्॥४॥

It is full of putrid blood with sediments and marshy deposits of flesh. On seeing a sinner it assumes the form of melted ghī in a vessel. It abounds in worms and flesh brought by vultures.

शिशुमारैश्च मकरैर्वज्रकर्त्तरिकायुतैः॥

अन्यैश्च जलतीवैश्च हिंसकैर्मांसभेदिभिः॥५॥

It is full of crocodiles, fishes with adaman- tine blade-like tails. It abounds in aquatic creatures capable of piercing through the flesh. उद्यान्ति द्वादशादित्याः प्रलायान्ते तथा हि ते॥

तपन्ति तत्र वै मर्त्याः क्रन्द मानास्तु पापिनः॥६॥

There blaze as many as twelve suns as it were the time of Deluge. The sinful people groan aloud and fall into it.

हा भ्रातः पुत्र तातेति प्रलपन्तिमुहुर्महुः।

विचरन्ति निमज्जन्ति ग्लानिं गच्छन्ति जन्तवः॥७॥

“Alas brother, alas son, alas mother”, I they shout frequently. They try to swim about but sink in it.

चतुर्विधैः प्राणिगणैर्दृष्ट्वा व्याप्ता महानदी॥

तरन्ति गोप्रदानेन त्वन्यथा च पतन्ति ते॥८॥

It is incumbent on all mortals to witness the mighty river. Persons who had made gifts in their life-time can cross it easily, otherwise they sink into it.

मां नरा येऽवमन्यन्ते चाचार्य्यं गुरुमेव च॥

वृद्धानन्याश्चापि मूढास्तेषां वासस्तु तत्र वै॥९॥

Those who have slighted their mothers, preceptors or priests can stay there permanently.

पतिव्रतां साधुशीलामूढां धर्मेषु निश्चलाम्॥

परित्यजन्ति ये मूढास्तेषां वासस्तु सन्ततम्॥१०॥

So also those who forsake their chaste, virtuous and noble wives without any fault.

विश्वासप्रतिपन्नानां स्वामिमित्रपत्निनाम्॥

स्त्रीबालविकलादीनां वधं कृत्वा पतन्ति हि॥

पच्यन्ते तत्र मध्ये तु क्रन्दमानास्तु पापिनः॥११॥

Those who deceive their credulous masters, friends and sages, women, children, cripples and others get submerged in the putrid slough and groan there painfully.

शान्तं बुभुक्षितं विप्रं यो विघ्नायोपसर्पति॥

क्रिमिभिर्भक्ष्यते तत्र यावदाभूतसंप्लवम्॥१२॥

One who attacks a hungry Brahmin or reproaches him is eaten up by worms so long as this world lasts.

ब्राह्मणाय प्रतिश्रुत्य यमार्थं न ददाति तम्॥

आहूय नासितं यो ब्रूयात्तस्य वासस्तु तत्र वै॥१३॥

अग्निदो गरदश्चैव कूटसाक्षी च मद्यपः॥

यज्ञविध्वंसकश्चैव राज्ञीगामी च पैशुनः॥१४॥

यथाभङ्गकरश्चैव स्वयंदत्तापहारकः॥

क्षेत्रसेतुविभेदी च परदारप्रधर्षकः॥१५॥

One who promises a Brahmin to give him a sum but does not give, one who defiles a sacrifice, one who rapes a noble woman, one who slanders others, one who interrupts religious discourses, one who is guilty of perjury, one who is a wine-addict or one who

invites Brahmins but refuses to feed them these stay there permanently.

ब्राह्मणो रसविक्रेता तथा यो वृषलीपातः॥

गोधनस्य तृषार्त्तस्य वाप्या भेदं करोति यः॥१६॥

कन्यादिवदूषकश्चैव दानं दत्त्वानुपातकः॥

शूद्रस्तु कपिलापायी ब्राह्मणो मांसभोजनः॥१७॥

एते वसन्ति सततं मा विचारं कृथाः क्वचित्॥

कृपणो नास्तिकः क्षुद्रः स तस्यां निवसेत्खगः॥१८॥

One who acts as an incendiary, one who poisons others, one who seizes what is given, one who destroys fields and breaks bonds, one who defiles other men's wives or being a Brahmin sells wine or marries a slave girl, one who harasses cattle oppressed by thirst, one who outrages the modesty of a virgin, one who terrorises persons worthy of receiving gifts, a sudra drinking the milk of a brown cow, a Brahmin eating at—these stay there permanently.

सदामर्षी सदा क्रोधी निजवाक्यप्रमाणकृत्॥

पारोत्तयुच्छेदको नित्यं वैरण्यां वसेच्चिरम्॥१९॥

यस्त्वहंकारवान्यापी स्वविकथनकारकः॥

कृतघ्नो गर्भसन्तापी वैतरण्यां स मज्जति॥२०॥

A miser, an atheist, a worthless wretch, a person extremely furious and irritated, a person who considers his own words authoritative, a person who contradicts what others say, haughty egotist, a swaggerer, an ungrateful, treacherous fellow—all these persons stay at Vaitaram for an indefinite period.

कदापि भाग्ययोगेन तरणेच्छा भवेद्यदि॥

सानुकूला भवेद्येन तदाकर्णय काश्यप॥२१॥

O son of Kaśyapa, if one is fortunate to cross it, it is due to these reasons which are favourable. To these you will listen now

अयने विषुवे पुण्ये व्यतीपाते दिनोदये॥

चन्द्रसूर्यापरागे वा संक्रान्तौ दर्शवासरे॥२२॥

अन्येषु पुण्यकालेषु दीयते दानमुत्तमम्॥

यदा तदा भवेद्वापि श्रद्धा दानं प्रति ध्रुवम्॥२३॥

In the equinoxes, in the holy Vyatipāta, at the end of a day, during eclipses, during the transit of the sun to a different zodiacal sign,

on. the new moon day and other auspicious occasions if a thing is gifted to a Brahmin it is laudable. Whenever gifts are made with faith the riches become everlasting.

तदैव दानकालः स्याद्यतः सम्पत्तिरस्थिरा॥

अनित्यानि शरीराणि विभवो नैव शाश्वतः॥ २४॥

Bodies are perishable, riches are transitory, death is ever present. Hence, virtue should be accumulated.

नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसंग्रहः॥

कृष्णां वा पाटलां वापि कुर्याद्वैतरणीं शुभाम्॥ २५॥

स्वर्णे शृंगीं रौप्यखुरां कांस्यपात्रोपदाहनीम्॥

कृष्णवस्त्रयुगाच्छन्नां सप्तधान्यसमन्विताम्॥ २६॥

कार्पासद्रोणशिखरे आसीनं ताम्रभाजने॥

यमं हैमं प्रकुर्वीत लोहदण्डसमन्वितम्॥

इक्षुदण्डमयं बद्ध्वा प्लवं सुदृढबन्धनैः॥ २७॥

उडुपोपरि तां धेनुं सूर्यदेहसमुद्भवाम्॥

कृत्वा प्रकल्पयेद्विप्रश्छत्रोपानहसंयुतम्॥ २८॥

अंगुलीयकवासोसि ब्राह्मणाय निवेदयेत्॥

इममुच्चारयेन्मन्त्रं संगृह्य सजलान्कुशान्॥ २९॥

The gift of Vaitaraṇī cow should be made as follows :

The colour of the cow should be either black or tawny. Its horns should be covered in gold, its hoofs in silver. A copper vessel should be given representing the milking vessel. Two. black clothes should adorn the cow. Seven kinds of grains. should be kept in vessels for gift. A golden idol of Yama should be made with a copper rod in hand. A canoe should be made with sugar cane. The cow should be brought over that raft. It should be meditated as born out of the sun. An umbrella, a pair of sandals, a ring and a pair of clothes should be gifted, to a Brahmin. Holding the kuśa grass and water in the hand. the person should recite the following mantra—

यमद्वारे महाद्वारे श्रुत्वा वैतरणीं नदीम्॥

तर्तुकामो ददाम्येनां तुभ्यं वैतरणीं नमः॥ ३०॥

गावो मे अग्रतः सन्तु गावो मे सन्तु पार्श्वतः॥

गावो मे हृदये सन्तु गवां मध्ये वसाम्यहम्॥ ३१॥

विष्णुरूपं द्विजश्रेष्ठ मामुद्धर महीसुरा॥

सदक्षिणा मया दत्ता तुभ्यं वैतरणीं नमः॥ ३२॥

"I have heard that there is a river Vaitaraṇī at Yama's abode. I wish to cross it. Hence I give you this symbolic Vaitaraṇī cow. O Brahmin, in the form of Viṣṇu, thou sanctifiest the cow, thou art a god on earth. This Vaitaraṇī cow is given to thee along with dakṣiṇā. May cows stand in front of me. May cows stand at my back. May cows abide in. my heart. I stay in the midst of cows."

धर्मराजञ्च सर्व्वेशं वैतरण्यख्यधेनुकाम्॥

सर्व्वं प्रदक्षिणीकृत्य ब्राह्मणाय निवेदयेत्॥ ३३॥

The person circumambulates the idol of Yama and the Vaitaraṇī cow and gives it to the Brahmin.

पुच्छं संगृह्य धेन्वाश्च अग्रे कृत्वा तु वै द्विजम्॥

धेनुके त्वं प्रतीक्षस्व यमद्वारे महाभये॥ ३४॥

उत्तारणाय देवेशि वैतरण्ये नमोऽस्तुते॥

अनुव्रजेत्तु गच्छन्तं सर्व्वं तस्य गृहं नयेत्॥ ३५॥

The Brahmin stands in front while the householder holds the tail of the cow saying "O cow, you wait for me at the terrific threshold of Yama for lifting me up Obeisance to Vaitaraṇi, Obeisance". Thereafter, he follows the Brahmin with the articles of gift to his house.

एवं कृते वैनतेय सा सरित्सुतरा भवेत्॥

सर्व्वान्कामानवाप्नोति यो दद्याद्भुवि मानवः॥ ३६॥

O son of Vinatā, by making gifts, the river becomes. easy to cross and the giftmaker obtains all that he wishes to possess.

सुकृतस्य प्रभावेण सुखञ्ज्नेह परत्र च॥

स्वस्थे सहस्रगुणितमातुरे शतसम्पितम्॥ ३७॥

As a result of his noble actions one obtains pleasure here and hereafter. Its efficacy is increased a thousandfold if a healthy man makes this gift. If a sick man makes the gift its efficacy is only a hundredfold.

मृतस्यैव तु यद्दानं परोक्षे तत्समं स्मृतम्॥

स्वहस्तेन ततो देयं मृते कः कस्य दास्यति॥ ३८॥

If a thing is gifted on behalf of the dead by his son or descendent, the gift is indirect and its efficacy is rendered normal. Hence, gifts should be made by one's own self. After death who will care al gift for him ?

दानधर्मविहीनानां कृपणैर्जीविवितेक्षितैः॥
अस्थिरेण शरीरेण स्थिरं कर्म समाचरेत्॥३९॥
अश्वमेव यास्यन्तिम प्राणाः

प्राणुणि (घूर्णि) का इव ॥४०॥

The life of a person devoid of gifts and virtue is pitiable. Then why not achieve a permanent fruit with the help of perishable body Vital airs are only guests and they go away for certain sooner or later.

इतीदमुक्तं तव पक्षिराज

विडम्बनं जन्तुगणस्य सर्वम्॥

प्रेतस्य मोक्षाय तदौर्ध्वदैहिकं

हिताय लोकस्य चरेच्छुभाय तु॥४१॥

O lord of birds, thus I have told you all about the delusion of living beings. The rites of obsequies are performed, for the redemption of the dead. If men understand this auspicious advice it bestows benefit on them.

सूत उवाच

एवं विप्राः समादिष्टो विष्णुना प्रभविष्णुना॥

गरुड प्रेतचरितं श्रुत्वा सन्तुष्टिमागतः॥४२॥

व्रततीर्थादिकं सर्वं पुनः पप्रच्छ केशवम्॥

ध्यात्वा मनसि सर्वेशं सर्वकारणकारणम्॥४३॥

O brahmins, this is what the omnipotent Viṣṇu has ordained Garuḍa was delighted on hearing the details of the dead- He asked the lord again about various rites and holy centres after meditating on the lord who is the cause of all causes.

ऋषयः सर्वमेवैतज्जन्तूनां प्रभवादिकम्॥

मरणं जन्म च तथा प्रेतत्वञ्चौर्ध्वदैहिकम्॥४४॥

O sages, these details on the origin of creatures which I have mentioned to you are conducive to salvation, as also the rites of obsequies. I shall now mention the great panacea for the removal of ills and sufferings of this mortal world.

मया प्रोक्तं वै मुक्त्यै निदानं चैव सर्वशः॥

लाभस्तेषां जयस्तेषां कुतस्तेषां पराजयः॥

येषामिन्दीवरश्यामो हृदयस्थो जनार्दनः॥४५॥

Profit is theirs, success is theirs whose heart is set on Viṣṇu whose body has the hue of a

॥ इति श्रीगरुडे महापुराण उत्तरखण्डे द्वितीय धर्मका० प्रेत० श्री कृष्णगरुडसंवादे कर्मविपाकादिनिरूपणं

नाम सप्तचत्वारिंशोऽध्यायः॥ ४७॥

blue lotus. How can there be a failure in store for those persons ?

धर्मो जयति नाधर्मः सत्यं जयति नानृतम्॥

क्षमा जयति न क्रोधो विष्णुर्जयति नासुराः॥४६॥

Dharma wins, not adharma; truth wins not falsehood; forgiveness wins not anger; Viṣṇu wins not demons.

विष्णुर्माता पिता विष्णुर्विष्णुः स्वजनबान्धवाः॥

येषामेव स्थिरा बुद्धिर्न तेषां दुर्गतिर्भवेत्॥४७॥

Viṣṇu is mother, Viṣṇu, is father, Viṣṇu is kin. No mishap accrues to those whose heart is set on Viṣṇu.

मङ्गलं भगवान्विष्णुर्मङ्गलं गरुडध्वजः॥

मङ्गलं पुण्डरीकाक्षो मङ्गलायतनं हरिः॥४८॥

Auspicious is lord Viṣṇu. Auspicious is the lord who has Garuḍa for his banner. Auspicious is the lord whose eyes resemble the blue lotus. The lord is the store-house of suspiciousness.

हरिर्भागीरथी विप्रा विप्रा भागीरथी हरिः॥

भागीरथी हरिर्विप्राः सारमेतज्जगत्रये॥४९॥

Meditation on lord Viṣṇu, worship of the holy river Gaṅgā and the Brahmins—the three constitute the quintessence of merit in the three worlds.

इति सूतमुखोद्गीर्णं सर्वशास्त्रार्थमण्डिताम्॥

वैष्णवीं वाक्सुधां पीत्वा ऋषयस्तुष्टिमाययुः॥५०॥

On drinking the nectar in the form of hearing the lord's sermon breathing the essence of all śāstras, through the-mouth of Sūta sage Śaunaka and others were highly satisfied.

प्रशशंसुस्थान्योन्यं सूतं सर्वार्थदर्शिनम्॥

प्रहर्षमतुलं प्रापुर्मुनयः शौनकादयः॥५१॥

They lauded Sūta, well-versed in the brahmanical scriptures and were highly delighted on hearing the Puranic lore.

अपवित्रः पवित्रो वा सर्वावस्थां गतोपि वा॥

यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरं शुचिः॥५२॥

A person achieves purity externally as well as internally if he meditates on the lotuseyed Viṣṇu, no matter in whatever state, pure or impure he may be passing through.

अध्यायः ४८ / Chapter 48

ताक्ष्य उवाच

ये मर्त्यलोके निवसन्ति मानवास्ते
सर्वजातौ निधनं प्रयान्ति॥
काले स्वकीये निजपुण्यसंख्यया
वदन्ति लोक कथयस्व तन्मे॥१॥

The people of all castes who live in this mortal world die at their own time and obtain different worlds according to the magnitude of their pious deeds.

गच्छन्ति मार्गेण सुदुस्तेण
विधातुनिष्पादितवर्त्मनि स्थिताः॥
केनैव पुण्येन मुदं प्रयान्ति
तिष्ठन्ति केनैव कुलं बलं वयः॥२॥

They go on different paths ordained by God. Through what virtue they obtain pleasure and through what merit they get family, strength and age ? Tell me O lord.

सूत उवाच

श्रुत्वाथ देवो गरुडं त्ववोचत्
स्मृत्वा वपुः कर्मभयञ्च रूपम्॥
सृष्टा धरा येन चराचरं जगत्स
येन शस्ता विहितो यमो विभुः॥३॥

On hearing this, the lord said to Garuḍa, explaining in detail how the body functions, how it is bound by actions, how this world mobile and immobile-goes how it is created, and how and by whom it is administered.

श्रीभगवानुवाच

धर्मार्थकामं चिरमोसञ्चयमन्यं
द्वितीयं यममार्गगामिनाम्॥
प्रविश्यचाङ्कुष्टसमे स तत्र वै
तं प्राप्य देहं स्वपुरं स्वमन्दिरम्॥४॥
गृहीतपाशो रुदते पुनःपुनर्देशे
सुपुण्ये द्विज देहसंस्थितः॥
देवेन्द्रपूजा पितृद्रेव तृप्तिदं
मोहान्नं चेष्टं न च पुत्रसन्ततिः॥५॥
न मेऽस्ति बन्धुर्यममार्गगामिनो
मया न कृत्यं द्विजदेहलिप्सया॥

सम्प्राप्य विप्रत्नतीव

दुर्लभं नाधीतवान्देवपुराणसंहिताः॥
प्राप्तं सुरलं करसंस्थितं गतं
देहिन्वाचिनिस्तर यत्त्वया कृतम्॥६॥

For those walking on the path of Yama, the four vargas—dharma, artha, kāma and mokṣa—are secondary. Having entered the body measuring a thumb of his own hand and being held by the noose, he weeps again and again and cries: "I was having the body of a brahmin in the pious country of, Bharata, yet due to infatuation I did not worship lord Indra or perform rites for propitiating the manes and deities. I had no relations, no sons and no progeny. Due to fondness for my body, I did not act in right direction. I got the rare brāhmaṇa-hood yet I did not study the Vedas and Purāṇas. The gem that I got and which I hold in my palm was lost. O my soul, now suffer for whatever I have done in

यः क्षत्रियो बाहुबलेन संयुगे
ललाटदेशाद्गुधिरं मुखे पपौ॥
तत्सोमपानं हि कृतं महामखे
जीवन्मृतः सोऽपि हि याति मुक्तिम्॥७॥

The ksatriya who has drunk blood from his forehead in the battle, has as well drunk Soma in die sacrifice; dead or alive he gets, release.

स्थानान्यनेकानि कृतानि तानि
पीतान्यनेकान्यपि गर्हितानि॥

शस्त्रं गृहीत्वा समरे रिपुणां
यः सम्मुखं याति स मुक्तपापः॥८॥

Though he may have done many impious acts and drunk many undesirable drinks, if he takes weapons and faces the enemy in the war he is released from sins immediately.

क्षत्रान्वयो वापि विशोन्वयो वा
शूद्रान्वयो वापि हि नीचवर्णः॥

संग्राम देवद्विजबालधाती
स्त्रीवृद्धि दीनतपस्विहन्ता॥९॥

उपद्रुतेष्वेषु पराङ्मुखो यः
स्युस्तस्य देवाः सकलाः पराङ्मुखाः॥

तिलोदकं नैव पिबन्ति पूर्व्वे हुनं
न गृह्णाति हुताशनोपि तत्॥१०॥

One may be a kṣatriya or a vaiśya or a śūdra or one may belong to a low caste, if he kills in war the nobles of the cultured, children, women or old men, the poor or the ascetics or remains indifferent when these are in trouble, the deities become indifferent to him. The manes do not receive his libations of gingelly water and the fire does not receive his offering of oblation.

द्वेषाद्भयाद्वा समरे समागते
शस्त्रं गृहीत्वा परसैन्यसम्मुखः॥
न याति पक्षीन्द्र मृतश्च
पश्चात्क्ष्मात्रं बलं तस्य गतं तथैव॥
द्विजाय दत्त्वा कनकं महीमिमां
भूयः स पश्चाद्भवतीह लोके॥११॥

Due to policy or fear, if a person does not face the foe in war, O bird, know it for certain that he is sure to die one day afterwards but before that his ksatrahood goes in vain. If he donates gold or earth to a brāhmaṇa, he is born in human form. in this world in a noble and illustrious family.

दानं प्रदत्तं ग्रहणे द्विजेन्द्र
स्नानं कृतं तेन सदा सुतीर्थ॥
गत्वा गयायां पितृपिण्डदानं
कृतं सदा यो भ्रियते तु युद्धे॥१२॥

He who dies in war is deemed to have given gifts during eclipse, to have bathed in a holy place, to have gone to Gayā and offered rice-ball to the manes.

यः क्षात्रदेहन्तु विहाय शोचते
रणाङ्गणे स्वामिवधे च गोग्रहे ॥
स्त्रीलघाते पथि सार्थहेतवे मया
स्वकोशं न हतं न पातितकम्॥१३॥

A kṣatriya repents that in the battlefield, at the-time of his master's murder or when the cows were seized or forcibly carried away by the foe, when women and children were killed or when his companions were in trouble he did not use his sword.

वैश्यः स्वकर्मणि विशोचते तदा
गृहीतपाशो न मयापि सञ्चितम्॥

सत्यं न चोक्तं क्रय विक्रयेण
मोहाद्विमूढेन कुटुम्बहेतवे॥१४॥

When a vaiśya is caught in the noose, he repents that he did not cherish truth in business transactions due to greed in support of his family.

शूद्रं वपुः प्राप्य यशस्करं सदा दानं
द्विजेभ्यो न कृतं द्विजाचर्चनम्॥
जलाशयो नैव कृतो धरातले
असंस्कृतो विप्रवरो न संस्कृतः॥१५॥

A śūdra repents that having obtained body he neither gave reputable gifts to the brāhmaṇas nor worshipped them nor built a tank on the earth.

त्यक्त्वा स्वकर्माणि मदेन सुस्थितं
मया सुतीर्थे स्ववपुर्न चोज्झितम्॥
धर्मोर्जितो नैव न देवपूजनं कृतं
मया चैव विमुक्तिहेतवे॥१६॥

[The Jīva that has left the body thinks thus:]
“I abandoned my Family profession. I lived in pride. I did not give up my ghost in a holy place. I did not earn virtue or worship God for release.”

देहं समासाद्यं तथैव पिण्डजं
वर्णास्तथैवाऽन्त्यजम्लेच्छसंज्ञितान्॥
मरुन्मयं देहमिमे विशन्ति
नैवेहमानाः पथि धर्मसंकुले॥१७॥

Such people are born as mlecchas, outcastes, etc. Having given up their physical bodies they enter into airy bodies and become averse to religious activities.

परस्परं धर्मकृतं स्वकीयं
सम्पाद्य लक्ष्यं पथि सञ्चरन्त्सवम्॥
पक्षीन्द्र वाक्यानि शृणुष्व
तानि मनोरमाणि प्रवदन्ति यानि॥१८॥

Whatever religious acts they have done keeping them in view and moving in the way, hear O bird, what they speak about among themselves.

सारा हि लोकेषु भवेत्त्रिलोकी
द्वीपेषु सर्व्वेषु च जम्बुकाख्यम्॥

देशेषु सर्वेष्वपि देवदेशः

जीवेषु सर्वेषु मनुष्य एव॥१९॥

The three in the world are the best of all : Jambū-dvīpa among the dvīpas, the land of the bright among the countries of the world and human beings amongst all creatures on the earth.

वर्णाश्च चत्वार इह प्रशस्ताः

वर्णेषु धर्मिष्ठनराः प्रशस्ताः॥

धर्मेण सौख्यं समुपैति सर्वं

ज्ञानं समाप्नोति महापथे स्थितः॥२०॥

There are four castes : brāhmin, kṣatriya, vaiśya and śūdra Among these the brahmin caste is the best. People can derive pleasure from religion. When they start on the High way, leaving their bodies after death, they revive their previous associations.

देहं परित्यज्य यदा गतायुः

पक्षिन् स्थितोऽहं कृमिकीटसंस्थितः॥

सरीसृपोऽहं मशको हं मशको

वनिर्मितश्चतुष्पदोऽहं वनसूकरोऽम्॥२१॥

'I stayed as worm and insect. I was a reptile. I was a mosquito. I was a quadruped. I was a wild boar.'

सर्वं विजानाति हि गर्भसंस्थितो

जातश्च सद्यस्तदिदञ्च विस्मरेत्॥

यच्चिन्तितं गर्भसमागतेन

वै बालो युवा वृद्धवया बभूव॥२२॥

Staying in the womb, he recollects everything. But coming out of the womb he forgets whatever he thought while he was in the womb. After birth he passes through three stages : childhood, youth and old age.

मोहाद्विष्टं यदि गर्भचिन्तितं

स्मृतं पुनर्मृत्युगते च देहे॥

तस्मिन्प्रवृष्टे हृदि चिन्तितं

गतं स्मृतं पुनर्गर्भगते च देहे॥२३॥

Through infatuation the thoughts of the womb are soon forgotten but they revive when the body succumbs to death. When the body is destroyed, thoughts remain with the self. They

revive when the self enters into the womb and takes up another body.

तस्मिन्प्रवृष्टे हृदि चिन्तितं

पुर्मया स्वकोशे परवञ्चनं कृतम्॥

द्यूतैः शृङ्खले नापि च चौर्यवृत्त्या

धर्मं व्यतिक्रम्य शरीररक्षणे ॥२४॥

When that is again destroyed, thoughts remain in the self. The process goes on till the eternal release is accomplished.

"In my body I cheated others, gambling, cheating and stealing. I lived by transgressing religion."

कृच्छ्रेण लक्ष्मीः समुपाज्जिता

स्वयं मया न भुक्तं मनसेषिं धनम्॥

ताम्बूलमनं मधुरं सगोरसं

दत्त्वादिवातिथिबन्धुवर्गे॥२५॥

"I struggled hard for earning money. I did not enjoy riches to my satiety. I did not offer betel, corn, milk to fire, deities, guests and relatives."

सोमग्रहे सूर्यसमागमेपि वा

न सेवितं तीर्थवरिष्ठमुत्तमम्॥

कोशं स्वकीयं मलमूत्रपूरितं

देहिन्क्वचिन्निस्तर यत्त्वया कृतम्॥२६॥

"Even during the solar or lunar eclipse I did not visit holy places. My body was full of waste and urine. Now, O soul, suffer for what you did in your previous body."

मया न दृष्टा न नता न पूजिता

त्रैविक्रमी मूर्तिरिह स्थिता भुवि॥

प्रभासनाथो न च भक्तिसंस्तुतो

देहिन्क्वचिन्निस्तर कृतम् ॥२७॥

"I did not see nor bowed to nor worshipped lord Viṣṇu's idoi on the earth. I also did not devoutly praise the lord of Prabhāsa, Hence, O soul, suffer for what you did in your previous body."

गत्वा वरिष्ठे भुवि तीर्थसन्निधौ

धनं न दत्तं विदुषां करे भया॥

आप्लुत्य देहं विधिना द्विजे गुरौ

देहिन्क्वचिन्निस्तर यत्त्वया कृतम्॥२८॥

"Having gone to the admirable land near a holy place, I did not put money in the scholar's hand, nor gave it to a preceptor after taking ablution in the holy water. Hence, O soul, now suffer for what you did in your previous body."

न मातृपूजा न च विष्णुशङ्करौ
गणेशचण्ड्यौ न च भास्करोऽपि वा॥
यञ्चोवचारैर्बलियुक्तचन्दनैर्देहि-
चित्रिस्तर यत्त्वया कृतम्॥२९॥

"I did not worship the mother Goddess, nor Viṣṇu nor Śaṅkara, nor Gaṇeśa, nor Caṇḍī nor the sun with due rites by offering sandal paste, etc. Now, O soul suffer for what you did in your previous body."

न मातृपूजा न च विष्णुशङ्करौ
गणेशचण्ड्यौ न च भास्करोऽपि वा॥
यञ्चोपचारैर्बलियुक्तचन्दनैर्देहि-
न्वाचिनिस्तर यत्त्वया कृतम्॥३०॥

"I obtained the title of deity even as a man. But due to infatuation I lost that glory. I was a fool not to own my infirmities. O soul, now suffer for what you did in your previous body."

एतानि पक्षिन्मनसा विचिन्त्य
वाक्यानि धर्मार्थयशस्कराणि॥
मुक्तिं समायाति मनुष्यलोके
वसन्ति ये धर्मरताः सुदेशे॥३१॥

Having thought over these points, O bird, which grant virtue, wealth and fame, man obtains release perpetually.

इति ब्रुवाणैर्यमदूतवर्गैर्विहन्त्ये
कालमयैश्च मुद्गरैः॥
हा दैव हा दैव इति स्मरन्
वै धनं न दत्तं स्वयमर्जितं यत्॥३२॥

Being addressed thus by the messengers of Yama the dead are struck with clubs. They cry 'O fate, O fate' and curse themselves that the money earned by them was not gifted to the deserving brahmins.

न भूमिदानं न च गोप्रदानं
न वारिदानं न च वस्त्रदानम्॥
फलं सताम्बूलविलेपनं वा त्वया
न दत्तं भुवि शोचसे कथम्॥३३॥

The emissaries of Yama tell again 'you neither gifted the earth nor cow nor water nor cloth nor fruit nor betel nor ointment in your life on this earth. Then why do you lament?

पिता मृतस्ते च पितामहः
सा यया धृतो वाप्युदरे स्वकीये॥
मृतोऽप्यसौ बन्धुजनः समस्तो
दृष्टं त्वया सर्वमिदं गतायुः॥३४॥

Your father died, your grandfather died. She also died who bore you in her womb. Your relations also died. You saw them all dead.

कोशं त्वदीयं ज्वलितञ्च वञ्चना
पुत्रैर्गृहीतो धनधान्य सञ्चयः॥
सुभाषितं धर्मचयं कृतञ्च
यत्तदेव गच्छेत्तव पृष्ठसंस्थम्॥३५॥

Your body has been burnt by fire. Your wealth and corn are taken over by your sons. Whatever good and virtuous actions you did those only will go along with you.

न दृष्यते कोऽपि मृतः समागतो
राजा यतिर्वा द्विजपुङ्गवोऽपि वा॥
यो वै मृतः साहसिकः स मर्त्यको
नाशं गतो योऽपि धरातले स्थितः॥३६॥

None who is dead can ever come back, may he be a king, a mendicant or a brāhmaṇa. He who dies in the battle-field is also dead and he who survives is also dead.

एवं गणास्ते ब्रुवते सकिन्नरा
धैर्यं समालम्ब्य विषादपूरितः॥
श्रुत्वा गणानां वचनं महाद्भुतं
ब्रवीति पक्षीन्द्र मनुष्यतां गतः॥३७॥

Thus speak those gaṇas along with the kinnaras and he though sad at heart hears but patiently their strange utterances. Invested with an aerial body and sitting in the aerial car due to the influence of gifts, he gives out in speech his impassioned thought.

दानप्रभावेण विमानसंस्थितो
धर्मः पिता मातृदयानुरूपिणी॥
वाणी कलत्रं मधुरार्थभाषिणी
स्नानं सुतीर्थं च सुबन्धुवर्गः॥३८॥

“Dharma is father, compassion is mother, speech is sweet-tongued wife, bath in a holy place is equal to relatives.

करार्पितं यत्सुकृतं समस्तं

स्वर्गस्तदा स्यात्तव किङ्करोपमः॥

यो धर्मवान् प्राप्स्यति सोऽतिसौख्यं

पापी समस्तं विविधञ्च दुःखम्॥३९॥

Whatever good is done by hand the same is heaven. A religious person is a symbol of happiness and a sinner is all misery.

यो धर्मशीलो जितमानरोषो

विद्याविनीतो न परोपतापी॥

स्वदारतुष्टः परदारदूरस्म

वै नरो नो भुवि वन्दनीयः॥४०॥

That man on the earth deserves praise who is religious, who has conquered pride and anger, who is humble though learned, who does not trouble others in vain, who is satisfied with his wife and keeps away from unlawful sexual desire.

मिष्टान्नदाता चरिताग्निहोत्रो

वेदान्तविच्चन्द्रसहस्रजीवी॥

मासोपवासी च पतिव्रता च

षड् जीवलोके मम वन्दनीयाः॥४१॥

He who offers sweets, he who performs Agnihotra, has studied Vedānta, has performed religious rites fasts for a month within a year

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे मनुष्यस्य सुखदुःप्रापकधर्मधर्मनिरूपणं नामाष्टचत्वारिंशत्तमोऽध्यासयः॥ ४८॥

अध्यायः ४९ / Chapter 49

गरुड उवाच

श्रुता मया दयासिन्धो ह्यज्ञानाञ्जीवसंसृतिः॥

अधुना श्रोतुमिच्छामि मोक्षोपायं सनातनम्॥१॥

O ocean of mercy ! I have heard that this world of creatures is born out of ignorance. Now, I wish to hear the infallible method of Final Release.

भग वन्देवदेवेश शरणागतवत्सल॥

असारे घोरसंसारे सर्व्वदुःखमजलीमसे॥२॥

O God, O deity of deities, O lover of refugees

and remains chaste-these six in this world are worthy of honour.

एवं समाचारयुतो नरोऽपि

वापीं सकृपां सजलं तडागम्॥

प्रपाशुभं हृद्गृहदेवमन्दिरं कृतं

नरेणैव स धर्म उत्तमः॥४२॥

A man of good conduct can also be put in this category. A Vāpī (an oblong reservoir of water) a well, a tank, a cistern and temple of a deity in the heart of a devotee constitute

वर्षाशनं वेदविदे च दत्तं

कन्याविवाहस्त्वृणामोचनं द्विजे॥

भूमिः सुकृष्टापि तृषार्तिहेतोस्त-

देवमंतं सुकृतत् समस्तम्॥४३॥

Feeding a Vedic scholar for a year, arranging the marriage of a Brahmin's daughter, freeing a brahmin family from debt, tilling land and digging well to meet the need of a thirsty and hungry person constitutes a virtuous act.

अध्यायमेनं सुकृतस्य सारं

शृणोति गायत्यपि भावशुद्धया॥

स वै कुलीनः स च धर्मयुक्तो

विश्वालयं याति परं स नूनम्॥४४॥

Whosoever with a pure mind hears or recites this chapter on the essence of virtue is considered to be noble and religious. He goes to the highest world after death.

in this insignificant world filled with the filth of sorrows !

नानाविधशरीरस्था अनन्ता जीवराशयः॥

जायन्ते च म्रियन्ते च तेषामन्तो न विद्यते॥३॥

There are creatures staying in many bodies, being born and dying. There is no end to this process.

सदा दुःखातुरा एव न सखी विद्यते क्वचित्॥

केनोपायेन मोक्षेश मुच्यन्ते वद मे प्रभो॥४॥

They are always suffering, none of them is

happy. O lord of mokṣa, tell me how one is released.

श्रीभगवानुवाच

शृणु ताक्ष्यं प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि॥
यस्य श्रवणमात्रेण संसारान्मुच्यते नरः॥५॥

Hear, O bird, I shall tell you what you ask about. Simply by hearing the same, you will get release from the world of mortals.

अस्ति देवः परब्रह्मस्वरूपो निष्कलः शिवः॥
सर्वज्ञः सर्वकर्ता च सर्वेशो निर्मलोद्भयः॥६॥
स्वयं ज्योतिरनाद्यन्तो निर्विकारः परात्परः॥
निर्गुणः सच्चिदानन्दस्तदंशा जीवसंज्ञकाः॥७॥

There is God, transcendental self, indivisible Śiva, all-knowing, all-doing, lord of all, pure, without a second, self-luminous, without beginning, without end, unchangeable the highest of the high, attributeless and of the nature of existence, consciousness and bliss.

अनाद्यविद्योपहाता यथानौ विस्फुलिङ्गकाः॥
देहाद्युपाधिसम्भिन्नास्ते कर्मभिरनादिभिः॥८॥

The creatures are his parts and parcels. Like sparks of fire being struck by the beginning less knowledge, they separate into different bodies, through beginningless actions.

सुखदुःखप्रदैः पुण्यपापरूपैर्नियन्त्रिताः॥
तत्तज्जातियुतं देहमायुर्भोगञ्च कर्मजम्॥९॥

They are controlled by virtues and vices in the form of bliss and sorrow. Their bodies have different castes, age and enjoyment born of their different actions.

प्रतिजन्म प्रपद्यन्ते तेषामपि परं पुनः॥
समूक्ष्मलिङ्गशारीरमामोक्षादक्षरं खग॥१०॥

Then again in every birth, O bird, they obtain subtle bodies and after attaining mokṣa they acquire indestructible frame.

स्थावराः कृमयश्चाजाः पक्षिणः पशवो नगः॥
धार्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम्॥११॥

The departed souls enter into insentient objects, worms, birds, animals, men, deities but after release do not enter into any object or any body at all.

चतुर्विधशरीराणि धृत्वा मुक्त्वा सहस्रशः॥
सुकृतान्मा नवो भूत्वा ज्ञानी चेन्मोक्षमाप्नुयात्॥१२॥

Passing through four types of bodies in order of their karman and leaving are body after the other a thousand limes, taking birth in human form and acquiring knowledge due to good acts one obtains release.

चतुरशीतिलक्षेषु शरीरेषु शरीरिणम्॥
न मानुषं विनान्यत्र तत्त्वज्ञानन्तु लभयते॥१३॥

In the eightyfour lacs of bodies of creatures one does not acquire true knowledge anywhere unless one is born as man.

अत्र जन्मसहस्राणां सहस्रैरपि कोटिभिः॥
कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसञ्चयात्॥१४॥

Here, after thousands of crores of births a creature obtains human form only sometime due to the aggregate of virtue.

सोपानभूतं मोक्षस्य मानुष्यं प्राप्य दुर्लभम्॥
यस्तार यति नात्मानं तस्मात्पापतरोऽत्र कः॥१५॥

Having obtained a rare human form he should endeavour for mokṣa. If he does not endeavour for it, there can be no greater sinner in the world,

नरः प्राप्येतरज्ज लब्ध्वा चेन्द्रियसौष्ठवम्॥
न वेत्यात्महितं यस्तु स भवेद्ब्रह्मघातकः॥१६॥

Born in the most beautiful human form he incurs the sin of slaying a brahmin if he neglects his self.

बिना देहेन कस्यापि पुरुषार्थो न विद्यते॥
तस्माद्देहं धनं रक्षेत्पुण्यकर्माणि साधयेत्॥१७॥

Without human body it is not possible to obtain the supreme goal. One should be, therefore, very cautious to guard wealth in the form of his body and perform good actions.

रक्षेच्चसर्वदात्मानमात्मा सर्वस्य भाजनम्॥
रक्षणे यत्नमा तिष्ठेज्जीवन् भद्राणि पश्यति॥१८॥

One should always protect self which is the receptacle of virtue. One should always try to look after the body at any cost.

पुनर्ग्रामः पुनः क्षेत्रं पुनर्वित्तं पुनर्गृहम्॥
पुनः शुभाशुभं कर्म न शरीरं पुनःपुनः॥१९॥

If a live, he may reap the result of his good actions. He may get a village, a field, a house or a wealth. But he may not get human body again.

शरीररक्षणोपायाः क्रियन्ते सर्वदा बुधैः॥
नेच्छन्ति च पुनस्त्यागमपि कुष्ठादिरोगिणः॥ २०॥

A wise man finds out means to preserve his body. Even a leper does not wish to discard it.

तद्गोपितं स्याद्धर्मार्थं धर्मो ज्ञानार्थमेव च॥
ज्ञानं तु ध्यानयोगार्थमचिरात्प्रविमुच्यते॥ २१॥

Body is useful for Dhanna, Dharma for knowledge, knowledge for meditation and meditation for immediate release.

आत्मैव यदि नात्मानमहितेभ्यो निवारयेत्॥
कोऽन्यो हितकरस्तस्मादात्मानं सुखयिष्यति॥ २२॥

If a person cannot protect himself from evil then who else will do the same ?

इहैव नरकव्याधेश्चिकित्सां न करोति यः॥
गत्वा निगैषधं देशं व्याधिस्थः किं करिष्यति॥ २३॥

If he cannot treat the disease here itself how shall he cure himself hereafter, at a place where there is no medicine ?

व्याघ्रीवास्ते जग चायुर्याति भिन्नघटम्बुवत्॥
निघ्नति रिपुवद्रोगास्तस्माच्छ्रेयः समभ्यसेत्॥ २४॥

Old age is like a tigress. Age runs away like water from a leaking pot. The disease kills like an enemy. Hence, one should practice virtue alone.

यावन्नाश्रयते दुःखं यावन्नायान्ति चापदः॥
यावन्नेन्द्रियवैकल्यं तावच्छ्रेयः समभ्यसेत्॥ २५॥

So far as sorrow does not come, calamities do not approach, organs do not defunct, one should practice virtue.

यावच्छिति देहोऽयं तावत्तत्त्वं समभ्यसेत्॥
सन्दीप्तकोशभवने कूपं खनति दुर्मतिः॥ २६॥

So far as this body remains intact he should practice virtue. One is a perfect fool who digs a well only when the house is on fire.

कालो न ज्ञायते नानाकार्यैः संसारसम्भवैः॥
सुखं दुःखं जनो हन्त न वेत्ति हितमात्मनः ॥ २७॥

Time fleets while man is ignorant due to the

pressure of work he is engrossed. People do not realize what is harmful or what is wholesome for them. They are deaf to their own interest.

जातानार्तान्मृतानापद्भ्यष्टान्दृष्ट्वा च दुःखितान्॥
लोको मोहसुरां पीत्वा न बिभेति कदाचन॥ २८॥

Even after seeing the distressed, the dead, the fallen and the aggrieved people do not ever fear having drunk the wine of infatuation.

सम्पदः स्वजसंकाशा यौवनं कुसुमोपमम्॥
तडिच्चपलमायुष्यं कस्य स्याज्जानतो धृतिः॥ २९॥

Wealth is evanescent like a dream, youth is fading like a flower, age is fickle like a lightning. Knowing this who can entertain fortitude?

शतं जीवितमत्यल्पं निद्रोलस्यैस्तदद्भ्यकम्॥
बाल्यरोगजरादुःखैरल्पं तदपि निष्फलम्॥ ३०॥

A life of hundred years is too little. Half of that goes in sleep or idleness. Whatever little is left is wasted due to childhood, disease, old age and sorrows.

प्रारब्धव्ये निरुद्योगी जागर्तव्ये प्रसुप्तकः॥
विश्वस्तश्च भयस्थाने हा नूरः को न इत्येते॥ ३१॥

Alas ! Is not that man dead who is idle at a place of action, sleeps at a place of awakening and is confident at a place of fear.

तोयफेनसमे देह जीवनाक्रम्य संस्थिते॥
अनित्याप्रयसवास कथं तिष्ठति निर्भयः॥ ३२॥

When the soul comes and stays in the body like the foam of water, when the company of the beloved is but temporary, how can a person stay fearless

अंहिते हितसंज्ञः स्यादधुवे ध्रुवसंज्ञकः॥
अनर्थे चार्थविज्ञानः स्वमर्थं यो न वेत्ति सः॥ ३३॥

He who does not know reality calls as useful what is useless, as permanent what is impermanent and as meaningful what is meaningless.

पश्यन्नपि प्रस्खलति शृण्वन्नपि न बुध्यति॥
पठन्नपि न जानाति देवमायाविमोहितः॥ ३४॥

Being infatuated by divine illusion he falters even seeing, misunderstands even hearing and misses sense even reading.

तन्मिज्जज्जगदिदं गम्भीरे कालसागरे॥
मृत्युरोग जराग्राहैर्न कश्चिदपि बुध्यते॥३५॥

Even when the crocodiles in the form of death, disease, old age are drowning this world in the ocean of time, he does not realize the Truth.

प्रतिक्षणभयं कालः क्षीयमाणो न लक्षयते॥
आमकुंभ इवांभःस्थो विशीर्णो न विभाव्यते॥३६॥

He does not observe that Time is running out at every moment, just as a pot of unbaked clay is not seen as broken inside water.

युज्यते वेष्टनं वयोगकाशस्य च खण्डनम्॥
ग्रथनञ्च तरंगणामास्था तायुषि युज्यते॥३७॥

It may be possible to wrap the wind," rend the ether, knot the waves but it is not possible to maintain perpetuity of the age.

पृथिवी दह्यते येन मेरुश्चापि विशीर्यते॥
शुष्यते सागरजलं शरीरस्य च का कथा॥३८॥

Since even this wide earth is burnt, even the lofty Meru is shattered, even the deep water of the ocean is dried, what can be said about the insignificant body ?

अप्रत्यं मे कलत्रं मे धनं मे बान्धवाश्च मे॥
जल्पन्तमिति मर्त्याजं हन्ति कालवृको बलात्॥३९॥

I have a son, wife, wealth and relations. Thus, while the goat of man thinks, the wolf of time takes him away by force.

इदं कृताभेदं कार्यमिदमन्यत्कृताकृतम्॥
एवमीहासमायुक्तं कृतान्तः कुरुते वशम्॥४०॥

This has been done, this is to be done, this other is half done. Thus thinking one is taken by Yama.

श्वःकार्यमद्य कुर्वीत पूर्वाह्ने चापराह्निकम्॥
न हि मृत्युः प्रतीक्षेत कृतं वाप्यक्ष वाऽकृतम्॥४१॥

One shall do to-day what is to be done tomorrow, before noon what is to be done afternoon-but whether done or not done. Death does not wait whether a person has completed the task or left it incomplete.

जरादर्शितपन्थानं प्रचण्डव्याधिसैनिकम्॥
अधिष्ठितो मृत्युशत्रुं त्रातारं किं न पश्यति॥४२॥

Death-fire is there. Old age has shown him the way. Fierce diseases are his accompanying soldiers. The man attacked sees no protection.

तूष्णासूचीविनिर्भिन्नं सिक्तं विषयसर्पिषा॥
रागद्वेषानले पक्वं मृत्युरश्नाति मानवम्॥४३॥

Split with the needle of greed, soaked in the oil of passions, cooked in the fire of anger and envy, man is eaten up by death.

बालांश्च यौवनस्थांश्च वृद्धान् गर्भगतानपि॥
सर्वा नाविशते मृत्युरेवमभूतमिदं जगत्॥४४॥

Death takes away even children, young people, old men and those in womb-such is this world.

स्वदेहमपि जीवोऽयं मुक्त्वा याति यमालयम्॥
स्त्रीमातृपितृपुत्रादिसम्बन्धः केन हेतुना॥४५॥

Not to speak of wife, mother, father, son and other relatives, the soul leaves even his own body and goes to the abode of Yama.

दुःखमूलं हि संसारः स यस्यास्ति स दुःखितः॥
तस्य त्यागः कृतो येन स सुखी नापरः क्वचित्॥४६॥

This world has sorrow as the root. Whosoever possesses the same is sorrowful. Whosoever leaves it is happy.

प्रभवं सर्वदुःखानामालयं सकलापदाम्॥
आश्रयं सर्वपापानां संसारं वर्जयेत्क्षणात्॥४७॥

So leave in a moment this world which is the source of all sorrows, abode of all calamities and shelter for all sins.

लोहदारुमयैः पाशैः पुमान्बद्धो विमुच्यते॥
पुत्रदारमयैः पाशैर्मुच्यते न कदाचन॥४८॥

Man can get rid of fetters of iron and wood but not the fetters in the form of his son and wife.

यावतः कुरुते जन्तुः सम्बन्धान्मनसः प्रियान्॥
तावन्तोऽस्य निखन्यन्ते हृदये शोकशङ्खवः॥४९॥

So far as a being makes relations dear to heart, the cones of sorrow are being ypegged in his heart.

वञ्चिताशेषवित्तैस्तैर्नित्यं लोको विनाशितः॥
हा हन्त विषयाहारैर्देहस्तेन्द्रियतत्स्करैः॥५०॥

Eternally this world is destroyed by the

thieves in the form of organs staying in the body who feed on the objects of pleasure and take away all wealth by deception.

मांसलुब्धो यथा मत्स्यो लोहशंकुं न पयति॥

सुखलुब्धस्तथा देही यमबाधां न पश्यति॥५१॥

just as the fish tempted by flesh does not see the iron-cone, so also a creature, tempted by enjoyment does not anticipate Yama's torture.

हिताहितं न जानन्तो नित्यमुन्मार्गगामिनः॥

कुक्षिपूरणनिष्ठा ये ते नरा नारकाः खगा॥५२॥

The people going on the wrong path do not distinguish between good and evil. These men deserve hell, O bird, who are engaged only in filling up their bellies.

निद्राभीमैथुनाहाराः सर्वेषां प्राणिनां समाः॥

ज्ञानवान्मानवः प्रोक्तो ज्ञानहीनः पशुः स्मृतः॥५३॥

Sleep, fear, sex and food are equal for all creatures. He who possesses knowledge is a man and he who is without knowledge is an animal.

प्रभाते मलमूत्राभ्यां क्षुत्तृड्भ्यां मध्यगे रवौ॥

रात्रौ मदननिद्राभ्यां बाध्यन्ते मूढमानवाः॥५४॥

Foolish people are troubled by natural call in the morning, by hunger and thirst at midday and by sex and sleep at night.

स्वदेहधनदारादिनिरताः सर्वजन्तवः॥

जायन्ते च म्रियन्ते च हा हन्ताज्ञानमोहिताः॥५५॥

People love their bodies, wealth, wives, etc. Alas! being infatuated by ignorance they are born and they die.

स्मात्सङ्गः सदा त्याज्यः सचेत्त्युक्तं न शक्यते॥

महद्भिः सह कर्तव्यः सन्तः सङ्गस्य भेषजम्॥५६॥

Therefore, one should always shun company. If it is not possible, one should associate with the great.

सत्सङ्गश्च विवेकश्च निर्मलं नयनद्वयम्॥

यस्य नास्ति नरः सोऽन्धः कथं न स्यादमार्गगः॥५७॥

Association with the good and discrimination are two clear eyes. Whosoever lacks them is a blind man who can go astray from the right path.

स्वस्ववर्णाश्रमाचारनिरताः सर्वमानवाः॥

न जानन्ति परं धर्मं वृथा नश्यन्ति दाम्भिकाः॥५८॥

Men are busy with their own affairs devolved on them by their ancestral profession or by their particular stage in life. They do not know about true religion. Being deceitful they perish.

किमायासपराः केचिद्व्रतचर्यादिसंयुताः॥

अज्ञानसंवृतात्मानः सञ्चरन्ति प्रचारकाः॥५९॥

Why should many preachers practising vows, but with their vision blinded by ignorance laboriously move here and there.

नाममात्रेण सन्तुष्टाः कर्मकाण्डरता नराः॥

मन्त्रोच्चारणमोहमाद्यैर्भ्रामिताः क्रतुविस्तारैः॥६०॥

एकभुक्तोपवासाद्यैर्नियमैः कायशोषणैः॥

मूढाः परोक्षमिच्छन्ति मम मायाविमोहिताः॥६१॥

Men engaged in ritual practices are satisfied with very little; being misguided they conduct sacrifices accompanied by mantras and oblations. Some fools infatuated by my illusion wish for mokṣa by torturing their bodies by fasts, taking cores but once in a day.

देहदण्डनमात्रेण का मुक्तिरविवेकिनाम्॥

वल्मीकताडनादेव मृतः किन्तु महोरगः॥६२॥

Can the ignorant fools get release by torturing their body? Can a serpent die simply by beating the hole wherein it dwells?

जटाभाराजिनैर्युक्ता दाम्भिका वेषधारिणः॥

भ्रमन्ति ज्ञानिवल्लोके भ्रामयन्ति जनानपि॥६३॥

The imposters who guise themselves with matted hair and deer-skins and pretend to be pious move about deceiving people.

संसारजसुखासक्तं ब्रह्मज्ञोऽस्मीतिवादिनम्॥

कर्मब्रह्मोभयभ्रष्टं तं त्यजेदन्त्यजं यथा॥६४॥

For him who takes delight in the pleasures of the world and pretends that he knows Brahman, both Korman and Brahman are far distant.

गृहारण्यसमा लोके गतीव्रडा दिगम्बराः॥

चरन्ति गर्दभाद्याश्च विरक्तास्ते भवन्ति किम्॥६५॥

Alike at home and in forest, naked and shameless, the donkeys move here and there. Do they become unattached?

मृद्भस्मोद्धूलनादेव मुक्ताः स्युर्यदि मानवाः॥
मृद्भस्मवासी नित्यं श्वास किं मुक्तां भविष्यति॥६६॥

If men achieve release by anointing mud and ash will they be released ?

तृणपणोदकाहाराः सततं वनवासिनः॥
जम्बूकाखुमृगाद्याश्च तापसास्ते भवन्ति किम्॥६७॥

jackal, mouse and deer live in the forest and consume grass, leaves and water. Are they also ascetics ?

आजन्ममरणानतश्च गङ्गादित्तिनीस्थिताः॥
मण्डूकमत्स्यप्रमुखा योगिनस्ते भवन्ति किम्॥६८॥

From their birth to their death, frogs and fish stay in the river such as Gaṅgā. Do they become Yogins ?

पारावताः शिलाहाराः कदाचिदपि चातकाः॥
न पिबन्ति महीतोयं व्रतिनस्ते भवन्ति ॥६९॥

Doves, Śilāhāras and Cātakas do not drink water from the earth. Are they Vratins ?

तस्मान्नित्यादिकं कर्म लोकरञ्जनकारकम्॥
मोक्षस्य कारणं साक्षात्तत्त्वज्ञानं खगेश्वर॥७०॥

People are content with their routine work. But that does not help them to reach the goal. It is the knowledge of truth or reality that effects release.

षड्दर्शनमहाकूपे पतिताः पशवः खगाः॥
परमार्थं न जानन्ति पशुपाशानियन्त्रिताः॥७१॥

O lord of birds, ignorant fools, fallen in the dark well of six darśanas and bound by the noose of attachment, fail to realize the truth in the form of para-brahman.

वेदशास्त्रार्णवैधौरेरुह्यमाना इतस्ततः॥
षट्मिर्मनिग्रहग्रहस्तास्तिष्ठन्ति हि कुतार्किकाः॥७२॥

Floating on the surface of the ocean in the form of Veda-śāstra and caught by the waves of six mngrahas the bad logicians suffer miserably.

वेदागमपुराणज्ञः परमार्थं न वेत्ति यः॥
विडम्बकस्य तस्यैव तत्सर्व्वं काकभाषितम्॥७३॥

A person well versed in the Vedas, Agamas and Purāṇas but ignorant of Reality is not distinct from a magician whose utterances resemble the caw-caw sound of a crow.

इदं ज्ञानमिदं ज्ञेयं मिति चिन्तासमाकुलाः॥
पठन्त्यहर्निशं शास्त्रं परतत्त्वपराङ्मुखाः॥७४॥

Those who are worried about the sources and objects of knowledge take recourse to Śāstras which they study day and night but they are miles away from the goal of Ultimate Truth.

वाक्यच्छन्दोनिबन्धेन काव्यालङ्कारशोभिताः॥
चिन्तया दुःखिता मूढास्तिष्ठन्ति व्याकुलेन्द्रियाः॥७५॥

Literary compositions are decorated by the figures of speech, syntactical arrangement of words and by variety of meters. The fools who are worried cannot derive any solace from them.

अन्यथा परमं तत्त्वं जनाः क्लिश्यन्ति चान्यथा॥
अन्यथा शास्त्रसद्भावो व्याख्यां कुर्वन्ति चान्यथा॥७६॥

Reality is something else and people suffer due to something else. The meaning of the scriptures is something else and people define something else.

कथयन्त्युन्मनीभावं स्वयं नानुभवन्ति च॥
अहङ्कारस्ताः केचिदुपदेशादिवर्जिताः॥७७॥

A few proud people without traditional knowledge misinterpret the Vedas which they do not rightly understand.

पठन्ति वेदशास्त्राणि बोधयन्ति परस्परम्॥
न जानन्ति परं तत्त्वं दर्व्वी पाकरसं यथा॥७८॥

They study the Vedas and discuss. But they do not realize the Ultimate Reality just as a spoon does not know the taste of food.

शिरो वहति पुष्पाणि गन्धं जानाति नासिका॥
पठन्ति वेदशास्त्राणि दुर्लभो भावबोधकः॥७९॥

The head carries the flowers, the nose knows the scent. The people study the Vedas. But very few persons understand the same.

तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रेषु मुह्यति॥
गोपः कक्षागते छागे कूपं पश्यति दुम्भतिः॥८०॥

Not knowing the Reality of the self, a fool is infatuated by the śāstras. When the goat stands in the shed, the shepherd seeks for it in the well in vain.

संसारमोहनाशाय शाब्दबोधो न हि क्षमः॥
न निवर्त्तत तिमिरं कदाचिद्दीपवार्त्तया॥८१॥

The knowledge of the Śāstras is not competent to destroy the infatuation accruing from worldly affairs. The wick of a lamp cannot remove darkness which light alone can do.

प्रज्ञाहीनस्य पठनं यथान्धस्य च दर्पणम्॥

अतः प्रज्ञावतां शास्त्रं तत्त्वज्ञानस्य लक्षणम्॥८२॥

For the ignorant person the study of śāstras is useless as a mirror is useless for the blind. But for the wise the same works as the means of true knowledge.

इदं ज्ञानमिदं ज्ञेयं सर्व्वन्तु श्रोतुमिच्छति॥

दिव्यवर्षसहस्राच्च शास्त्रान्तं नैव गच्छति॥८३॥

Śāstras are the source of knowledge which one desires to attain. But that is not an easy affair. One may not achieve knowledge even in one thousand divine years.

अनेकानि च शास्त्राणि स्वल्पायुर्विजकोटयः॥

तस्मात्सरं विजानीयात्क्षीरं हंस इवाम्भसि॥८४॥

Scriptures are many, age is short. Obstacles come in battalion. One should pick up truth from falsehood as a goose picks up milk from water.

अभ्यस्य वेदशास्त्राणि तत्त्वं ज्ञात्वाथ बुद्धिमान्॥

पलालमिव धान्यार्थी सर्व्वशास्त्राणि सन्यजेत्॥८५॥

Having studied the Vedas and realized their essence the wise man should leave all the śāstras just as one desiring corn leaves the husk.

यथामृतेन तृप्तस्य नाहारेण प्रयोजनम्॥

तत्त्वज्ञस्य तथा तार्क्ष्यं न शास्त्रेण प्रयोजनम्॥८६॥

just as one satiated with nectar has no use of food, no one who is in search of Reality has anything to do with the Mstras.

न वेदाध्ययनान्मुक्तिर्न शास्त्रपठनादपि॥

ज्ञानादेव हि कैवल्यं नान्यथा विनातामज॥८७॥

One cannot obtain release by reading the Vedas or the śāstras. Release comes from experience, not otherwise, O son of Vinata.

नाश्रमः कारणं मुक्तेर्दर्शनानि न कारणम्॥

तथैव सर्व्वकर्माणि ज्ञानमेव हि कारणम्॥८८॥

A particular stage (āśramd) in life is not conducive to release; nor any system of philosophy, nor any ritual nor the combined.

मुक्तिदा गुरुवागेका विद्याः सर्वा विडम्बिकाः॥

शास्त्रभारसहस्रेषु ह्येकं सञ्जीवनं परम्॥८९॥

The word of Guru alone can grant release. All knowledge is in vain. Among thousands of scriptures the word of Guru alone is vivifying.

अद्वैतं हि शिवं प्रोक्तं क्रिययापरिवार्जितम्॥

गुरुवक्त्रेण लभ्येत नाधीगतमकोटिभिः॥९०॥

The knowledge of the non-dual entity derived from the word of Guru can effect release. The practice of the ritual or the study of the crores of scriptures is quite in vain.

आगमोक्तं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते॥

शब्दब्राह्मणमयं परं ब्रह्म विवेकजम्॥९१॥

Knowledge is twofold : One arising from the study of scriptures, the other arising from discrimination. Śabda-brahma is known from the scriptures and Parabrahma is known from discrimination

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे॥

समं तत्त्वं न जानन्ति द्वैतद्वैतविवर्जितम्॥९२॥

Some seek for the knowledge of nondual brahman (i.e. brahman without Māyā) and some for that of the Dual (brahman with Maya). But they do not realize reality devoid of dvaita and advaita.

द्वे पदे बन्धमोक्षाय नममेति ममेति च॥

ममेति बध्यते जन्तुर्नममेति प्रमुच्यते॥९३॥

Two words mine (mama) and not mine (na mama) signify bondage and release. By mine the person is bound and by not mine he is released.

तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तिदा॥

आयासापरं कर्म विद्यान्या शिल्पनैपुणम्॥९४॥

That is the right action which does not put one into bondage. That is the right knowledge which brings him release. All oilier action is but a labour and all other knowledge is but an artisanship.

यावत्कर्माणि दीप्यन्ते यावत्संसारवासना॥

यावदिन्द्रियचापल्यं तावत्तत्त्वकथा कुतः॥९५॥

So far as actions thrive, so far as desire subsists, so far as organs are active, there can be little talk of realizing the Self.

यावद्देहाभिमानश्च ममता यावदेव हि॥
यावत्प्रयत्नेवेगोऽस्ति यावत्संकल्पकल्पना॥१६॥

So far as one takes pride in body, so far as affection for worldly objects is there, so far there is persistence in efforts, so far as desire to do is there.

यावन्नो मनसः स्थैर्यं न यावच्छास्त्रचिन्तनम्॥
यावन्न गुरुकारुण्यं तावत्तत्त्वकथा कुतः॥१७॥

So far as mind is not steady, so far as one does not meditate on scriptures, so far as Guru's blessing is not there, there can be little talk of realizing the Self.

तावत्तपो व्रतं तीर्थं जपहोमार्च्यनादिकम्॥
वेदशास्त्रागमकथा यावत्तत्त्वं न विन्दति॥१८॥

Penance, vow, pilgrimage, muttering of mantras sacrifice, worship, talk of the Vedas and Śāstras are meaningful only when one knows Reality.

तस्मात्सर्वप्रयत्नेन सर्वावस्थासु सर्वदा॥
तत्त्वनिष्ठो भवेत्तार्क्ष्यं यदीच्छेन्मोक्षमात्मनः॥१९॥

Therefore, by all efforts and in all conditions, focus your attention on atman, O bird, if you desire release.

धर्मज्ञानप्रसूनस्य स्वर्गमोक्षफलस्य च॥
तापत्रयादिसन्तप्तश्रद्धायां मोक्षतरोः श्रयेत्॥१००॥

Tortured by the threefold suffering one should take shelter in the shade of the tree of mokṣa which has blossoms of dharma and knowledge and fruits of heaven and release.

तस्माज्ज्ञानेनात्मतत्त्वं विज्ञेयं श्रीगुरोर्मुखात्॥
सुखेन मुच्यते जन्तुर्धोरसंसारबन्धनात्॥१०१॥

Therefore, one should derive knowledge of Reality from one's preceptor. Thus one is easily released from the bondage of one's actions.

तत्त्वज्ञस्यान्तिमं कृत्यं शृणु वक्ष्यामि तेऽधुना॥
येन मोक्षमवाप्नोति ब्रह्म निर्वणसंज्ञकम्॥१०२॥

Now, hear, I shall tell you the last step by which one can attain the final goal.

अन्तकाले तु पुरुष आगते गतसाध्वसः॥
छिन्द्यादसंगशस्त्रेण स्पृहां देहेऽनु या च तम्॥१०३॥

When the hour of great departure arrives

he should without fear cut off all attachments with the weapon of detachment.

गृहात्प्रव्राजितो धीरेः पुण्यतीर्थजलाप्लुतः॥
शुचौ विविक्त आसीनो विधिवत्कल्तासने॥१०४॥

The calm man should leave the house, start on pilgrimage and bathe in the holy waters. Then having prepared a seat as prescribed he should sit upon it with detachment.

अभ्यसेन्मनसा शुद्धं त्रिवृद्ब्रह्माक्षरं परम्॥
मनो यच्छेज्जितशवासो ब्रह्म बीमविस्मरन्॥१०५॥

With a pure mind he should meditate upon the pure, three-syllabled Om signifying brahman. Without forgetting the brahma-bīja one should conquer the breath and control

नियच्छेद्विषयेभ्योऽक्षान्मसा बुद्धि सारथिः॥
मनः कर्मभिराक्षिप्तं शुभार्थं धारयेद्भिया॥१०६॥

He should control the organs from the objects of senses with intellect as his companion. The mind drawn away by the actions should be possessed for the good by the intellect.

अहं ब्रह्म परं धाम ब्रह्मां परमं पदम्॥
एवं समीक्ष्य चात्मानमात्मन्याधाय निष्कले॥१०७॥

"I am brahman the supreme shelter, I am brahman the highest stage," having thus concluded he should concentrate his personal self on the universal self.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्॥
यः प्रयाति त्यजन्देहं स याति परमां गातिम्॥१०८॥

Pronouncing Om the one-syllabled brahman and remembering me whosoever leaves his body obtains the highest state.

न यत्र दाम्भिका यान्ति ज्ञानवैराग्यवर्जिताः॥
सुधियस्तां गतिं यान्ति तानहं कथयामि ते॥१०९॥

Where the hypocrites devoid of knowledge and self-control do not reach, the wise obtain that state.

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः॥

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छ-
त्यमूढाः पदमव्ययं तत्॥११०॥

The wise who are without ego and

infatuation who have left attachment and vices, who contemplate on soul, whose desires have turned back, who are free from all the effects of joy and sorrow, attain that imperishable state.

ज्ञानहृदे सत्यजले रागद्वेषमलापहे॥

यः स्नाति मानसे तीर्थे स वै मोक्षमवाप्नुयात्॥१११॥

He obtains release who bathes in the holy firth of mind whose pond is knowledge, water is truth and which is devoid of filth of attachment and envy.

प्रौढवैराग्यमास्थाय भजते मामनन्यभाक्॥

पूर्णदृष्टिः प्रसन्नात्मा स वै मोक्षमवाप्नुयात्॥११२॥

Whosoever meditates on me with full devotion without attachment for any worldly object, who has imbibed complete awareness and whose mind is all pleasure.

त्यक्त्वा गृहं च यस्तीर्थे निवसेन्मरणोत्सुकः॥

मुक्तिक्षेत्रेषु म्रियते स वै मोक्षमवाप्नुयात्॥११३॥

With a desire to die whosoever leaves his house and stays in a holy place where he breathes his last, can obtain release.

अयोध्या मथुरा माया काशी काञ्ची अवन्ति॥

पुरी द्वारवती ज्ञेयाः सप्तैता मोक्षदायिकाः॥११४॥

Ayodhyā, Mathura, Māyā, Kāśī, Kāñcī, Avantikā Puri and Dvāravati—these seven places of pilgrimage can grant release

इति ते कथितं ताक्ष्यं मोक्षधर्मं सनातनम्॥

ज्ञानवे राग्यसहितं श्रुत्वा मोक्षमवाप्नुयात्॥११५॥

Thus I have told you, O Garuḍa, about the ways of release. Preaching the same with knowledge and control, one may obtain release.

मोक्षं गच्छन्ति तत्त्वज्ञा धार्मिकाः स्वर्गतिं नराः॥

पापिनो दुर्गतिं यान्ति संसरन्ति खगादयः॥११६॥

Those who have realized self can get release. Those who resort to the ritual can go to heaven. Those who commit sins go to hell. Others rotate on the wheel of birth and death.

सूत उवाच

स्वप्नोत्तराद्भान्तमेवं भगवता सुखात्॥

श्रुत्वा हृष्टतनुस्ताक्ष्यो ननाम जगदीश्वरम्॥११७॥

Thus, having received the answer of his queries from the mouth of the lord, Garuḍa was delighted and he bowed to the lord of the world.

सन्देहो मे महान्ष्टो भवद्राक्यविरोचनात्॥

इत्युक्त्वा विष्णुमामन्त्र्य स रातः कश्यपाश्रमम्॥११८॥

"My doubts have been cleared, O lord, by your words"—so saying he took leave of Viṣṇu and went to the hermitage of Kaśyapa

सद्यो देहान्तरं याति यथा याति विलम्बतः॥

अनयोरुभयोश्चैव न विरोधस्तथैव वः॥११९॥

One may assume body sooner or later after death. There is no inconsistency in this approach.

सर्वमाख्यातवांस्तात श्रुतो भगवतो यथा॥

मारीचोऽपि मुदं लेभे श्रुत्वा वाक्यं रमापतेः॥१२०॥

Garuḍa repeated what he had heard from the lord. Mārīca was also delighted on hearing the words of Lord Viṣṇu.

अपाकृतस्तु सन्देहो ब्राह्मणा भवतां मया॥

उक्तं सुपर्णसंज्ञन्तु पुराणं परमाद्भुतम्॥१२१॥

O Brāhmaṇas, I have removed your doubts and told you the most wonderful Purāṇa known as Garuḍa.

इदमाप हरेस्तार्क्ष्यस्ताक्ष्यादाप ततो भृगुः॥

भृगोर्वसिष्ठः संप्राप वामदेवस्ततः पुनः॥१२२॥

पराशरमुनिः प्राप तस्माद्व्यासस्तो ह्यहम्॥

मया तु भवतां प्रोक्तं परं गुह्यं हरेरिदम्॥१२३॥

Garuḍa got it from Viṣṇu. Bhṛgu got it from Garuḍa, Vasistha from Bhṛgu, Vamaḍeva from Vasiṣṭha Parāśara from Vāmadeva, Vyasa from Parāśara and I from Vyāsa, Thus I have told you the secret of lord Viṣṇu.

य इदं शृणुन्मर्त्यो यो वाप्यभिदधाति च॥

इहामुत्र च लोके स सर्वत्र सुखमाप्नुयात्॥१२४॥

A man who hears the same or narrates the same is blessed with pleasure here as well as hereafter.

व्रजतः संयमन्यां यदुःखमत्र निरूपितम्॥

अस्य श्रवणतः पुण्यं तन्मुक्तो जायते ततः॥१२५॥

Whatsoever sorrows having been told about them who go to the city of Yama, whosoever hears about them gets release

अत्रोक्तकर्मपाकादिश्रवणाच्च नृणामिह॥
वैराग्यमावहेद्यस्मात्तस्माच्छ्रोतव्यमेव च॥१२६॥

After hearing about the results of actions described here, men may become averse to pleasures. The account is, therefore, meaningful for the listener.

भजत जितहृषीकाः कृष्णमेनं मुनीशं
समजनि बत यस्मादगीः सुधासारधारा॥

पृषतमपि यदीयं वर्णरूपं निपीय
श्रुतिपुटचुलुकेन प्राप्नुयादात्मनैक्यम्॥१२७॥

O ye that have controlled your organs, praise the lord from whom this voice has come out like a stream of nectar, by drinking (or hearing) even a drop or a handful of syllables of which a man may attain union with Paramātmān.

व्यास उवाच

इति सूतमुखोदगीर्णसर्वशास्त्रार्थमण्डिताम्॥
वैष्णवीं वाक्सुधा पीत्वा ऋषस्यतुष्टिमाययुः॥१२८॥

The sages were fully satisfied having drunk the Vaiṣṇavī nectar of words coming out of the mouth of Sūta, replete with the essence of scriptures.

प्रशशंसुस्तथान्योन्यं सूतं सर्वार्थदर्शिनाम्॥
प्रहर्षमतुलं प्राप्नुमनयः शौनकादयः॥१२९॥

They praised the Seta who knew the essence of the sastras.

इति हरिवचनानि सूतवाचा
खगपतिसंशयेभेदकानि यानि॥

स मुनिरपि निशम्य शौनकेन्द्रो
बहुतरमानयति स्म चात्मनि स्वम्॥१३०॥

Thus having heard through the mouth of Sūta the words of lord Viṣṇu allaying the doubts of Garuḍa the sage Śaunaka was fully satisfied.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे श्रीकृष्णगरुडसंवादे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे मोक्षोपायनिरूपणं
नामैकोनपञ्चाशत्तमोऽध्यायः॥ ४९॥

॥ समाप्तोयमुत्तरखण्डं द्वितीयांशो धर्मकाण्डः प्रेतकल्पः॥ २॥

॥ इति श्रीगारुडे महापुराणे द्वितीयो धर्मकाण्डः समाप्तः॥

अपूजयंस्ते मुनयस्तदानीमुदारवाग्भिर्मुहुरेव सूतम्॥
धन्योऽसि सूत त्वमिहेत्युदैरयन्व्यसर्जयंस्तं च
निवर्त्तितेऽध्वरे॥१३१॥

The sages honoured Sūta with liberal praise saying, "O Sūta you deserve a very high praise." Then they bade him farewell, the sacrifice being over.

पुराणं गारुडं पुण्यं पवित्रं पापनाशनम्॥
शृण्वतां कामनापूरं श्रोतव्यं सर्वदैव हि॥१३२॥

This holy Garuḍa Purāṇa destroys sins committed by the listeners. This should be heard therefore.

श्रुत्वा दानानि देयानि वाचकायाखिलानि च॥
पूर्वोक्तशयनादीनि नान्यथा सफलं भवेत्॥१३३॥

Having heard the Purāṇa, gifts of bed, etc., should be given in charity or else it would not be fruitful.

पुराणं पूजयेत्पूर्वं वाचकं तदनन्तरम्॥
वस्त्रालङ्कारगोदानैर्दक्षिणाभिश्च सादरम्॥१३४॥

First of all, this Purāṇa should be worshipped, then the reciter with the fee in cash, clothes, ornaments and cows.

अन्नदानैर्होमहानैर्भूमिदानैश्च भूरिभिः॥
पूजयेद्वाचकं भक्त्या बहुपुण्यफलाप्तये॥१३५॥

To obtain merit the reciter should be honoured devoutly with gifts of gold, corn, earth and other things.

यश्चेदं शृणुयान्मर्त्यो यथापि परिकीर्त्तयेत्॥
विहाय यातनां घोरां धूतपापो दिवं व्रजेत्॥१३६॥

The man who hears it or narrates it gets rid of fierce tortures in hell and shaking off his sins aside enters heaven where he enjoys the company of celestial nymphs.

ब्रह्मकाण्ड (मोक्षकाण्ड)
Brahma Kāṇḍa (Mokṣa Kāṇḍa)

अध्यायः १ / Chapter 1

श्रीगणेशाय नमः॥ श्रीलक्ष्मीनृसिंहाय नमः॥

श्रीदत्तात्रेयाय नमः॥ श्रीवेदव्यासाय नमः॥

अथ गारुडे ब्रह्मकाण्डस्तृतीयं आरभ्यते॥
ॐ मल्लानामशनिर्गुणां नरवरः स्त्रीणां स्मरो
मूर्तिमान् गोपानां स्वजनोऽसतां
क्षितिभृतां शास्ता स्वपित्रोः शिशुः॥
मृत्युर्भोजपतेर्विधातुर्विहित स्तत्त्वं परं
योगिनां वृष्णीनां च पतिः
सदैव शुशुभे रगेऽच्युतः साग्रजः॥१॥

The lord of Yādavas, accompanied by his elder brother Balarāma, looked splendid in the battle-field—the lord who was a thunderbolt to the enemy, the best and the noblest among men, cupid incarnate to the women, kith and kin of the cowherds, chastiser of the wicked kings, a loving child to his parents, Yama to the lord of Bhojas as ordained by fate, the transcendental soul for meditation on the part of Yogins.

नमो नारायणायेति तस्मै वै मूलरूपिणे ॥

नमस्कृत्य प्रवक्ष्यामि नारायणकथामिमाम्॥२॥

Salutation to lord Nārāyaṇa, the source of the universe. After paying due homage to the lord, I shall narrate his story.

शौनकाद्या महात्मानो ह्युषयो ब्रह्मवादिनः॥

नैथ्यषाख्ये महापुण्ये महापुण्ये तपस्तेषुर्महत्तरम्॥३॥

The great sages, Śaunaka and others preached spirituality and practised penance in the holy region of Naimiṣa.

जितेन्द्रिया जिताहाराः संतः सत्यपरायणाः॥

यजन् परया भक्त्या विष्णुमाद्यं जगद्गुरुम्॥४॥

They had conquered their senses, regulated their diet, were devoted to truth. They worshipped Viṣṇu, the primeval preceptor of the universe with supreme devotion.

गुणतः परमं ब्रह्म जगच्चक्षुर्महौजसः॥

सर्वशास्त्रार्थतत्त्वज्ञास्तेषु नैमिष कानने॥५॥

Versed in the knowledge of śāstras, invested with supreme glory they meditated on Brahman—the eye of the universe and practised penance in the Naimiṣa region.

यज्ञैर्यज्ञपतिं केचिज्ज्ञानैर्ज्ञानात्मकं परम्॥

केचित्परमया भक्त्या नारायणमपूजयन्॥६॥

Some worshipped the lord of sacrifices with sacrifices. Some worshipped the lord incarnate of knowledge through knowledge. Some worshipped him with supreme devotion.

एकदा तु महात्मानः समाजं चक्रुरुत्तमः॥

धर्मार्थकाममोक्षणामुपायं ज्ञातुमिच्छवः॥७॥

Once upon a time, the sages held a council with a desire to ascertain the means of Dharma, Artha, Kāma and Mokṣa.

षट्त्रिंशतिसहस्राणि मुनानामूर्ध्वरेतसाम्॥

तेषां शिष्यप्रशिष्याणं संख्या वक्तुं न शक्यते॥८॥

Twenty-six thousands of sages reputed for their self-control gathered there. They were accompanied by their disciples and disciples of disciples who could not be counted in number.

मुनयो भावितात्मानो मिलितास्ते महौजसः॥

लोकानुग्रहकर्तारो वीतरागा विमत्सराः॥९॥

The pure-souled sages of great lustre who were devoid of malice and attachment assembled there to devise ways for the welfare of the people.

कथं हरौ मनुष्याणां भक्तिव्यभिचारिणी॥

केन सिध्येत्तु सकलं कर्म त्रिविधमात्मनः॥१०॥

How can we create the people's firm devotion for lord Hari? How could our threefold activity bear fruit for the welfare of the world?

इत्येवं प्रष्टुमात्मानमुद्यतान्प्रेक्ष्य शौनकः॥

साजलिर्वाक्यमाम स्म विनयावनतः सुधीः॥११॥

The sages were eager to put up such queries to Śaunaka. He, the wise man, could very well guess their anxiety. With hands joined in reverence and head bent as a token of modesty he said in reply.

शौनक उवाच

आस्ते सिद्धाश्रमे पुण्ये सूतः पौराणिकोत्तमः॥

स एतदखिलं वेत्ति व्यासशिष्यो यतीश्वरः॥१२॥

In the holy hermitage of the Siddhas there abides Sūta who is well versed in the Purāṇic lore. He, the best of the selfcontrolled, is the disciple of Vyāsa. He will answer the queries to your entire satisfaction.

तस्मात्तमेव पृच्छाम इत्येवं शौनको मुनिः॥

अथ ते ऋषयो जग्मुः पुण्यं सिद्धाश्रमं ततः॥१३॥

Let us put our queries to him. Thus, Śaunaka, accompanied by the sages, went to the hermitage of the Siddhas.

पप्रच्छुस्ते सुखासीनं नैमिषरण्यवासिनः॥

Śaunaka and the Naimiṣa sages approached Sūta and put their queries to him when they found him in proper mood.

ऋषय ऊचुः

वयं त्वत्तिथयः प्राप्तास्त्वातिथेयोसि सुव्रत॥१४॥

O you of good vow, please know that we have come to you as guests and we expect that you will receive us as such.

स्नानदानोपचारेण पूजयित्वा यथाविधि॥

केन विष्णुः प्रसन्नः स्यात्स कथं पूज्यते नरैः॥१५॥

By what means and in what manner with sacred ablution, gifts, etc. shall lord Viṣṇu be worshipped so that he may be gratified thereby.

मुक्तिसाधनभूतं च ब्रूहि तत्त्वविनिर्णयम्॥

Please tell us your conclusive, answers to our query so that they may serve as the means of our final release.

सूत उवाच

शृणुध्वमृषयः सर्वे हरिं तत्त्वविनिर्णयम्॥१६॥

O sages, listen, I am going to tell you my conclusive answers to your queries.

नत्वा विष्णुं श्रियं वायुं भारतीं शेषसंज्ञकम्॥

द्वैपायनं गुरुं कृष्णं प्रवक्ष्यामि यथामति॥१७॥

Having paid homage to lord Viṣṇu, Lakṣmī, Vāyu, Bhārātā, Śeṣa the preceptor Vyāsa and lord Kṛṣṇa I shall answer your queries as far as I understand.

नास्ति नारायणसमं न भूतं न भविष्यति॥

एतेन सत्यवाक्येन सर्वार्थान्साधयाम्यहम्॥१८॥

There is nothing equal to Nārāyaṇa, nor has it been nor would it be. In this faith, I accomplish my task, achieving purpose.

शौनक उवाच

किमर्थं नमनं विष्णोर्ग्रथादौ मुनिसत्तम॥

कर्तव्यं ब्रूहि मे ब्रह्मन्कृपया मम सुव्रत॥१९॥

O noble Sūta, please tell us why homage is paid to lord Viṣṇu at the very beginning. O you of good vow, do also tell us about the proper procedure of reciting a Purāṇa

ततः श्रियं ततो वायुं भारतीं च ततः परम्॥

अन्ते व्यासं किमर्थं च त्वं नमस्कृतवानसि॥

सूतसूत महाभाग ब्रूहि कारणमत्र च॥२०॥

You have paid homage to lord Viṣṇu, Lakṣmī, Vāyu, Bhārātī and Vyāsa. Why this order in paying homage ? O Sets of blessed virtue, let us know the reason thereof.

सूत उवाच

आदौ वेद्यः सर्ववेदैकवेद्यो

वेदे शास्त्रे सेतिहासे पुराणे॥

सत्तां प्रायो विष्णुरेवैक एव

प्रकाशतेऽतो नम्य एको हरिर्हि॥२१॥

Viṣṇu shall be worshipped at the outset-He who is knowable through the Vedas, Śāstras and Purāṇas. He alone is the source of energy and lumination. He alone is worthy of our praise.

सर्वत्र मुख्यस्त्वधिकोन्यतोपि

स एव नम्यो न च शंकराद्याः॥

नमति येऽविनयाच्छंकरं तु

विनायकं चंडिकां रेणुकां च॥२२॥

तथा सूर्य भैरवं मातरिश्च तथा
 वाणीं गिरिजां वै श्रि च॥
 सर्वेपि ते वैष्णवा नैव लोके
 न तद्रक्त वेति चार्या इदन्ति॥२३॥

He is the supreme deity, superior to the gods. He alone is worthy of adoration, not Śiva or others. The arrogant people who pass Viṣṇu and pay homage to Śiv Gaṇeśa, Caṇḍikā, Reṇukā, Sūrya, Bhairava, Vāyu, Sarasvatī Pārvatī and a Vaiṣṇavas, i.e. averse to the worship of Viṣṇu. The sages have proclaimed thus.

न पार्थिव्यान्मनं कार्यमेव
 प्रीणन्ति नैता देवताः पूजन् ॥
 पूजां गृहीत्वा देवताश्चैव सर्वाः
 किञ्चिद्दत्त्वा फलादानेन तांश्च ॥२४॥
 संतर्प्य तुष्टैः स्वमनोनुसारतैः
 कारितां काम्यपूजां तथैव॥
 निवेदयित्वा परदेवतायां
 विष्णौ हरौ श्रीपुरुषादिवन्द्ये॥२५॥

Hence, one should not bow to each deity separately, for they are not satiated by individual worship. Whatever worship is rendered unto them they reciprocate partially and at the same time dedicate that worship to the supreme lord Viṣṇu adored by Lakṣmī and others.

इहापरत्रापि सुखेतराणि दास्यन्ति
 पश्चादथरं वै तमश्च॥
 अतो ह्येते नैव पूज्या न नम्या
 मोक्षेच्छुभिर्ब्राह्मणाद्यैर्द्विजेन्द्र॥२६॥

O lord of birds, these deities should neither be worshipped nor saluted by Brahmins and other castes desirous of salvation, for they are the source of trouble here and hereafter. They can grant the worshipper the dark, inferior regions.

तथैव सर्वाश्रमिभिश्च नित्यं
 महाविपत्तावपि विप्रवर्याः॥
 श्रीकाम्यया ये तु भजन्ति
 नित्यं श्रीब्रह्मरुद्रेद्रव्यमादिदेवान्॥२७॥

इहैव भुञ्जति महच्च दुःखं
 महापदः कुष्ठभगंदरादीन्॥
 नमन्ति येऽवैष्णवान्ब्रह्मरुद्रायु
 प्रतीकानैव ते विष्णुभक्ताः॥२८॥

People in any stage of life should not worship them even in adverse circumstances. Those who for the accomplishment of desire worship Lakṣmī, Brahmā, Śiva, Indra, Yama, undergo great hardships, great calamities, foul diseases such as leprosy, fistula. Those who vow to Brahmā, Rudra, Vāyu and other gods, excluding Viṣṇu are called-Vaiṣṇavas.

अभिप्रायं त्वत्र वक्ष्ये मुनीन्द्राः परं
 गोप्यं हृदि धार्यं हि तद्धि॥
 वायोः प्रतीकं पूज्यमेवेह
 विप्रा न ब्रह्मरुद्रादिप्रतीकमेव॥२९॥

O great sages, I shall tell you an important secret which you should keep close to the heart and not divulge to any other. O Brahmins, you should worship the image of Vāyu and not the image of Brahmā, Rodra or other deity.

पूजाकाले देवदेवस्य विष्णोर्वायोः
 प्रतीकं योग्यभागे निधाय॥
 अंतर्गतं तस्य वायोर्हरिं च
 लक्ष्मीपतिं पूजयित्वा हि सम्यक्॥३०॥
 पश्चाद्वायोः सुपतीकं च सम्यक्
 निर्माल्यशेषेण हरेः समर्चयेत्॥
 पृथक्च स्रग्धूपविलेपनादिपूजां
 प्रकुर्वन्ति च ये विमूढाः॥३१॥
 तेषां दुःखमिह लोके परत्र
 भविष्यते नात्र विचार्यमस्ति॥
 प्रायश्चित्तं स्वस्ति विप्राः कथंचित्त-
 त्कुर्वन्तु स्मरणं नाम विष्णोः॥३२॥

When at worship, you should set up an image of Vāyu, the symbol of Viṣṇu at an appropriate place. You should worship Viṣṇu, the lord of Lakṣmī, in the appropriate manner. You should thereafter worship the image of Vāyu with the remains of gifts. The stupid people who worship Vāyu and the rest with fresh garlands, incense and sandal but not with the remains considerably suffer here and

hereafter. There is no doubt in this. As an expiation, they should recite Śvāsti mantras and meditate upon Viṣṇu.

पाषण्डरुद्रादिकसं प्रतिष्ठितो-

न्हरेर्वायोः शंकरस्य प्रतीकान्॥

नमन्ति ये फलबुद्ध्या विभूदास्तेषां

फलं शाश्वतं दुःखमेव॥३३॥

The stupid who bow to the images of Śiva, Vāyu and others set up by the hypocrites, the followers of Tāmāsa god Rudra for the attainment of desire suffer eternally.

वायोः प्रतीकं यदि विप्रवर्यैः

प्रतिष्ठितं चेन्ममनं हि कार्यम्॥

नैवेद्यशेषेण हरेश्च विष्णो पूजा

कृता चेन्न हि दोषलेशः॥३४॥

If the best of Brahmins have set up an image of Vāyu, one should pay homage to the same. If with the remains of offering made to Viṣṇu, Vāyu is worshipped, there is not in the least any fault.

गुरुर्हि मुख्यो हनुमज्जनिर्महा-

त्रामाग्निभक्तो हनुमान्सदैव॥

एवं विदित्वा परमं हिरं च

पुत्रं पुनर्मुख्यदेवस्य वायोः॥३५॥

Vāyu, the father of Hanūman, is the should pay homage to Viṣṇu as well as Hanumān, the offspring of the great god Vāyu.

नमस्कारो नान्यथा विप्रवर्या

आधीयतां हृदि सर्वे रहस्यम्॥

ये वैष्णवा वैष्णवदासभृत्याः

सर्वेपि ते सर्वदा विष्णुमेव॥३६॥

नमन्ति ये वै प्रतिपादयन्ति

तथैव पुण्यानि च सात्त्विकानि॥

नमन्ति ये वासुदेवं हरिं च

सम्यक् स्वशक्त्या प्रतिपादयन्ति॥३७॥

There is no other way of paying homage, O best of Brahmins, you all should keep this as a guarded secret.

The devotees of Viṣṇu or the followers of the sect should pay homage to Viṣṇu and Viṣṇu alone. By doing so, in an appropriate manner they can acquire virtue.

प्रवृत्तिमार्गेण न पूजयन्ति

ह्यापत्काले परदैवं तदन्यम्॥

ते वैष्णवा वैष्णवदासभृत्या

अन्ये च सर्वेऽवैष्णवमात्रकाः स्मृताः॥३८॥

Those who do not worship, even in adversity, any god other than Viṣṇu are the true devotees of the lord. Those whose minds are diverted to other gods are not the real devotees in any sense. You should not entertain any doubt in this respect.

उपक्रमैरुपसंहारस्य

लिंगैर्हरिं गुरुं ह्यन्तरेणैव याति॥

तानेवाहुः सत्पराणानि विप्राः

कलौ युगे नाभ्यसूयन्ति सर्वे॥३९॥

The learned declare those Purāṇas to be I sacred or worth hearing which preach the cult of Viṣṇu from beginning to the end. In the iron age, such Purāṇas are welcome to attain popularity among the masses, ‘

यतो हितान्ये प्रतिपादयन्ति

प्रवृत्तिधर्मान्स्वस्ववर्णानुरूपान्॥

अतो ह्यसूयन्ति सदा विमूढाः

कलौ हि विप्राः प्रचुरा हि तेषां॥४०॥

There are a number of Pūraṇas, which preach respective dharmas to the four castes. Stupid people accept their verdict and feel jealous of one another.

च चास्ति विष्णोः सदृशं च

दैवतं न चास्ति वायोः सदृशो गुरुश्च॥

न चास्ति तीर्थं सदृशं विष्णुपद्याः

न विष्णुभक्तेन समोस्ति भक्तः॥४१॥

There is no deity equal to Viṣṇu, no preceptor equal to Vāyu, no place of pilgrimage holier than the bank of the Ganges, no devotee of gods equal to the devotee of Viṣṇu

अन्यानिविष्णोः प्रतिपादकानि

सर्वाणि ते सात्त्विकानीति चाहुः॥

श्राव्याणि तान्येव मनुष्यलोके

श्रव्याणि नान्यानि च दुःखदादि॥४२॥

The Purāṇas devoted to Viṣṇu are called sāttvikas. These should be preached to the people but not others which cause suffering.

कलौ युगे सर्वं पुराणमध्ये
 त्रीण्येव मुख्यानि हरिप्रियाणि॥
 मुख्यं पुराणं हि कलौ नृणां च
 श्रेयस्करं भागवतं पुराणम्॥ ४३॥

In the Kali age, only three principal purāṇas are devoted to Viṣṇu. Among these the Bhāgavata Purāṇa renders more good to the people.

पूर्वं हि सृष्टिः प्रतिपाद्यते
 यतो ह्यतो भागवतं परं स्मृतम्॥
 यस्मिन्पुराणे कथयति सृष्टिं
 ह्यादौ विष्णोर्ब्रह्मरुद्रादिकानाम्॥ ४४॥

The Bhāgavata Purāṇa opens with the description of the origin of the universe; Viṣṇu, Brahmā, Rudra and others.

नानार्थमेव कथयन्ति विप्र
 नीचोच्चरूपं ज्ञानमाहुर्महान्तः॥
 तेनैव सिद्धं प्रवदन्ति सर्वं ह्यतः
 परं भागवतं पुराणम्॥ ४५॥

The wise declare knowledge to be manifold, consisting of various grades—high, low and middling. All that knowledge is found in the Bhāgavata Purāṇa. Hence, Bhāgavata is the highest of all Purāṇas.

ततः परं विष्णुपुराणमाहुस्ततः
 परं गारुडसंज्ञकं च॥
 त्रीण्येव मुख्यानि कलौ नृणां तु
 तथा विशेषा गारुडे किञ्चिदस्ति॥ ४६॥

The Viṣṇu Purāṇa comes next then comes Garuḍa. The three are principal Purāṇas in the Kali age. Garuḍa contains some additional matter.

शृणुध्वं वै तं विशेषं च
 विप्रास्त्र्यंशैर्युक्तं गारुडाख्यं पुराणम्॥
 आद्यांशं वै कर्मकाण्डं वदन्ति
 द्वितीयांशं धर्मकाण्डं तमाहुः॥ ४७॥
 तृतीयांशं ब्रह्मकाण्डं वदन्ति तेषां
 मध्ये त्वन्तिमोयं वरिष्ठः॥
 तृतीयांशश्रवणात्पुण्यमाहुस्तुल्यं
 पुण्यं भागवतस्य विप्राः॥ ४८॥

○ Brāhmaṇas, listen to that speciality the

Garuḍa Purāṇa is divided into three parts. The first part is called Karma Kāṇḍa, the second Dharma Kāṇḍa and the third Brahma Kāṇḍa. Among these the third part is the best. Listening to this part grants virtue which is equal to the virtue of listening to complete Bhāgavata.

तृतीयांशे पठिते वेदतुल्यं
 फलं भवेन्नात्र विचार्यमस्ति॥
 तृतीयांशश्रवणादेव विप्राः
 फलं प्रोक्तं पठतोऽप्यर्थमेवम्॥ ४९॥

When the third part is recited one obtains merit equal to the merit of reciting the Vedas. There can be no second thought in this respect.

तृतीयांशश्रवणादर्थतश्च पुण्यं
 चाहुः पठतो वै दशांशम्॥
 ततो वरं मत्स्यपुराण-
 माहुस्ततो वरं कूर्मपुराणमाहुः॥ ५०॥

O Brahmins by listening to the third part of the Purāṇa one obtains merit equal to that one obtains by reciting and understanding the same. Mere recitation awards one-tenth of the merit which accrues to the person who listens to and understands the same.

तथैव वै वायुपुराणमाहुस्त्रीण्येव
 चाहुः सात्त्विकानीति लोके॥
 तत्रापि किञ्चिद्वेदितव्यं भवेच्च
 पुराणष्टके सत्त्वरूपे मुनीन्द्राः॥ ५१॥

Next in order of merit is the Matsya Purāṇa, then comes Kūrma Purāṇa, then Vāyu. These three are also Sattvika Purāṇas. O best of sages, in the sixfold series of Sattvika Purāṇas, there is lot of knowledge to be discovered.

सत्त्वाधमे मात्स्यकौर्मे तथाहुर्वायु
 चाहुः सात्त्विकं मध्यमं च॥
 विष्णोः पुराणं भागवतं पुराणं
 सत्त्वोत्तमं गारुडं चाहुरार्याः॥ ५२॥

Among the Sattvika Purāṇas, Matsya and Kūrma are inferior, Vāyu is middling. Viṣṇu and Bhāgavata are superior.

स्कादं पादं वामनं वै वराहं
 तथाग्नेयं भविष्यं पर्वसृष्टौ॥
 एतान्याहू राजसानीति
 विप्रास्तत्रैकदेशः सात्त्विकस्तामसश्च॥ ५३॥

Skanda, Padma, Vāmana, Varāha, Agni and Bhaviṣya are Rajasa Purāṇas. Each of these contains sections on the Rajasa and Tamasa material.

रजःप्राच्युयासद्राजसानीति च

हुः श्राव्याणि नैतानि मुमुक्षुभिः सदा॥

तेषां मध्ये सात्त्विकांशाश्च संति

तेषां श्रुतेर्गारुडीयं फलं च॥५४॥

They are Rajasa, Rajas being prominent in them. Those seeking for release should not listen to these sections. Only the Sattvika part among these Purāṇas should be listened to that provides merit equal to that of listening to Garuḍa.

ब्रह्मांडलैंग्ये ब्रह्मवैवर्तकं वै

मार्कण्डेय ब्राह्ममादित्यकं च॥

एतान्या हुस्तामसानीति विप्रास्त-

त्रैकदेशः सात्त्विको राजसश्च॥५५॥

Brahma, Brahmāṇḍa, Brahmavaivarta, Liṅga, Mārkaṇḍeya and Āditya are the Tamasa Purāṇas. Parts of these Purāṇas are Sāttvika and Rajasa.

श्राव्याणि नैतानि मनुष्यलोके

तत्त्वेच्छुभिस्तामसानीत्यतो हि॥

तेषु स्थिताः सात्त्विकांशा

मुनीन्द्रास्तेषां श्रुतिर्गारुडैकांघ्रितुल्या॥५६॥

They should not be listened to by the seekers of truth, for they are Tāmāsa. O best of sages, there are Sāttvika portions in them, listening to which accords merit equal to the merit of listening to Garuḍa (in part).

अल्पान्युपपुराणानि वदंत्यष्टादशानि च॥

विष्णुधर्मोत्तरं चैव तत्रं भागवतं तथा॥५७॥

तत्त्वसारं नारसिंहं वायुप्रोक्तं तथैव च॥

तथा हंसपुराणं च षडेतानि मुनीश्वराः॥५८॥

सात्त्विकान्येव जानीध्वं प्रायशो नात्र संशयः॥

एतेषां श्रवणादेव गारुडार्धफलं श्रुतम्॥५९॥

Smaller in size are the Upapurāṇas which are eighteen in number. Among these, Viṣṇudharmottara, Bhāgavata, Tattvasāra, Nṛsimha, Vāyu and Haṁsa are Sāttvika, undoubtedly. By listening to these one secures

half of the merit one would receive by listening to Garuḍa.

भविष्योत्तरनामानं बृहन्नारदमेव च॥

यमनारदसंवादं लघुनारदमेव च॥६०॥

विनायकपुराणं च बृहद्ब्रह्माण्डमेव च॥

एतानि राजसान्याहुः श्रवणाद्भुक्तिरुत्तमा॥६१॥

गारुडात्पादतुल्यं च फलं चाहर्मनीषिणः॥

पुराणं भगवतं शैवं नदिप्रोक्तं तथैव च॥६२॥

पाशुपत्यं रैणुकं च भैरवं च तथैव च॥

एतानि तामसान्याहुर्हरितत्त्वार्थवेदिनः॥६३॥

Bhaviṣya, Bṛhannārada and Laghunārada consisting of a dialogue between Yamā and Nārada, Kārttika Purāṇa and Bṛhad Brahmāṇḍa are the Rājasa Purāṇas. By listening to these one gets full enjoyment. One gets one-fourth of the merit one would obtain by listening to Garuḍa. The wise have declared thus. Bhāgavata, Śiva, Nandī, Pāśupata, Raiṇuka, Bhairava are Tāmāsa Purāṇas—so declare the wise who are conversant with the cult of Viṣṇu.

एतेषां श्रवणाद्विप्रा गारुडाङ्घ्र्यर्धमेव च॥

सर्वेष्वपि पुराणेषु श्रेष्ठं भागवतं स्मृतम्॥६४॥

Listening to these Purāṇas imparts merit equal to of the merit accruing from listening to Garuḍa. Bhagavata is the best of all Purāṇas.

वेदैस्तुल्यं समं पाठे श्रवणे च तदर्धकम्॥

अर्थतः श्रवणे चास्य पुण्यं दशगुणं स्मृतम्॥६५॥

By reciting the Purāṇa one gets merit equal to that one would get by reciting the Vedas. One who hears the Purāṇa recited gets half of the merit one gets by hearing the Vedas. If one hears the Purāṇa recited and understands what he hears gets tenfold the merit of the one who hears the Vedas and understands them.

वक्तुः स्याद्विगुणः पुण्यं

व्याख्यातुश्च तथाधिकम्॥

अनंतवेदैस्याम्यमाहुर्महांतः

भारान्महत्त्वाद्भारतस्यापि विप्राः॥६६॥

वेदोभ्योस्य त्वर्थतश्चाधिकत्वं

वदंति वै विष्णुरहस्यवेदिनः॥६७॥

The reciter (who understands the meaning)

gets twice that merit and the commentator or expositor gets even more.

The wise declare that the Purāṇa is equal to the Vedas in the weightiness of purpose and the greatness of glory. It is more valuable than the Vedas so far as the meaning is concerned. This is declared by those who understand the mystery of Viṣṇu.

तत्र श्रेष्ठां गीतिकामाहुरार्यास्तथैव
विष्णोनामैकसाहस्रकं च॥

तयोस्तत्र श्रवणाद्भारतस्य
दशाधिकं फलमाहुर्महांतः॥६८॥

The wise declare that the praise of Viṣṇu and the thousand appellations of the deity recorded in this Purāṇa are the best among those who can bestow merit. Listening to the two obtains tenfold or more merit one earns by hearing the Bhārata.

दैत्या सर्वं विप्रकूलेषु भूत्वा
कृते युगे भारते षट्सहस्र्याम्॥
निष्कास्य काश्चिन्नवनिर्मितानां
निवेशनं तत्र कुर्वति नित्यम्॥६९॥

In Bhāratavarṣa, in the golden age (Satya yuga), the daityas are born in the Brahmin families. They take some Verses out of the Bhārata consisting of 6000 verses and replace them by new ones.

मत्वा हरिं भगवान्वासुरूपी
चक्रे तदा भागवतं पुराणम्॥
तथा समाख्याय च वैष्णवं
तत्ततः परं गारुडाख्यं स चक्रे॥७०॥

The sage Vyāsa (the author of this Purāṇa) paid homage to Viṣṇu and composed among the Purāṇās the Bhagavata Purāṇa, at first, in the glorification of Lord Viṣṇu. Thereafter he composed Garuḍa.

अतो हि गारुडं मुयं पुराणं शास्त्रसंमतम्॥
गारुडेन समं नास्ति विष्णुधर्मप्रदर्शने॥७१॥

Garuḍa is one of the principal Purāṇas as declared in the Śāstras. There is no Purāṇa equal to Garuḍa in the exposition, of Vaiṣṇava cult.

यथा सुराणां प्रवरो जनार्दनो
यथायधानां प्रवरः सुदर्शनम्॥

प्रथाश्वमेधः प्रवरः क्रतूनां
छिन्नेषु भक्तेषु तथैव रुद्रः॥७२॥

As Viṣṇu is the best of Gods, as Sudarśana is the best of missiles, as the horse sacrifice is the best of sacrifices, as Rudra is the best among the inferior deities.

नदीषु गंगा जलजेषु पद्ममच्छिन्नभक्तेषु तथैव वायुः॥
तथा पुराणेषु च गारुडं च मुख्यं तदाहुर्हरितत्त्वदर्शनं॥७३॥

As the Ganges is the best among the rivers, lotus among the water-plants, Vāyu among the superior deities, so Garuḍa is the best of all Purāṇas devoted to the cult of Viṣṇu

गारुडाख्यपुराणे तु प्रतिपाद्यो हरिः स्मृतः॥
अतो हरिर्नमस्कार्यो गम्यो योग्यो हरिः स्मृतः॥७४॥

In the Garuḍa Purāṇa, Viṣṇu is the principal deity. Being worthy of praise and easy to approach he should be honoured and worshipped at first.

भाग्यात्मकत्वाच्छ्रीदेव्या नमनं तदनु स्मृतम्॥
परो नरोत्तमो वा स साधकेशोपि च स्मृतः॥७५॥
अतो नम्यो वायुरपि पुराणादौ द्विजोत्तमाः॥
भारती वाक्यरूपत्वान्मया वायोरनंतरम्॥७६॥

After Viṣṇu comes the blissful Lakṣmī who is equally worthy of honour. ?nd worship.

O best of Brahmins, then comes Vāyu, the noblest and the best among the Brahmins and the lord of aspirants of Viṣṇu. He should be worshipped when the recitation of a Purāṇa begins.

Next, the Goddess Bhārati should be worshipped as she represents the Goddess speech itself.

उपसाधको नरः प्रोक्तो यतोतस्तदनंतरम्॥
नम्य इत्यच्यते सद्भिस्तारतम्येन सर्वदा॥७७॥

Next, among men, the sage Vyāsa, the author of the Purāṇas should be worshipped. Being the devotee of Viṣṇu he is entitled to worship.

अतो व्यासं नमस्कुर्यादग्रंथकर्तृत्वहेतुतः॥

शौनक उवाच

व्यासस्य नमनं ह्यंत कथं कार्यं महात्मनः॥७८॥

अंते च वन्दने तस्य कारणं ब्रूहि सुव्रत॥

सूत उवाच

विष्णोरनंतरं व्यासमनं मुख्यमेव हि॥७९॥

How is it that the Sage Vyāsa comes last in the list of those who are worthy of worship. O you of good vows, tell us the reason thereof.

हरिरेव यतो व्यासो वाच्यचक्रमस्वरूपकः॥

व्यासो नैव समत्वेन प्रोक्तो भगवतो हरेः॥८०॥

Homage should be paid to Vyāsa at the end while homage is rendered to Viṣṇu at the beginning. Viṣṇu is the principal deity in the Purāṇas and Vyāsa the incarnation of speech-words and their meaning. Vyāsa cannot be equated with Viṣṇu

तत्रापि कारणं वक्ष्ये सादरेण मुनीश्वराः॥

व्यासस्तु कश्चन ऋषिः पुराणे तामसे स्मृतः॥८१॥

O best of sages, out of regard for you, I shall tell you the reason thereof. In the Purāṇas dominated by Tamoguṇa, Vyāsa is eulogized as a great sage.

इति ज्ञानावलम्बेन दैत्या दैत्यानुगैः समाः॥

प्रविशन्ति ह्यन्धतम इति त्वंते नमस्कृतः॥८२॥

Enticed by the knowledge of this fact the asuras arid their followers who worship Vyāsa at first in preference to Viṣṇu enter the region of pitch darkness. Hence, Vyāsa is worshipped at the end. This knowledge is the secret of secrets which should be kept close to the heart.

यदिदं परमं गोप्यं हृदि धार्यं न संशयः॥

पराणां नम्यमेवोक्तं प्रतिपाद्यं यतोत्र हि॥८३॥

समासव्यासभावाद्धि पराणां तत्प्रतीयते॥

वास्तवं तं न जानीयुरुपजीव्यो यतो हरिः॥८४॥

Whoever is said to be worthy of homage, should not be accepted as such, for Viṣṇu alone is worthy of worship.

॥ इति श्रीगारुडे महापुराणे सूतशौनकसंवादे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे

सात्त्विकादिपुराणविभागनम्यानम्यदेवविभागादिविषयनिरूपणं नाम प्रथमोऽध्यायः॥ १॥

अध्यायः २ / Chapter 2

श्रीशौनक उवाच

कथं ससर्ज भगवांस्जत्तत्तत्त्वाभिमानिनः॥

सृष्टिक्रमं न जानामि देवानां ह्यन्तरं मुने॥१॥

हरिर्व्यासस्त्वेक एव व्यासस्तु हरिवत्स्मृतः॥

उपजीव्यतदीशत्वे तयोरेव न संशयः॥८५॥

Viṣṇu and Vyāsa are identical. The Smṛtis declare that Vyāsa resembles Viṣṇu in many respects.

ईशकोटिप्रविष्टत्वाच्छ्रियः स्वामित्वमीरितम्॥

त्रयाणामुपजीव्यत्वात्सेव्यत्वात्स्वामिता स्मृताः॥८६॥

The three—Vāyu, etc., are declared to be worthy of worship.

वाय्वादीनां त्रयाणां च सेव्यत्वासेव्यता स्मृताः॥

भूभारहणे विष्णोः प्रधानांगं हि मारुतिः॥८७॥

In lightening the burden of the earth, Hartman the son of Maruti is the principal organ of Viṣṇu,

वाक्यरूपा भारती तु द्वितीयांगे हि सा स्मृता॥

तृतीयांगं हरेः शेषो न नम्याः साम्यतो हरेः॥८८॥

Bhārati (also called Sarasvatī), identical with speech, is the second organ. Śeṣa is the third organ. The trio is not treated on equal terms with Viṣṇu.

प्रतिपाद्या मुख्यतया नम्या एव समीरिताः॥

अवांतराश्च वाय्वाद्या न नम्यास्तेन ते स्मृताः॥८९॥

They who are declared to be principal deities are worthy of worship. Vāyu and the rest are secondary, hence they are not to be worshipped (on equal terms with Viṣṇu).

भीष्मद्रोणादिनामानि भीमादिष्वेव मुख्यतः॥

वाच कानि यतो नित्यं तन्नम्यास्ते मुनीश्वराः॥९०॥

पराणामेव नम्यत्वं प्रतिपाद्यत्वमेव हि॥

एतत्सर्वं मयाख्यातं किमन्यच्छ्रोतुमिच्छथ ॥९१॥

Among Bhīma and others Bhīṣma and Droṇa are me principal. The noblest of men they are worthy of worship. Thus I have told

शौनकेनैव मुक्तस्तु सूतो वचनमब्रवीत्॥

Thus spoken to by Śaunaka, Sūta said in reply.

सूत उवाच

सम्यगव्यवसिता बुद्धिस्तव ब्रह्मार्शिसत्तम॥२॥

Sūta said :—O best of Brahmanic sages, you have put a pertinent question to me.

एवमेव कृतः प्रश्नो हरौ तु गरुडेन वै॥

यदुक्तवान्हिरिस्समैतद्गः क्ष्यामि तवानघ॥

Garuḍa had put the same question to Viṣṇu. I shall tell you, O pious one, what Viṣṇu had proclaimed to Garuḍa.

गरुड उवाच

सृष्टिं ब्रूहि महाभाग सच्चिदानन्दविग्रह॥३॥

Garuḍa said :—O blessed one, of the nature of existence, consciousness and bliss, please tell us how this universe came into being ?

सृष्टौ ज्ञाते तवोत्कर्षो ज्ञातप्रायो भविष्यति॥

ब्रह्मादीनां तारतम्यज्ञानं मम भविष्यति॥४॥

When the process of creation is revealed, your excellence is manifested. I shall like to know the relative superiority of the gods, Brahmā, Viṣṇu and others.

मोक्षोपायम्यः स वोक्त मिततरत्तस्य साधनम्॥

गरुडेनैव मुक्तस्तु कृष्णो वचनमब्रवीत्॥५॥

What are the means whereby one can attain mokṣa. Thus questioned by Garuḍa lord Kṛṣṇa spoke in reply.

श्रीकृष्ण उवाच

मूलरूपो ह्यतो ज्ञेयो विष्णुत्वाद्विष्णुरव्ययः॥६॥

Sri Kṛṣṇa said :—The eternal, indeclinable Viṣṇu is of the basic fohai. Because he is all-pervasive, his incarnation as Kṛṣṇa is known as complete.

अवतारमिदं प्रोक्तं पूर्णत्वादेव सुव्रत॥

अनेको ह्येकतां प्राप्यं संशेते प्रलयाय वै॥७॥

Manifested in multiforms he becomes one at the time of dissolution.

तत्रापि च विशेषोस्ति ज्ञातव्यं तत्त्वमेव सः॥८॥

There too, there is a demarcating line. He, the supreme reality, should be known by all means.

भेदेन दर्शनाद्वापि भेदाभेदेन दर्शनात्॥

विष्णोर्गुणानां रूपाणां तदंगानां सुखादिनाम्॥

तत्रैव दर्शनाद्वापि क्षिप्रमेव तो व्रजेत्॥९॥

By knowing him as many, in different forms or fmany and-one or by observing his different traits, forms or components such as existence, consciousness and bliss, one is absolved of lamas immediately.

पुरुषांतरमारभ्य कल्पिता ये द्विजोत्तम॥

हरिरूपास्तु ते ज्ञेया एकीभूता हि तेन ते॥१०॥

प्रलये समनुप्राप्ते जीवाः स यांति मामकाः॥

विराड्रूपे हरेः संति तदा ते च ह्यनेकधा॥११॥

एकीभावं प्राप्नुवंति मूलेन प्रलये द्विज॥

बिंबेन तु स्वयं विष्णुरेकीभावं व्रजेद्यदि॥१२॥

प्रतिबिंबः कथं जीवो भवेन्नारायणस्य च॥

तदधीनस्तत्सदृशो हरेर्जीवो न संशयः॥१३॥

When the hour of dissolution arrives, O best of birds, the forms of Viṣṇu that were manifest in different individuals assemble in the all-embracing body of Viṣṇu. O bird, they are united with the root.

Viṣṇu becomes one with his reflection jīva, then how can Jīva remain dependent on Viṣṇu.

प्रतिबिंबस्य शब्दार्थो ह्ययमेवमुदाहृतः॥

तस्माच्च बिंबरूपाणामेकीभावं न चिंतयेत्॥१४॥

Thus they explain the meaning of *pratibimba*. The difference between the two and reflection is obvious therefore.

कृष्णरामादिवच्चैव त्वेकी भावो विवक्षितः॥

बिंबानां मूलरूपस्य भेदो नात्र विवक्षितः॥१५॥

Kṛṣṇa, Rāma and others of equal cadre are the emanations of basic reality. Though they manifest in different forms, they are not to be thought of as separate.

तत्रापि च विशेषोस्ति ज्ञातव्यस्तत्त्वमिच्छुभिः॥

एकांशेन तु तुबिंबैस्तु चैकीभावं व्रजंति ते॥१६॥

एकांशेन तु जीवत्वे संस्थिता नात्र संशयः॥

बिंबमूलं न जानंति ते जना ह्यसुराः स्मृताः॥१७॥

Those who are in search of reality should note a special point. Jivas are related to the root only partially. They stand as Jivas distinct from the root.

एक एव हरिः पूर्वं ह्यविद्यावशतः स्वयम्॥

अनेको भवति ह्यारादादर्शप्रतिबिम्बवत्॥१८॥

The knowledge of the root is essential. Those who are not aware of the root are asuras. They think that by illusion, the nondual entity shows many forms as reflections in the mirror.

एवं वदन्ति ये मूढास्तेपि यात्यधरं तमः॥

उपाधिद्विविधः प्रोक्तः स्वरूपो बाह्य एव च॥१९॥

But this sort of thinking takes them to the region of pitch darkness. The marks that distinguish Self from Supreme self are twofold: internal and external.

बाह्योपाधिलये याति मुक्तावन्यस्य संस्थितिः॥

सर्वोपाधिविनाशे हि प्रतिबिम्बं कथं भवेत्॥२०॥

The external marks disappear as the material dissolves. The internal difference remains even in the state of release. If both the internal and external differences disappear (there being non-dual brahman in existence), how can there be a difference due to reflection and the thing reflected ?

चिद्रूपाख्यो ह्युपाधिस्तु मोक्षे येयधिकारिणः॥

दुःखरूपो ह्युपाधिस्तु तमसो येधिकारिणः॥२१॥

The distinguishing mark of the self going to be released is consciousness or awareness (cit). The distinguishing mark of the Self to hell (region of darkness) is suffering.

मिश्ररूपो ह्युपाधिस्तु नित्य संसारिणी मतः॥

बाह्योपाधिलिङ्गदेहः सर्वेषां नात्र संशयः॥२२॥

For the jiva who is prone to migrate, the distinguishing mark is mixed (*cidrūpa* and *duḥkharūpa*). The grass body is an external appendage for the seeker.

दैत्याः दुःखायते यस्मात्तस्मादुःखी हरिः स्वयम्॥

तत्तदुःस्वरूपत्वाद्वैत्यानां बिम्बरूपकः॥२३॥

As the evil-minded asuras of ten cause distress, Viṣṇu feels distressed on that account. Thus the nature of the lord being none other

than distress itself, the lord acquires nature of reflection.

दैत्यस्थितानां बिम्बानां मूलरूपस्य वै प्रभोः॥

परस्परं तथा भेदं ह्यन्तरं वा न चिन्तयेत्॥२४॥

One should note the distinguishing mark of the lord's reflection in the daityas.

श्रीभूदुर्गादिरूपाणां तथा सीतादिरूपिणाम्॥

अन्योन्यं नाणुमात्रं च भेदो बाह्यान्तरेपि च॥२५॥

Among the divine forms as that of Sūrya or of human forms as that of Sītā, there is not in the least any difference internal or external.

चिन्तनीयः कथमपि ज्ञात्वा यात्यधरं तमः॥

प्रतिबिम्बस्थितो बिम्बः स्त्रीरूपो ह्यस्ति सर्वदा॥२६॥

He who ponders over the difference goes to hell. The image of an object or a person reflected in the mirror is always akin to the object or person reflected.

प्रलये समनुप्राप्ते लक्ष्मया सह खगोत्तम॥

एकीभावं नाप्नुवन्ति बिम्बेन सह संस्थिताः॥२७॥

At the hour of dissolution, O best of birds, the was in the form of lord's reflection do not merge into lord.

बिम्बस्थितानां रूपाणां लक्ष्म्याश्च विनतासुत॥

भेदस्तु नाणुमात्रं च शङ्कनीयः कथंचन॥२८॥

Not even the slightest doubt be entertained, O son of Vinatā, about the nondifference between reflection and the object reflected.

यदा हि शेते प्रलयाणवे

विभुर्जीवाश्च सर्वानुदरे निवेश्य॥

मुक्ताश्च ब्रह्मेद्रमरुद्गणादीन्प्रात्यव्य-

मुक्तींश्च सुतौ? च संस्थितान्॥२९॥

प्राप्तांधकूपादिसमस्तजीवांश्चैव प्राप्तव्यकलीनथापरान्॥

तथैव नित्यं सुतिसंस्थिताञ्जनानचेतनानृक्षरूपादि

जीवान्॥३०॥

When the hour of dissolution arrives the lord sleeps in the ocean keeping jīvas in his belly, also the released souls, Brahmā, Maruts, etc, as well as those going to be liberated, those present in hell, those who are likely to fall, those who are stationary, those who rotate on the wheel of life and death, those who are wild

beasts, bears, etc. Keeping all these in the belly the lord sleeps in waters for duration of a Kalpa.

एवं जनाञ्जठरे संनिधाय सम्यक्
शेते ह्यंभसि वै स कल्पे॥

लक्ष्मीस्तु सा सर्ववेदात्मिका च
भक्त्या हरौ नित्यसंवार्धतापि॥३१॥

Lakṣmī corresponds knowledge embodied in the Vedas, She is nourished by devotion to Viṣṇu. She exhibits devotion to Viṣṇu by the movements of her body and offers homage to the lord.

अत्यादरं दर्शयतीव सा तु
ईडे विष्णुं भक्तिसंवर्धितापि॥

चेष्टादिरूपेण तदा न किञ्चिदा-
सीद्विना विष्णुमथ श्रियं च॥३२॥

There was nothing but Viṣṇu and Lakṣmī as the creation came into being.

पर्यकरूपेण बभूव देवी
वासस्वरूपेण रमा विरेजे॥
सर्वं रम सैव तदेव चासीत्सैका
देवी बहुरूपा बभाषे॥३३॥

The goddess Lakṣmī served as a couch to the lord. She was her lord's abode. Among the females she was the first who praised the lord thus.

वमुत्कृष्टः सर्वदेवोत्तमत्वान्न
त्वसमः कश्चिदेवाधिको वा॥
त्वं ब्रह्म एको न चतुर्मुखश्च
नाहं रुद्रो न बृहस्पतिश्च॥३४॥

In your excellence, you exceed all. None is comparable to you, none excels you. You alone are the non-dual Brahma. The term is applicable neither to Brahma nor to Lakṣmī nor to Rudra nor to Bṛhaspati.

विष्णावेव ब्रह्मशब्दो हि मुख्यो
ह्यन्येष्वमुख्यो ब्रह्मरुद्रादिकेषु॥
अनंतगुणपूर्णत्वाद्ब्रह्मेति हरिरुच्यते॥३५॥

The term is applicable primarily to Viṣṇu. It is secondarily applicable to Brahmā, Rudra and others. Being the store-house of endless merits Viṣṇu is caged Brahma.

गुणादिपूर्णताभावान्नन्ये ब्रह्मेत्युदाहृताः॥
देशानन्त्यं गुणतः कालतो वा
नास्त्यसानन्त्यं क्वापि देशे च काले॥३६॥

Other gods contain no fulness of merits, hence they are not called Brahma.

यदानन्त्यं किमु वक्तव्यमत्र
गुणानन्त्यं नास्ति ब्रह्मादिकेषु॥
यद्यप्यहं देशतः कालतश्च
समस्तदा वासुदेवन सार्धम्॥३७॥

तथापि मे गुणतो नास्त्यनन्तं
ततो धर्मा गुणतो नन्ततश्च॥
सन्ति श्रुतावविरुद्धाश्च देव
चिन्त्या ह्यर्चित्या बहुधा ते ह्यनन्ताः॥३८॥

They are non-eternal in relation to space or time. No problem could have arisen, were they found eternal in all respects. But the problem stands, for Brahmā and other gods are not eternal due to the shortage of their merits.

Though I am comparable to lord Vāsudeva, in respect of eternality in relation to time and space, I am not equal to him in the fulness of merit. The Vedas declare your manifold merits which in all authoritative texts remain uncontradicted. Your merits are endless, some being manifest and some hidden.

अतो गुणांस्तव देवस्य विष्णो
स्तोतुं सदा स्मो न हरेः कदापि॥
नाहं न केशौ न च गीर्न रुद्रो
न दक्षकन्या न च मेनकासुता॥३९॥
न वै बिडौजा न च वा पुलामजा
न चेध्रवाहो न यमो न चान्यः॥
न नारदो नापि भृगुर्वसिष्ठो
न विष्णपो नापि बल्योदयश्च॥४०॥
न वै विराटो नापि भीमः शनिश्च
न पुष्करो न कशेरुस्तथैव॥
न किन्नराः पितरो नैव देवा
गंधर्वमुख्या नापि वा तुष्यसंज्ञाः॥४१॥
न वै क्षितीशा न च मानुषाश्च
विष्णोर्न जानन्ति किमत्र चान्ये॥
मत्तोद्यमः कोटिगुणेन ब्रह्मा समो हि
तस्य ब्रह्मणो मातरिश्वा॥४२॥

तौ वै विरागे हरिभक्तिभावे
 धृतिस्तिप्रणबलेषु योगे॥
 बुद्धौ समानौ संसृतौ मोक्षकाले
 परस्परधार समन्वितौ च॥४३॥

Therefore, we are unable to evaluate your merits. Neither I, nor Sarasvatī, Śiva, Rudra, Satī, the daughter of Dakṣa, Pārvatī the daughter of Menakā or Menā, Indra, Indrāṇī, Agni, Yama, Nārada, Bhṛgu, Vasiṣṭha, Gaṇeśa, Bali, Virāṭa, Bhūman, Śamī, Kaseru, Kinnara, manes, gods Gandharvas, Tuṣyas, kings and their proteges can praise your Virtue. .

Brahmā is inferior to me by crones of merits. Vāyu being equal to Brahmā is inferior to me by the same number.

The two are equal to each other in the matter of detachment, in their devotion to Viṣṇu, in their courage, stability, life strength, restraint and intellect from the origin to the dissolution of the universe. The two are inseparable in the exercise of their power or support.

अन्नाभिमानं ब्रह्म चाहर्मुरारि
 जीवाभिमानं वायुमाहुर्महातः॥
 न शक्तोसौ ब्रह्मदेवो विवस्तु
 वायुं विना संसृतावेव नित्यम्॥४४॥

The Vedas equate Viṣṇu with Brahmā in support of the universe. They declare Vāyu as Jīva the life principle of the universe. Brahmā cannot function as the creator without the support of Vāyu.

न तं विना मातरिश्वा च
 वस्तुमन्योन्यमाप्तिः कालतो न्यूनता च॥
 यदा महत्तत्त्वनि यामकोभूद-
 ब्रह्माण्डांतस्थूलसृष्टौ महात्मा॥४५॥
 तदा वायुर्नाशकद्वै महात्मा
 बाह्ये सृष्टौ कालभेदेन चास्ति॥
 सरस्वती भारती ब्रह्मणस्तु
 संवत्सरानंतरं संबभूव॥४६॥

Vāyu cannot function without the support of Brahmā. They support each other in activating the universe. Their mutual superiority can very well be evaluated by taking recourse to time.

When lord Brahma controlled the principle of intellect from activating material creation lying dormant in the universal egg, Vāyu was unable to set it in motion. The evolution of the universe was the event of later date.

यदा दशाब्दाः समतीता
 महात्मा तदावयुः समभूल्लोकपूज्यः॥
 किञ्चिन्नयूनत्वं स्थूलसृष्टौ
 महात्मनैतावता वानयोः धौम्य हानिः॥४७॥

The honourable Sarasvatī was born after Brahmā had completed his one year. When ten years were completed, the honourable Vāyu came into being. In the material world, Vāyu is inferior to Viṣṇu. But, their coordination does not suffer by this inferiority.

सरस्वती वत्सरात्संबभूव
 ह्यनंतरं ब्रह्मणो जन्मकालात्॥
 गिरः सकाशात्कालतो न्यूनास्ति
 वायोस्तदा ह्यधमत्त्वे क्षतिः का॥४८॥

Sarasvatī was born after Brahmā completed a year. Sarasvatī is therefore inferior to Viṣṇu in respect of time. Vāyu is much more inferior in the same respect.

वायेरनंतरं वाणी ह्यभूत्संवरात्परम्॥
 यात्वपश्चाज्जनिस्तात्वपूर्णदेहक्षयो भवेत्॥४९॥

After Vāyu had completed a year Vāk was born. As it was born after, it perished early.

शेषस्त्विन्द्रो रुद्र एते त्रयश्च
 समा ह्येते ज्ञानबलादिकेष्वपि॥
 तथापि तेषां कालतो न्यूनतास्ति
 कालोपि तेषां द्विव्येसहस्रवर्षम्॥५०॥

Śeṣa, the lord of snakes, Indra, and Rudra- the three are equal in knowledge, strength and spirit. Still they are inferior to each other in respect of time. They last for two thousand divine years.

अनंतरुद्रो ब्रह्मवायु यथा वा
 तथा ज्ञेयो नैव हानिः स्वरूपे॥
 स्थूलस्य सृष्टौ बाह्यसृष्टौ महात्मन्
 कालान्यूनत्वं स मया नैव चिंत्यः॥५१॥

Śeṣa, Rudra, Brahmā and Vāyu are of equal cadre and equal efficacy in the process of

evolving the material creation. They are inferior to one another only in respect of time. But this inferiority should be totally ignored.

तेषां सकाशाद्वारुणी पार्वती च
सौपर्णीनाम्नी तिस्र एता महात्मन्॥
दशाब्देभ्योनन्तरं संबभूवुः
सरस्वती भारतीवच्च बोध्या॥५२॥

Vāruṇī, Pārvatī and Sauparnā—the three were born after ten years. They should be treated at par with Sarasvatī and Bhārati.

इन्द्रो वरो रुद्रभार्यादिकेभ्य
एवं ज्ञानं सर्वदा देह्यमंदम्॥
एवं ज्ञानं यस्य भवेच्च लोक
स वै ज्ञानी वेदवेद्यः स एव॥५३॥

Indra is superior to Rudrani (wife of Rudra). This knowledge is always gainful. Possessed of this knowledge one is called the knower. He alone has the knowledge of the Vedas,

न वै ज्ञानीत्यंतरं यो न वेद स वेदवादी
न च वेदवादी न च वेदपाठकः॥५४॥

One who is ignorant of different traits of gods is not the knower of the Vedas. He is merely a Veda-vādin, not a Veda-pāṭhaka.

वेदाक्षराणि यावन्ति पठितानि द्विजातिभिः॥
तावन्ति हरिनामानि प्रियाणि च हरेस्सदा॥५५॥

Whatever syllables of the Vedas are repeated by men of three castes, constitute the very names of Hari which are ever dear to him.

मम स्वामी हरिर्नित्यं दासोहं सर्वदा हरेः॥
ब्रह्माद्या देवताः सर्वा गुरवो मे यथाक्रमम्॥५६॥

Hari is my master. I am a life-long slave of Hari. Brahmā and other gods are my life-preceptors.

एतेषां च हरिः स्वामी वेदे सर्वत्र गीयते॥
एवं जानंस्तु यो वेदान्संपठेत्स द्विजोत्तमः॥५७॥

The Vedas declare Hari as the lord of all. He who learns the Vedas with this knowledge is the best of the twice-born.

स वेदपाठको ज्ञेयस्तदन्ये वेदवादिनः॥
वेदभारभराक्रांतः स वै ब्राह्मणगर्दभः॥५८॥

He alone is the knower of the Vedas. Other

than him is only a Veda-vādin who carries the burden of the Vedas on his shoulders.

ज्ञानाभिमानी वेदमानी उभौ तु
परस्परं ह्युचतुः सर्वदैव॥
जलं वेदो यत्र वासो
मुरारेराचार्याणां संगदोषाद्विजानाम्॥५९॥
महापराधाः संति लोके

महात्मन्सहस्रशः शतशः कोटिशश्च॥
हरिश्च तान्क्षमते सर्वदैव
नामत्रयस्मरणाद्वै कृपालुः॥६०॥

Men possessing knowledge of Brahman (Supreme reality) and that of the supreme text (viz., the Vedas) speak to each other thus Veda is water wherein abides Viṣṇu. Men of teaching and other professions incur countless sins which out of compassion, he condones if they utter his three names.

सर्वापराधाद्रहितं दानमानैयुक्तं
सदा तारतम्याच्च हीनम्॥
दृष्ट्वापराधं तस्य विष्णुर्महात्मा
हाहाकारं कुरुते क्रोधबुद्ध्या॥६१॥

The Supreme lord, when he observes that a guiltless person, with an honourable place in society, has committed a sinful deed, is extremely irritated and howls at him.

उत्तिष्ठ गोविद सुवेदवेद्य
सोव्याकृताख्यो मयि सम्यक् प्रसीद॥
भो केशवोत्तिष्ठ सुखस्वरूप
सृष्टौ व्यये वर्तयितु समर्थः॥६२॥

O Govinda, you can be realized only by means of true knowledge, not by any other means. You are of the nature of bliss. Rise, O Keśava and be favourable to me. O lord, you have the power to create as well as dissolve the Universe.

सृष्ट्वा ब्रह्माणं प्रेरयेत्पून्यसृष्टौ
सृष्ट्वा रुद्रं प्रेरयेत्संहतौ च॥
प्राप्तव्ययोग्यान्ब्रह्मशेषादिदेवान्
दृष्ट्वादष्टा देहि मोक्षं च सम्यक्॥६३॥

You generate Brahmā and urge him to create the Universe. You generate Rudra and urge him

to dissolve it. You observe god Brahmā, Śeṣa and the rest who are worthy of approach.

हरे मुरारे स्वापहीनाद्य तिष्ठ कल्पादि-

कान्तरज्ञान (रं बुद्धि) (जान) हीनात्॥

सम्यग् दृष्ट्वा कर्मदृष्ट्या महात्मल्लब्धं

तमो दाहि दुःखस्वरूपम्॥६४॥

Rise up, O Hari, that are ever watchful. Deprived of true knowledge and engrossed in worldly affairs from kalpa to kalpa, I undergo tortuous pains of unbearable suffering, O lord.

दैतयादिकान्दुःखमतीह

यस्मात्तमस्यंघेसर्वदा चित्स्वरूपी॥

हरिस्त्वं दुःखस्वरूपात्त्वं च दुःखी हरे त्वम्॥६५॥

O Hari, you are of the nature of consciousness (cit śakti). You throw sinful daityas and evil minded persons in the dungeon full of intense darkness. They say you are of the nature of suffering, O Hari, since you are distressed by that act of yours.

उत्तिष्ठ नारायण वासुदेव

ह्युत्तिष्ठ कृष्णाच्युत माधवेति॥

उत्तिष्ठ वैकुण्ठ दयार्द्रमूर्ते

उत्तिष्ठ लक्ष्मीश नमोनमस्ते॥६६॥

Rise, O Nārāyaṇa, Vāsudeva, Kṛṣṇa, Acyuta, Mādhava, Vaikuṇṭha, lord of Lakṣmī, of compassionate nature. Homage to you.

॥ इति श्रीगारुडे महापुराणे कृष्णगरुडसंवादे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे ब्रह्माविष्णुमहेश्वरादिदेवतातारम्यनिरूपणं नाम द्वितीयोऽध्यायः॥ २॥

अध्यायः ३ / Chapter 3

श्रीकृष्ण उवाच

बभूवेच्छा मम देवस्य विष्णोः

स्रष्टु सृज्यान्मोक्षयोग्यांश्च मोक्तुम्॥

इच्छाशक्तिः सर्वदैवास्ति विष्णोस्तथापि

तद्व्याहरणं च लौकिकम्॥१॥

God Viṣṇu had a desire to create beings worthy of creation, to release beings worthy of release. Viṣṇu ever cherishes such desires, though the expression of such desires is expressedly material.

उत्तिष्ठ मध्वेशः सरस्वतीश

उत्तिष्ठ रुद्रेश तथांबिकेश॥

उत्तिष्ठ चंद्रेश तथा शचतीश

विप्रेश भक्तेषु गवेश नित्यम्॥६७॥

Rise, O lord of Madhu, lord of Sarasvatī, Lord of Rudra, lord of Ambikā, lord of the moon, lord of Śacī, lord of the Brahmins, lord _ of devotion, lord of cows. Rise, O lord.

शास्त्रप्रियात्तिष्ठ ऋचि प्रियस्त्वं च

तथा मुरारे अथर्ववेदप्रिय सर्वदा त्वम्॥६८॥

You that are fond of śāstras, rise up. You that are fond of Ṛk hymns rise up. You that are fond of Yajus rise up. You that are a primary cause and fond of Sāman, rise up. You that are the enemy of Mura and fond of Atharva lore, rise up.

गद्यप्रियस्त्वं च पुराणमूर्ते

स्तुतिप्रियोत्तिष्ठ विचित्रमूर्ते॥

सुगायनप्रीतिकरस्त्वमेव ह्युत्तिष्ठ

शीघ्रं कमलापतिस्त्वम्॥६९॥

एवं स्तुतो विष्णुरजः पुराणे

ह्युत्तिष्ठरावानुत्थितो नित्यबद्धः॥७०॥

You that are of primeval form, you that are fond of prose, you that are of variegated form, you that are fond of praise, you that are lord of Lakṣmī we please you with melodious song. Rise, O lord, rise immediately.

तदा हरिर्जगृहे लौकिकं च

तमःपानं तेन रूपेण चक्रे॥

तद्रूपमाहुः प्राकृतं वै तदज्ञा ह्यंघं

तमः प्रविशन्त्येव सर्वे॥२॥

Hari assumed a material form and swallowed darkness. That form of the lord they declare to be material. Those who do not know this enter the pitch dark region.

अवतारा महाविष्णोः सर्वे पूर्णाः प्रकीर्तिताः॥

पूर्णं च तत्परं रूपं पूर्णात्पूर्णाः समुद्गताः॥३॥

The incarnations of lord Viṣṇu are perfect. Perfect is that supreme form. Perfection begets perfection.

परावरत्वं तेषां तु व्यक्तिमात्रविशेषतः॥

न देशकालसामर्थ्यात्पारावर्यं कथंचन॥४॥

Superiority and inferiority rest on personality, not on the facilities of Space and Time.

पूर्वरूपं च पूर्णं च पूर्णं पदवितारगम्?॥

रूपं तदात्मन्यदाय पूर्णमेवावशिष्यते॥५॥

The Supreme lord is full. The Superimposed universe is full. When the Superimposed full is taken off that which remains is also full.

लौकिकव्यवहारोयं भूभारक्षपणादिकः॥

तस्य दृष्टिं विना नान्यो लयः कृष्णादिना क्वचित्॥६॥

It has become a custom to say that he incarnates in the person of Kṛṣṇa for lightening the burden of the earth. There can be no dissolution of the world without his wishes.

तत्त्वे पीडा न कर्तव्या तथा दुःखानि विंदति॥

अत्यंतपीडनात्तस्य रोगस्तस्य न संशयः॥७॥

Too much effort should not be made for realizing Self. Too much effort made for self-realization occasions trouble. Too much effort leads to certain disease, it is certain.

ज्ञातव्यांशे तु पीडा तु कर्तव्या गुरुणा सह॥

तमेतवासिनं चाहुः स एव च गुरुः स्मृतः॥८॥

The teacher and the disciple should make common effort to know what it is possible to know. The teacher and the disciple who work together in that direction can rightly be called by those designations.

ये कुर्वन्ति हरेस्तत्त्वविचारं तु परस्परम्॥

तावेव गुरुशिष्यौ तु विनतानंदसंयुताः॥९॥

O son of Vinatā, those who think upon the lord as Supreme Reality are the teacher and the taught in the right sense of the word.

गुरुणापि समं हास्यं कर्तव्यं कुटिलं विना॥

हर्षामर्षयुतः शिष्यो गुरुः कौटिल्यसंयुतः॥१०॥

They say there is no harm to cut jokes with the teacher, if the joke is simple enough.

उभौ तौ निरयं यातो यावदाचंद्रतारकम्॥

साक्षान्द्विरः पुरुषः पिङ्गलाक्षः

स्वमायायां गुणमय्यां महात्मा॥

स्वपौरुषेणैव सुमंगलेन

अद्यात्तु वीर्यं भगवान्वीर्यवांश्च॥११॥

If the disciple cuts joke with the teacher out of ridicule or rage, if the teacher makes an ironical remark-the disciple and the teacher go to hell where they stay as long as the moon and the stars shine in the sky.

The High-Souled red-eyed Hari, possessed of strong semen, deposited his energy in Māyā consisting of three guṇas with an auspicious force.

गरुड उवाच

वीर्यस्वरूपं ब्रूहि मे वासुदेव वीर्ये

त्वदीये संशयो मे विभाति॥

किं वीर्यमीशस्य स्वरूपभूतं

किं वा विभिन्नं वद साधु वेत्सि॥१२॥

Garuḍa said :—O Hari, please tell us about the nature of your energy and its constituents. Is that energy the very nature of yours or is it a separate entity

श्रीकृष्ण उवाच

यद्वीर्यमाधत्त हरिः प्रभुर्मायाभिधायां विनतातनूज॥

तद्वीर्यमाहुर्नृहरेः स्वरूपं विपश्चितो निश्चिततत्त्वदर्शिनाः॥१३॥

Śrī Kṛṣṇa said :—O son of Vinatā, the energy which lord Hari deposited in Māyā is the very nature of the lord. The wise who know the truth have declared thus.

भिन्नं तदाहुः प्राकृतेव चाहुः

स्वनाभिपद्मादिकवच्च बोध्यम्॥

नैतावता ज्ञानरूपस्य विष्णोर्न

वीर्यहानिरिति चिंतनीयम्॥१४॥

They have also declared that the energy being material is a separate entity, like the lotus in the navel of Viṣṇu. This fact is not detrimental to the concept of the lord being full of energy, as the lord is the very form of knowledge.

वीर्यस्वरूपी भगवान्वा सुदेवः

सर्वत्र देशेपि च सर्वकाले॥

सर्वार्थवान्यदि न स्यात्खगेंद्र

तर्हीश्वरः पुरुषो नैव स स्यात्॥१५॥

Lord Vāsudeva is of the nature of energy everywhere and in all times. O lord of birds, if he were not possessed of energy he would not be both Īśvara and Puruṣa.

अचिंत्यवीर्यौश्चित्यवीर्यैर्द्विरूपः

स्त्रीरूपमेकं पपुरुषं तथा परम्॥

उभे रूपे वीर्यवती खगेंद्र

तयोरभेदश्चितनीयो हि सम्यक्॥१६॥

The people in general regard him as twofold : of the form of male and of the form of female. The two should not be considered to be separate entities, O lord of birds.

स्त्रीरूपवान्यदि न स्यात्खगेंद्र

स्त्रीणां कथं प्रतिबिंबत्वमेव॥१७॥

If the lord were separate from the female form, O lord of birds, how could the woman be his reflection.

स्त्रीरूपमस्माद्ब्रह्मजं (द्वास्तवं)

चिंतनीयं स्वरूपमेतन्नान्यथा चिंतनीयम्॥

स्त्रीरूपवनैव विंचितनीयं

नपुंसकं त्वस्य जन्यं हि विद्धि॥१८॥

Hence, the female is inseparable from the male form. The two forms constitute the very nature of the lord. This should not be taken otherwise.

नपुंसकं नैव स्वरूपभूतमतो

हरौ नास्ति विंचितनयीम्॥

स्त्रीबिंबभूते हरिरूपे खगेंद्र

श्रीरूपमस्तीति विंचितनीयम्॥१९॥

The neutral form is alien to his nature. It is the effect and not his real nature. It is not present in Hari, O lord of birds. Know

I that in the form of Hari there is reflected the form of Lakṣmī.

गरुड उवाच

स्त्रिया स्त्रियश्च संयोगं व्यथमाहुर्मनीषिणः॥

स्त्रीरूपभूते बिंबे तु स्त्री रूपाः सन्ति सर्वदा॥२०॥

स्थितौ तत्र निमित्तं च ब्रूहि कृष्ण मम प्रभो॥२१॥

Garuḍa said :—The contact of a woman with a woman is futile. So say the wise. The female form being the mirror, how can there be reflected another female form? How could the female form abide in the female form. What is the reason there of. Tell me, O lord.

श्रीकृष्ण उवाच

स्त्रीबिंबभूतस्त्रीरूपे लक्ष्मीर्न स्यात्खगेश्वर॥

नित्यावियोगिनी देवी कथं स्यात्परमात्मनः॥२२॥

हरेरनंतरूपाणां स्त्रीरूपाणां खगेश्वर॥

अनंतानंतरूपेण नित्यं शुश्रूषणे रता॥२३॥

Lord Viṣṇu assumes different female forms, O lord of birds. How can it be possible that Lakṣmī (a female form herself) may not be reflected therein, since she, the eternal one, being inseparable from the lord is always at his service in her many forms.

अतो लक्ष्म्या वियोगस्तु शंकनीयः कथंचन॥

नारायणो नाम हरिः स्वतंत्रः

श्रिया विना नास्ति कदापि ताक्षर्य॥

हरेर्मुकुंदस्य पदारविदे शुश्रूषमाणा परमादरेण॥२४॥

Hence, it is the separation from her lord (and not her union with him) that can be the object of doubt on the part of the disciple.

O Garuḍa, lord Viṣṇu can never remain without Lakṣmī who is ever devoted to his lotus-feet.

हरिं विना श्रीरपि देशकाले

नास्तीति मोक्षेच्छुभिरेव वेद्यम्॥

यम्यामथाद्वीर्यमनुक्षणं च

सा मामिका चेंद्रजालात्मिकेति॥२५॥

Those seeking for release should know that Lakṣmī can never remain without Viṣṇu in any space or time.

वदन्ति ये असुरा मूढरूपा

अधमंतः प्रविशंत्येव सर्वे॥

माया नाम प्रकृतिस्त्वेवमाहुः

सुसूक्ष्मरूपा न तु चेंद्रजालिका॥२६॥

Lord Viṣṇu deposits energy in her to further growth of creation. The asuras hold that energy is the magical power of the lord. But they are

fools who ignore reality and as a result enter the region of pitch darkness.

In fact what we call Māyā is nothing but Prakṛti (the primordial nature) invested with subtle form that is different from magic.

तस्याभिमानः श्रीरिति वेदितव्यो
वीर्याधानं तत्र तेषां च मेलः॥
कार्योन्मुखं मेलनं चाहुरार्या
इतो रूपं नाहुरार्याश्च विष्णोः॥ २७॥

They should know that Lakṣmī is the very Self of Lord Viṣṇu who deposits energy in her. The union of the two is not without a purpose.

सानादि नित्या सत्यरूपा च
विष्णोर्मिथ्या रूपा सा कथं स्यात्खगेंद्र॥
सत्या तनुः प्रकृतेस्तन्निगूढा
सत्यत्वमाहुर्व्यवहारार्थरूपम्॥ २८॥

She is beginningless, eternal and truthful. How can she be a fake, O lord of birds ? Prakṛti is eternal truth though not manifest in distinct form.

व्यवहाररूपा सत्यता चेत्प्रकृत्यास्तदा
कथं स्याद्यदनादिभूता॥
अनादिनित्या यदि न स्यात्खगेंद्र
सुसूक्ष्मरूपेण न कारणं स्यात्॥ २९॥

But if she be an empirical reality, how can she be eternal and if she be non-eternal, O lord of birds, how can she be the cause of creativity in her subtle form ?

सूक्ष्मेण रूपेण च कारणं स्यात्
तर्हि प्रपंचस्य च कारणं वद॥
अविद्याया वशतो विष्णुरेव
नानारूपैर्दृश्यते विष्णुरेव॥ ३०॥

If she be the cause of creativity in the subtle form, who can be the cause of creativity in the gross form ?

शास्त्रज्ञानान्नाशमेति ह्यविद्या
न संशयो हरिणा चैक्यमेति॥
एवं ब्रूषे यदि वादात्खगेंद्र वक्ष्येहं
ते तत्र युक्तिं शृणु त्वम्॥ ३१॥

If you say : By the power of illusion, Viṣṇu manifests himself in many forms. But when

illusion disappears by knowledge, the universe (of various forms) is absorbed in Viṣṇu. O lord of birds, hear, I shall produce an argument.

सर्वज्ञरूपस्य हि मे मुरारेः
कथं हरेर्घटते ह्यज्ञता च॥
सूर्ये यथा तमो तथा नारायणे हरौ॥
अज्ञानं नास्ति पक्षीन्द्र कथं तत्त्वं ब्रवीष्यहो॥ ३२॥

Hari, being omniscient, how can ignorance abide with him ? As darkness cannot co-exist with the sun, there can be no ignorance co-existing with the lord.

अतो नाहं ब्राह्मणस्त्वादि
कालादुपाधिसंबन्धवशादज्ञता चेत्॥
सर्वज्ञोसौ कुत्र पक्षीन्द्र
विष्णुरल्पज्ञजीवो ज्ञानशून्यश्च कुत्र॥ ३३॥

Hence, the lord is not associated with Māyā. If that were so, O lord of birds, how could we explain the difference between the omniscient lord and the lord of limited knowledge.

विरुद्धयोश्चानयोः सर्वदैव
कथं चैक्यं संवदिष्यन्ति वेदाः॥
देशे काले सर्वदा दुःखहीनो
जगत्कर्ता पूर्णशक्तिः सदैव॥ ३४॥

How could the Vedas declare the identity of the two who are of contrary nature. Not circumscribed by space and time, the creator of the universe is omnipotent and is above all sorrows.

जीवः सदा स्वल्पकर्तास्ति पूर्णः
संसाररूपे दुःखरूपे च नित्यम्॥
विरुद्धयोश्चानयोरैक्यमा
हुरीशस्य मायावशतो मायिनश्च॥ ३५॥

The individual soul, on the other hand, is the creator of a small world, being prone to sorrows and afflictions of births. The two are contradictory in nature and appear to be distinct. Such is the power of illusion of the magician lord.

ये वैष्णवा वैष्णवावदासवश्यास्तेषां
द्रोहं सर्वदा संचरेद्यः॥
हरिप्रीतिस्तेन भवेन् नित्यमानन्द-
वृद्धिस्तेन भवेन् मुक्तौ॥ ३६॥

The devotees of Viṣṇu and their followers are exempt from censure and reproach. He who bears malice to them cannot receive the pleasure of Viṣṇu. Even in the state of release he cannot enjoy perfect bliss.

मायी सदा मायिभृत्यस्तथापि
भेदज्ञानान्निन्द्यते कार्यते च॥
तेनापि तेषां दुःखवृद्धिर्भवेच
ह्यर्थं तमः पुनरावृत्तिहीनम्॥३७॥

Those who perceive a difference between the Supreme and the subservient Self become subject to reproach and are overpowered by suffering and afflicted by affliction. They enter the region of pitch darkness whence there can be no return.

खर्गेन्द्रातः प्रकृतिः सूक्ष्मरूपा
सा नित्या सा सत्यभूता सदैव ॥
एवं स्वयं कालवाय्यादिकानां
परा(रमा)णवः सत्यरूपाश्च सन्ति॥३८॥

O lord of birds, the primordial nature (Prakṛti) is subtle in form. It has the nature of eternal truth as are the infinitesimal particles of space, time, air and other elements.

पर(माणू)नां लक्षणं वेदितव्यं
ज्ञानेच्छुभिर्नान्यथा वेदितव्यम्॥
पदार्थानां खर्गेन्द्र विशेषाणां
चरमाख्यो विशेषः॥३९॥

स एव स्यात्परमाणुर्द्विजेन्द्र
योत्यावि (व) शेषोवयवश्च स स्मृतः॥४०॥

The seekers of eternal wisdom should know that the material objects consist of infinitesimal particles. You should know, O bird, that in the categories of the material objects there is a category called Viśeṣa of which the final Viśeṣa is the paramāṇu.

गरुड उवाच

हे कृष्ण हे माधव सात्त्वतां पते
पदार्थानां चरमांशः परमाणुः॥४१॥

Garuḍa said :—O Kṛṣṇa, O Mādhava, O lord of Sātvatas, you say that the ultimate particle of a substance is paramāṇu.

इति प्रोक्तं तत्र मे संशयोस्ति
यौत्यो विशेषः स तु नांशयुक्तः॥

यो ह्यंशयुक्तो न सौत्यो विशेष
एवं ममाभाति वचस्तु तथ्यम्॥४२॥

It is still not clear to me. The ultimate particle is indivisible (the other particles are divisible). That which is divisible cannot be ultimate particle. This view is invariable, so it appears to me.

श्रीकृष्ण उवाच

य एव लोके संस्थिता मानुषास्तु
विशेषाणां दर्शने शक्तियुक्ताः॥
तथापि ये यस्य चाशित्वमेव
विशेषं वै नैव द्रष्टुं समर्थाः॥४३॥

Sri Kṛṣṇa said :—There are experts who can perceive the divisible particles of a substance but not the ultimate particle.

तमेवाहुश्चरमांशं विशेषं
ये चैवमाहुर्मुनयस्तेन चान्ये॥
ये काणादा गौतमाद्याः खर्गेन्द्र
निरंशकं परमाणुं वदन्ति॥४४॥

The sages declare the ultimate particle to be Viśeṣa. Following the view of ancient sages, the philosophers Kaṇāda and Gautama.

O lord of birds, have indorsed that the ultimate Viśeṣa called Paramāṇu is indivisible.

अनन्तांशैः संयुतत्वेपि संयुतत्वेपि
तांश्च निरंशिनो भ्रातिदृष्ट्या वदन्ति॥
तस्मात्परा(रमा)णोः परमाणु-
त्वमस्ति तदंशानां विनतागर्भजात॥४५॥

The infinitesimal particles are divisible. Those who declare them indivisible are totally wrong in their view. Therefore, O son of Vinatā, the particles are divisible in many parts.

परा(रमा)णूनामेकदेशे खर्गेन्द्र
तन्नो संति प्राणिनां राशयश्च॥
प्रत्येकशः संति रूपा हरेश्च
ह्यतश्च तत्परमाणोरणीयः॥४६॥

O lord of birds, the infinitesimal particles are divisible in many parts. There are, in the

same way, many forms of lord Hari. These forms are divisible while the lord himself is indivisible.

यो वा त्वणीयान्तरमस्य विष्णोः

स एव रूपो महतो महीयान्॥

तेषोमन्योन्यं न विशेषोस्ति

कश्चिदचित्तरूपे च विचिंतनीयः॥४७॥

That which is the subtlest of the subtle forms is also the greatest of the great. No characteristic difference should be traced among the forms of the lord who is of inconceivable form.

कालकोटिविहीनत्वं कालानन्त्यं विदुर्बुधाः॥

देशकोटिविहीनत्वं देशानन्त्यं विदुर्बुधाः॥४८॥

गुणानामप्रमेयत्वे गुणानन्त्यं विदुर्बुधाः॥

आनन्त्यं त्रिविधं नित्यं हरेर्नान्यं कस्यचित्॥४९॥

None else but the lord is eternal in respect of time, space and quality. The wise define the eternity of time as time not circumscribed by time, the eternity of space as space not circumscribed by space, the eternity of attribute as an attribute not circumscribed by attributes

तस्य सर्वस्वरूपेषु चान्यं तु त्रिलक्षणम्॥

तथापि देशतस्तस्य परिच्छेदोऽपि युज्यते॥५०॥

Thus, the lord is characterized by his threefold eternity. Though omnifarious or all pervasive, he can still be circumscribed by space. His inconceivable and wondrous powers are manifest in the forms he takes for the welfare of the people.

परिच्छेदस्तथा व्याप्तेरेकरूपेऽपि युज्यते॥

तस्याचिंत्याद्भुतैश्वर्यं व्यवहारार्थमेव च॥५१॥

॥ इति श्रीगारुडे महापुराणे कृष्णसंखं तृतीयांशे ब्रह्मकांडे भगवद्गीर्णस्वरूपतदाधानद्वारकगुणत्रय सृष्टिजडेशभेदादितिरूपणं नाम तृतीयोऽध्यायः॥ ३॥

अध्यायः ४ / Chapter 4

श्रीकृष्ण उवाच

यथा ससर्ज भगवांस्त्रीन् गुणान्प्रकृते स्तदा॥

लक्ष्मीस्त्रिरूपा संभूता श्रीर्भूदुर्गेति संज्ञिता॥१॥

गुणतः कालतश्चैव परिच्छेदो न कुत्रचित्॥

व्याप्तं देशतो ह्यस्ति सर्वभूतेषु यद्यपि॥५२॥

न च भेदः क्वचित्तस्य ह्यणुमात्रेऽपि युज्यते॥

तथापि विद्यतेऽणुत्वं तस्मादैश्वर्ययोगतः॥५३॥

In respect of attributes and time, there is no difference in the forms of the lord. Being all-pervasive though circumscribed by space, there is no difference even in the minutest form of the lord. Still he is divisible even in subtle parts. Such is the virtue of his supreme power.

तस्माद्विद्वद्यवतारार्थं व्याप्तत्वं चापि भण्यते॥

यत्तस्य व्यापकं रूपं परं नारायणं विदुः॥५४॥

Therefore, O Garuḍa, know that he incarnates in particular forms. His allpervasive form (which does not incarnate) they call Nārāyaṇa.

अतश्च परमाणूनां पार्थिवाऽऽनन्त्यवादिनाम्॥

भेदः परस्परं ज्ञेयस्तथशस्य महात्मनः॥५५॥

जडेशयोर्जडानां च जीवानां च परस्परम्॥

तथैव जडजीवानां नित्यं भेदो जडेशयोः॥५६॥

पंच भेदा इमे नित्यं सर्वावस्थासु सर्वशः॥

एतादृश्यां तु मायायां वीर्यमाधत वीर्यवान्॥५७॥

पुरुषाख्यो हरिस्स्मात्रिगुणानसृजत्प्रभुः॥५८॥

Thus, in all conditions and in all entirety, there is a fivefold classification of the different forms of the lord, viz., the eternal and non-eternal, the animate and inanimate and the lord circumscribed and not circumscribed by time, space and attributes. Lord Hari, the primeval Puruṣa of mighty power, deposited energy in the primordial nature called Māyā and produced creation characterized by three gums, viz. sattva, rajas and tamas.

When the lord created the three guṇas, their composite form being *Prakṛti*, there *Śrī* rang up Lakṣmī in her threefold form, viz., Śrī, Bhū and Durgā.

सत्त्वाभिमानिनी श्रीस्तु भूर्देवी रजमानिनी॥
तमोभिमानिनी दुर्गा ह्येवमाहुर्मनीषिणः॥२॥

Śrī was characterized by sattva, Bhū by rajas and Durgā by tamas. Thus say the wise.

अंतरं न विजानीयाद्रूपाणां च परस्परम्॥
गुणानां चैव संबन्धाहुर्गदीनां खगेश्वर॥३॥

O lord of birds, one should not recognize any difference among Śrī, Bhū, Durgā—the three forms of Lakṣmī.

अंतरं ये विजानन्ति ते यात्यंधतमः परम्॥
पुरुषस्तु त्रिरूपोभूद्विष्णुर्ब्रह्मा भवेति सः॥४॥

Those who recognize difference among the three, by virtue of three distinct guṇas are thrown in the pitch dark regions.

Puruṣa assumed three forms : Viṣṇu, Brahmā and Śiva, each containing the respective guṇa—sattva, rajas and tamas.

सत्त्वेन लोकान्वर्धयितुं विष्णुः साक्षाद्भरिः स्वयम्॥
सृष्टिं कर्तुं च रजसा ब्राह्मणि प्राविशद्भरिः॥५॥

Viṣṇu pervaded the universe to sustain people with sattva guṇa. He inspired Brahmā to create beings with rajas guṇa.

आद्यो ब्रह्मा स विज्ञेयो न तु साक्षाद्भरिः स्वयम्॥
तमसापि समान्तं रुद्रे च प्राविशद्भरिः॥६॥

Brahma created the universe with rajas guṇa. Hence, Brahmā is the first creator and not Viṣṇu.

Viṣṇu inspired Rudra to annihilate the world with tamo guṇa.

रुद्रे स्थितो रुद्रसंज्ञो न रुद्रस्तु हरिः स्वयम्॥
विष्णुरेव हरिः साक्षात्तावुभौ न हरी स्मृतौ॥७॥

Viṣṇu, when he inspired Rudra, was called Rudra. But Rudra and Viṣṇu are not identical. Viṣṇu is not identifiable with Brahmā either.

आविष्टरूपौ विज्ञेयौ ब्रह्मरुद्राभिधायकौ॥
एवं ज्ञात्वा मोक्षमेति नान्यथा तु कथंचन॥८॥

Brahmā and Rudra are pervaded by Viṣṇu. This very knowledge leads one to release. It is never otherwise.

विष्णुब्रह्मादिरूपाणामैक्यं जानन्ति ये द्विजाः॥
ते याति नरकं घोरं पुनरावृत्तिवर्जितम्॥९॥

They should recognize the respective functions of the three; Brahma, Viṣṇu. and Rudra. Those who do not recognize the same go to terrific hells whence there is no return.

गुणत्रयं प्रविष्टस्तु पुरुषो हरिव्ययः॥
कार्योन्मुखं यथा भूयात्क्षोभयामास वै तथा॥१०॥

The eternal lord Viṣṇu pervaded the' gums, and activated them for the purpose of creation.

जातक्षोभाद्भगवतो महानासीद्गुणत्रयात्॥
गुणत्रये विद्यमानाद्भागादेव न संशयः॥११॥

Mien the three guṇas were activated there was evolved Mahat out of the constituents of the three gums.

महतो ब्रह्मवायू च जज्ञाते स्वाभिमानिनौ॥
तस्य संवत्सरात्पश्चाद्यमलौ संभूवतुः॥१२॥

Out of Mahat were evolved Brahma and Vāyu. They were born twins after the lapse of a year since Mahat came into being.

रजःप्रधानं यत्तत्त्वं महत्तत्त्वमितीरितम्॥
सर्गं त्विमं विजानीयद्गुणवैषम्यनामकम्॥१३॥

Mahat being activated by rajas, the creation was evolved out of the guṇas in the state of imbalance.

गरुड उवाच

महत्तत्त्वस्वरूपस्य ज्ञानार्थं देवकीसुता॥
त्योक्ता गुणवैषम्यनामिका सृष्टिरुत्तमा॥१४॥

Garuḍa said :—O son of Devakī, you have explained to me the nature of creation evolved out of the guṇas. I have gained by your grace the correct knowledge of the principle of Mahat in imbalance.

गुणवैषम्यशब्दार्थं मम ब्रूहि महाप्रभो ॥

श्रीकृष्ण उवाच

गुणवैषम्यशब्दार्थज्ञापनाय खगेश्वर॥१५॥
अपेक्षितं च तत्रादौ गुणसाम्यं न संशयः॥

सम्यग्ज्ञापयितुं तत्र खादौ तावत्स्वगेश्वर॥१६॥
राशिभूतं गुणानां तु दर्शयिष्ये स्थितिं च वै॥

राशीभूतस्य तमसः सकाशाद्विनतासुत॥१७॥
राशीभूतं रजो ज्ञेयं द्विगुणं तत्तु नान्यथा॥

राशीभूतस्य रजसः सकाशाद्विनतासुत॥१८॥

राशीभूतं तथा सत्त्वं द्विगुणं समुदाहृतम्॥
मूलप्रकृतिजा ह्येते न मूला प्रकृतिः स्मृता॥१९॥
यतः प्रकृतिरूपाणां परिच्छेदो न विद्यते॥
अतः प्रकृतिजा ज्ञेया न मूलास्ते खगेश्वरा॥२०॥

O lord, now explain to me the significance of the guṇas in imbalance.

Lord Kṛṣṇa said :—O lord of birds, before I explain to you the guṇas in imbalance, I shall explain to you, first of all, what guṇas in equilibrium would signify and before I do that O lord of birds, I shall explain to you the portion of the guṇas in their material forms, ether, etc.

With the aggregate of tamas, O lord of birds, were joined the particles of rajoguṇa twice in proportion. With the aggregate of rajas, O son of Vinatā, were joined the particles of sattva guṇa twice in proportion.

The guṇas are evolved out of the primordial nature, they are not primary. Since forms of Prakṛti are many and not categorizable, the guṇas are secondary, not primary.

एवं तव गुणानां च परिमाणं खगेश्वरा॥
उक्तं स्वरूपं तेषां तु तव सम्यक् खगेश्वरा॥२१॥

Thus I have explained to you, O lord of birds, the nature of the guṇas, their number and the way how they function.

तत्र राशित्रये सत्त्वं केवलं समुदाहृतम्॥
रजस्तमोभ्यां गरुड ह्यवि मिश्रं ह्यस्तु तत्॥२२॥

Of the three guṇas, the sattva alone is pure. O Garuḍa, it is not mixed with rajas guṇa or tamas guṇa.

केवलं सत्त्वमित्युक्तं न तु श्रेष्ठत्वतः प्रभो॥
सृष्टिकाले केवलं स्यात्प्रलये मिश्रितं भवेत्॥२३॥

It is called *kevala sattva*, not that it is superior to other guṇas but because it was the only existing guṇa at the beginning of Creation which got mixed with the rest at the time of dissolution.

सर्वदाप्यविमिश्रं च सत्त्वरशि खगेश्वरा॥
सर्वदापि विमिश्रं च सत्त्वरशिं द्विजोत्तम॥२४॥
ये विजानाति ते सर्वे विशन्ति ह्यहरं तमः॥
रजस्तमोगुणौ वीन्द्र इतराभ्यां विमिश्रितौ॥२५॥

O lord of birds, the sattva remains pure at all times (except at dissolution). Those who think contrarily enter the lower regions of pitch darkness. O lord of birds, only the rajas and tamas are mixed guṇas.

सृष्टौ प्रलयकालेपि मिश्रावेव खगेश्वरा॥
राशिभूतेपि रजसि रजोभागाच्छताधिकम्॥२६॥

O lord of birds, they are mixed at the beginning and at the end of creation. With the aggregate of rajas, more than a hundred part of Sattva is mixed, O best of birds, it is not otherwise

सत्त्वं च मिश्रितं ज्ञेयं नान्यथा पक्षिसत्तम॥
रजसः शतभागानां मध्ये तु विनतासुता॥२७॥
य एको भाग उद्दिष्टस्तावत्परिमितं तमः॥
राशिभूतेपि रजसि मिश्रितं परिकीर्तितम्॥२८॥

O son of Vinatā, of the aggregated hundred parts of rajas one part is tamas. It is mixed with the aggregated part of rajas.

रजोराशिस्थितिस्त्वेवं तात व्याप्तं तमागुणैः॥
राशिभूतेपि तमसि सत्त्वं च विनतासुता॥२९॥

O dear, such is the position of the aggregated rajas mixed with tamas. In the aggregated tamas, there is mixed sattva, O son of Vinatā.

तमःसकाशादगरुड दशभागाधिकेन च॥
मिश्रितं भवतीत्येवं ज्ञातव्यं नात्र संशयः॥३०॥

O Garuḍa, sattva is mixed with tamas approximately more than the tenth part of tamas.

तमसो दशभागानां मध्ये तु विनतासुता॥
य एको भाग उद्दिष्टस्तावत्परिमितं रजः॥३१॥

O son of Vinatā, with the ten aggregated parts of tamas is mixed rajas in one tenth part.

राशिभूतेपि तमसि मिश्रितं भवति ध्रुवम्॥
तमोराशिस्थितिस्त्वेवं ज्ञातव्या पक्षिसत्तम॥३२॥

O best of birds, this is the position of the aggregated tamas.

गरुड उवाच
राशिभूतेपि रजसि राशिभूते तमस्यपि॥
सत्त्वांशा ह्यधिकाः संतीत्येवमुक्तं मयानघ॥३३॥

तत्र मे संशयो ह्यस्ति शृणु त्वं सात्त्वतां पते॥
 यद्राश्या यद्रा शिभागा ह्यधिकाः संति यावता॥३४॥
 तावता व्यवहारः स्यात्क्षीरनीरमिव प्रभो॥
 श्रुत्वा स गरुडेनोक्तं भगवान्पुरुषोत्तमः॥३५॥
 उवाच परमप्रीत्या संस्तुवन् गरुडं हरिः॥

श्रीकृष्ण उवाच

रजोराश्या तमोराश्या सत्त्वाश्याधिका सदा॥३६॥
 मिश्रितं चापि पक्षीन्द्र न च सत्त्वमिति कीर्त्यते॥
 रजोराशिस्तमोराशिरित्येवं विबुधा विदुः॥३७॥

Garuḍa said :—O lord of Satvatas, I have strong doubts in regard to that.

In an aggregated guṇa, whatever parts of another aggregated guṇa are found in greater or smaller proportion, the guṇa acquires that name, like the milk in water, How is that? O lord !

On hearing the query of Garuḍa, the lord spoke with great affection, appreciating the query of his devotee.

The Lord said :—O lord of birds, the aggregated sattva is greater than the aggregated rajas or aggregated tamas.

Sattva is not minted either with rajas or with tamas. The learned declare the aggregated rajas or tamas by those very names and not by any other.

विषं तु चरुदुग्धस्थं विषमित्युच्यते यथा॥

एवं मयोक्ता गरुड गुणानां निजसंस्थितिः॥३८॥

Poison mixed with milk or sacrificial oblation is nothing but poison, the same is the position of guṇas, O bird.

साम्यावस्थां गुणानां च शृण्विदानीं खगेश्वर॥

राशीकृताच्च रजसः जन्यं यच्च खगेश्वर॥३९॥

महत्तत्त्वे प्रविष्टं च यद्रजः परिकीर्तितम्॥

प्रलये समनुप्राप्ते महत्तत्त्वे स्थितं रजः॥४०॥

द्वादशांशेन तु ह्यद्वा विभक्तं भवति प्रभो॥

राशीभूते हि सत्त्वे तु दशभागेन मिश्रितम्॥४१॥

सम्यक् भवति पक्षीन्द्र तथैकांशेन चांडज॥

तमोराश्या मिश्रितं च भवत्येव न संशयः॥४२॥

अन्येनैकेन भागेन रजोराश्या खगेश्वर ॥

मिरितं भवतीत्येवं ज्ञातव्यं नान्यथा क्वचित्॥४३॥

O lord of birds, I shall now tell you of the state of equilibrium of the guṇas.

Whatever is the product of aggregated rajas, whatever has entered in the mahat principle is also called rajas. When the hour of dissolution comes, rajas remains in mahat by twelve parts. In the aggregated sattva it remains by ten parts; in the aggregated tamas by one part, O bird.

A part of aggregated rajas remains in rajas by one part.

गुणत्रयेपि भगवान्महत्तत्त्वस्य चांडज॥

एवं लयस्तु ज्ञातव्यो हृदि तत्त्वार्थवेदिभिः॥४४॥

Thus, O bird, the principle of mahat is dissolved in the three guṇas.

एवं गुणत्रयाणां च मिश्रितत्वात्खगेश्वर॥

गुणसाम्यमिति प्राहुरेवं जानीहि वै खग॥४५॥

O lord of birds, when the gums are mined in equal proportion, the learned declare it to be the equilibrium of guṇas

अन्यथा ये विजानांति यांति ह्यधरं तमः॥

गरुड उवाच

राशीकृतगुणानां च त्रयाणां परमेश्वर॥४६॥

Those who think otherwise, are placed in the pitch dark regions.

विशालानां परं ब्रह्मन्प्रलये गुणसाम्यता॥

कथं ब्रूहि महाभाग एतत्तत्त्वं समासतः॥४७॥

O lord, tell me, in brief, how the aggregated guṇas stand in equilibrium, at the time of final dissolution (pralaya).

श्रीकृष्ण उवाच

राशीभूतगुणानां तु त्रयाणामपि सत्तम॥

तदा विमिश्रितत्वेन ह्यवस्थानं विदुर्बुधाः॥४८॥

The Lord said :—The learned declare that the aggregated guṇas stand in equilibrium, being mixed together.

इदानीं गुणवैषम्यं शृणु सम्यङ् मम प्रिय॥

सृष्टिकाले तु संप्राप्ते यत्पूर्वं प्रलये खग॥४९॥

दशभागैश्च सत्त्वे तु मिश्रितं यद्रजस्तथा॥

तमस्यप्येकभागेन प्रविष्टं यत्तु तद्रजः॥५०॥

रजस्यप्येकभागेन प्रविष्टं यच्च तद्रजः॥

एवं द्वादशभागैश्च प्रविष्टं सर्वशो रजः॥५१॥

सत्तश्चैद्रशभागैश्च तथैकेन रजोशिना॥
 एवमेकादशैर्भागैस्तमस्थांशेन वै द्विज॥५२॥
 मिरितं भवति ह्यद्वा महत्तत्त्वं तदा स्मृतम्॥
 एतदन्यो विशेषश्च मन्तव्यो विनतासुत॥५३॥

O dear, now, I shall tell you about the imbalance of guṇas.

The rajas which remained mixed by ten parts with sattva, by one part with tamas, by one part with rajas at the time of dissolution, remains mixed by ten parts with sattva, by one part with rajas and by one part with tamas. Thus the twelve parts stand conjoined and constitute mahat.

O son of Vinatā, there is another speciality in this context.

एकांशस्तामसो ज्ञेयो महत्तत्त्वे न संशयः॥
 एवं त्रयोदशैर्भागैर्मिश्रितं तच्च सत्तम॥५४॥

In the principle of mahat, one part is tamas. Thus the mahat principle is mixed with all guṇas.

एवमेताद्विजानीयान्नान्यथा तु कथंचन॥

गरुड उवाच

चतुर्मुखाच्छुतपूर्वं भगवन्सात्त्वतां पते॥५५॥
 चतुर्भागात्समुत्पन्नं महत्तत्त्वमिति प्रभो॥
 तत्रैदशांशेः प्रोक्तं विभागो रज एव च॥५६॥

Garuḍa said :—O lord of Satvatas, I have heard, formerly from Brahma that the mahat principle was evolved out of four components of guess, i.e. one part of tamas and three parts of rajas.

तदाहुर्ब्रह्मणो रूपं गुणवैषम्यनामकम्॥

चतुर्भागा प्रोक्तं महत्तत्त्वं श्रुतं मया॥५७॥

Thus, the principle of mahat consists of four parts, being the form of Brahma himself which the learned declare to be due to the imbalance of guṇas.

त्रयोदशांशेः संभूतमिति प्रोक्तं त्वयानघ॥

तदेतत्संशयं छिधि कृपालो भक्तवत्सल॥५८॥

It is evolved out of thirteen parts, O fond of devotees and merciful one, please clear my doubts regarding this point.

श्रीकृष्ण उवाच

ब्रह्मोक्तस्य मयोक्तस्य विवादो नास्ति सर्वथा॥
 मूलसत्त्वे मिश्रितं च दशभागेन यद्रजः॥५९॥
 तत्सर्वं च मिलित्वैव त्वेको भागस्तु कीर्तितः॥
 मूले रजसि यच्चोक्तो रजोभागः खगेश्वर॥६०॥
 भागे द्वितीये विज्ञेयस्तद्रजो नात्र संशयः॥
 मूले तमसि यच्चोक्तो रजोभागस्तथैव च॥६१॥
 तृतीयभागो विज्ञेयो नात्र कार्या विचारणा॥
 तथा मूले च तमसि ह्येको भागस्तमः स्मृतः॥६२॥

Śrī Kṛṣṇa said :—What Brahma had stated to you and what I have said just now is not open to doubt. Rajas is mixed with primary sattva by ten parts, the total is but one constituent.

The second constituent consists of rajas extent in the primary rajas. The third constituent consists of rajas present in the primary tamas. The fourth constituent consists of one part of rajas present in the primary tamas being designated as tamas.

एवं त्रिभागो रजसः एकांशस्तमसः स्मृतः॥

तदाहुर्ब्रह्मणो देहं गुणवैषम्यनामकम्॥६३॥

Thus, the three parts of rajas and one part of tamas constitute the body of Brahma due to the imbalance of guess.

गरुड उवाच

महत्तत्त्वस्य चत्वारो भागास्तेषु रजस्त्रयः॥

तमसस्त्वेक एवेति त्वयोक्तं गरुड ध्वज॥६४॥

Garuḍa said :—Mahat consists of four parts, of which the three are rajas, one is tamas-this is what you have declared to me.

रजोभागात्मको देहोः ब्रह्मणः परमेष्ठिनः॥

इति प्रतीयते ब्रह्मन्वचनात्तव माधव॥६५॥

O lord, it appears from your statement that the body of Brahmā is constituted of rajas.

शुद्धसत्त्वात्मको देहो ब्रह्मणः परमेष्ठिनः॥

एवं हि श्रूयते कृष्ण संशयो मेत्र बाधते॥६६॥

There is a doubt, O lord, on this point. The body of Brahmā is constituted of pure sattva, they say. How could it be formed of rajas.

तमेव संशयं छिंधि यद्धि तच्छ्रोतुमर्हति॥

श्रीकृष्ण उवाच

त्रिभागभूते रजसि तथा द्वादशांशं च॥६७॥

रजसोपेक्षया सत्त्वं दशांशधिकमेव च॥

प्रविष्टमस्तीति खग ज्ञातव्यं तच्छृणु द्विज॥६८॥

In the threefold rajas of twelvefold aggregate there exists sattva tenfold more in proportion to rajas.

तमसोपेक्षया सत्त्वं दशांशधिकमेव वै॥

प्रविष्टमस्तीति खग वक्तव्यं नात्र संशयः॥६९॥

In the threefold rajas of twelvefold aggregate, there exists sattva tenfold more in proportion to tamas. In the threefold rajas of twelvefold aggregate there exists tamas elevenfold more in proportion to tamas.

तमसोपेक्षया तत्र तम एकादशं स्मृतम्॥

एकांशस्तु रजो ज्ञेयमेवाहुर्मनीषिणः॥

एवं च मिलितान्भागान्वक्ष्ये शृणु महामते॥७०॥

In the threefold rajas of twelvefold aggregate there exists rajas one-fold more in proportion to tamas.

Now, I shall tell you about the mixed parts, hear, O Wise one.

महत्तत्त्वसमुत्पत्ता उपादानं खगेश्वर॥

त्रयोदशांशा विज्ञेया द्वादशांशं रजः स्मृतम्॥७१॥

एकांशस्तमसो ज्ञेयस्तत्र भागाञ्छृणु द्विज॥

आदौ तु द्वादशांशेषु भागान्वाक्ष्यामि तच्छृणु॥७२॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे कृष्ण गरुडसंवादे तृतीयांशे ब्रह्मकांडे गुणवैषम्यभेदब्रह्मदेहस्वरूपगुणसाम्यनिरूपणं नाम चतुर्थोऽध्यायः॥ ४॥

अध्यायः ५ / Chapter 5

एतादृशे महत्तत्त्वे लक्ष्म्या सह हरिः स्वयम्॥

प्रविवेश महाभाग क्षोभयामास वै हरिः॥१॥

In the mahat principle, as described above, lord Viṣṇu entered together with Lakṣmī and activated the same.

अहंतत्त्वमभूत्तस्मान्ज्ञानद्रव्यक्रियात्मकम्॥

अहंकारसमुत्पत्तावेकांशस्तमसि स्मृतम्॥२॥

तद्दशांशाधिकरजस्तद्दशांशाधिकं प्रभो॥

सत्त्वमित्युच्यते सद्भिर्ह्येतदात्मा त्वहं स्मृतम्॥३॥

The material that constitutes mahat, O lord of birds, consists of thirteen parts of guṇas of which rajas contributes twelve portions and tamas one. I shall tell you about their sub-division. First of all, I shall tell you about the parts of guṇas.

एकांशस्तमसो ज्ञेयस्तद्दशांशाधिकं रजः॥

तच्छतांशाधिकं सत्त्वमेवमाहुर्मनीषिणः॥७३॥

Parts of rajas : One part of tamas, ten parts of rajas, one part of sattva—twelve parts in all.

एकांशतमसि ह्येवं विभागाञ्छृणु सत्त्वम्॥

एकांशस्तु रजो ज्ञेयस्तमो ह्येका दशाधिकम्॥७४॥

Parts of tamas : One part of rajas, eleven parts of tamas.

तमोभागास्तु विज्ञेयास्तद्दशांशाधिकः स्मृतः॥

सत्त्वभाग इति ज्ञेयो महत्तत्त्वे खगेश्वर॥७५॥

Parts of sattva : Ten parts of sattva. Such is the position of sattva in the mahat principle.

सत्त्वांशो बहुलो यस्माच्छुद्धसत्त्वं चतुर्मुखः॥

उत्पत्तिर्महतश्चोक्ताएवं च विनतासुता॥७६॥

Since Brahma is constituted of more sattva parts than any other deity he is called Buddha sattva i.e. consisting of pure sāttvika quality.

तज्ज्ञानानमोक्षमाप्नोति नान्यथा तु कथंचन॥७७॥

I have thus told you about the constituents of mahat, O son of Vinatā, the knowledge whereof leads one to release from the cycle of birth.

From mahat ego was born, being continued of knowledge, substance and activity. In the constitution of ego tamas contributed one part, rajas ten and sattva contributed more. Lord became his ātman.

अहंतत्त्वाभिमानी तु आदौ शेषो बभूवह॥

सहस्राब्दाच्च पश्चात्तौ जातौ खगहरौ द्विज॥४॥

Characterized by the principle of ego, Śeṣa was evolved at the beginning of creation. After

the lapse of a thousand years, were born Śiva and Garuḍa.

अहंतत्त्वे खग ह्येषु प्रविष्टो हरिरव्ययः॥

क्षोभयामास भगवात्लक्ष्म्या सह हरिः स्वयम्॥५॥

The eternal Viṣṇu entered the ego. Lord Viṣṇu and Lakṣmī activated the ego.

वैकारिकस्तामसश्च तैजसश्चेत्यहं त्रिधा॥

त्रिधा बभूव रुद्रोपि यतस्तेषां नियामकः॥६॥

I am threefold : of modified (i.e. secondary) form, born of tamas and of tejas. Lord Rudra is the controller of the three.

वैकारिकस्थितो रुद्रो वैकारिक इति स्मृतः॥

तामसे तु स्थितो रुद्रस्तामसो ह्यभिधीयते॥७॥

तैजसे तु स्थितो रुद्रो लोके वै तैजसः स्मृतः॥

तैजसे तु ह्यहंतत्त्वे लक्ष्म्या सह हरिः स्वयम्॥८॥

विशित्वा क्षोभयामास तदासौ दशधा त्वभूत्॥

श्रोत्रं चक्षुःस्पर्शनं च रसनं घ्राणमेव च॥९॥

वाक्पाणिपादं पायुश्च उपस्थेति दश स्मृताः॥

वैकारिके ह्यहं तत्त्वे प्रविश्य क्षोभयद्भरिः॥१०॥

Lord Rudra controls all secondary objects. Therefore, he is called secondary. Controlling taijasa forms he is called taijasa.

Lord Viṣṇu and Lakṣmī entered the ego which the lord set to motion. He, the lord, evolved five organs of intellect : ears, eyes, touch, taste, smell, and five organs of action, viz., tongue, hands, feet, anus and phallus.

महत्तत्त्वादिमा अदाविन्द्रियाणां च देवताः॥

एकादशविधा आसन्क्रमेण तु खगेश्वर॥११॥

O lord of birds, from the mahat were evolved the presiding deities of eleven organs of sense.

मनोभिमानिनी ह्यादौ वारुणी त्वभवत्तदा॥

अनंतरं च सौपर्णी गौरोजापि तथैव च॥१२॥

In the beginning was born Vāruṇī, the presiding deity of the mind and then Gaurīja.

शेषादनंतरास्तासां दशवर्षादनरम्॥

उत्पत्तिरिति विज्ञेयं क्रमेण तु खगेश्वर॥१३॥

These were evolved from Śeṣa one after the other, within ten years serially.

मनोभिमानिनावन्याविन्द्रकामौ प्रजज्ञतुः॥

तार्क्ष्यं ह्यनन्तरौ ज्ञेयौ मुक्तौ संसार एव च॥१४॥

Then were evolved Indra and Kāmathe presiding deities of the mind. O Tārksya, bondage and release came afterwards.

ततस्त्वगात्मा ह्यभवत्सोहं कारिका ईरितः॥

ततः पाण्यात्मकाश्चैव जज्ञिरे पक्षिसत्तमा॥१५॥

शची रतिश्चानिरुद्धस्तथा स्वायंभुवो मनुः॥

बृहस्पतिस्तथा दक्ष एते पाण्यात्मकाः स्मृताः॥१६॥

दक्षस्यानन्तरं जज्ञे प्रवाहो नाम चांडज॥

स एवोक्तश्चातिवाहो यापयत्यात्मचोदितः॥१७॥

Then I was evolved in the bodily form constituted of skin and called a creator. Then, O best of birds, creatures possessed of hands came into being. Śaū, Rati Aniruddha, Manu the son of self-born Brahmā, Brhaspati and Dakṣa were born in human form.

O bird, after Dakṣa was born Pravaha, also called Ativāha who by self-urge causes objects to move.

हस्तादनंतरं ज्ञेयो न तु शच्यादिवत्स्मृतः॥

ततोभवन्महाभाग चक्षुरिन्द्रियमात्मनः॥१८॥

Thereafter, the organ of perception came into being.

स्वायंभुवमनोर्भार्या शतरूपा यमस्तथा॥

चान्द्रसूर्यौ तु चत्वारश्चक्षुरिन्द्रियमानिनः॥१९॥

Śatarūpā, wife of Svāyambhuva Manu, Yama, Moon and Sun—the four presiding deities of their respective organs came into being.

चन्द्रः श्रौत्राभिमानिनी तथा ज्ञेयः खगेश्वर॥

जिह्वेन्द्रियात्मा वरुणः सूर्यस्यानन्तरोभवत्॥२०॥

O lord of birds, the moon is the presiding deity of ears. Varuṇa, the presiding deity of the tongue came after them Sun.

वागिन्द्रियाभिमानिन्यो ह्यभवन्वरुणादनु॥

दक्षपत्नीः प्रसूतिश्च भृगुरग्निस्तथैव च॥२१॥

तत्र वैते महात्मानो वागिन्द्रियनियामकाः॥

ये क्रव्यादादयश्चोक्तास्तेनंतत्त्वनियामकाः॥२२॥

साम्यत्वाच्च तथैवोक्तिर्न तु तत्त्वाभिमानितः॥

उपस्थमानिनो वीन्द्र बभूवुस्तदनंतरम्॥२३॥

After Varuṇa were born the wives of Dakṣa,

their offsprings : Bhṛgu and Agni the presiding deities of the tongue. These high-souled ones control the organ of speech Kravyāda and others, of which mention has been made before, do not control any principle. They are grouped in a separate category, for they are not the presiding deities of any principle of life.

After that, O lord of birds, were born the presiding deities of the generating organ. They are

विश्वामित्रो वसिष्ठोत्रिर्मरीचिः पुलहः क्रतुः॥
पुलस्त्योगिरसश्चैव तथा वैवस्वतो मनुः॥२४॥

Viśvāmitra, Vasistha, Atri, Marṣṭci, Pulaha, Kratu, Pulastya, Aṅgiras and Vaivasvata Manu. Mann and others of endless number are the presiding deities of the generating organ.

मन्वादयोऽनन्तसंख्या उपस्थात्मान ईरिताः॥
पायोश्च मानिनो वीन्द्र जज्ञिरे तदनन्तरम्॥२५॥

O lord of birds, thereafter were born the presiding deities of anus. They are :

सूर्येषु द्वादशस्वेको मित्रस्तारा गुरोः प्रिया॥
कोणाधिपो निर्रतिश्च प्रवाही प्रवहप्रिया॥२६॥
चत्वार एते पक्षीन्द्र वायुतत्त्वाभिमानिनः॥
घ्राणाभिमानिनः सर्वे जज्ञिरे द्विजसत्तम ॥२७॥
विश्वक्सेनो वायुपुत्रौ ह्यश्विनौ गणपस्तथा॥
वित्त्यः सप्त वसव उक्तो ह्यग्निस्तथाष्टमः॥२८॥

Mitra—one of the twelve Suns, Tārā the wife of Bṛhaspati the presiding deity of the quarters, Nirṛti, Pravaha—the consort of Pravaha. These four, O lord of birds, are the presiding deities of the principle of Vāyu.

O lord of birds, the following are the presiding deities of smell—Viśvakṣena, Aśvins, sons of Vāyu, lord of gaṇas and wealth, seven Vasus and Agni the eighth.

सत्यानां शृणु नामानि द्रोणः प्राणो ध्रुवस्तथा॥
अर्के दोषस्तथा वस्कः सप्तमस्तु विभावसुः॥२९॥

Now, I shall tell you the names of seven Vasus : Droṇa, Prāṇa, Dhruva, Arka, Doṣa, Vasu, Vibhāvasu being the seventh,

दश रुद्रास्तथा ज्ञेया मूलरुद्रो भवः स्मृतः॥
दश रुद्रस्य नामानि शृणुष्व द्विजसत्तम॥३०॥

Rudras are ten in number. The primary Rudra is caved Bhava. O best of birds, now I shay tell you the ten names of Rudra.

रैवंतेयस्तथा भीमो वामदेवो वृषाकपिः॥
अजैकपादहिर्बुध्न्या बहुरूपो महानिति॥३१॥

Raivanteya, Bhīma, Vāmadeva, Vṛṣakapi, Ahirbudhnyā, Bahūrupa, Mahān.

दश रुद्रा इति प्रोक्ताः षडादित्याञ्छु द्विज॥
उरुक्रमस्तथा शक्रो विवस्वान्वरुणस्तथा ॥३२॥
पर्यन्योति बाहुरेत उक्ताः पूर्वं द्विजोत्तम॥
पर्यन्यवतिरिप्रास्तु पंचैवोक्ता न संशयः॥३३॥

These are ten Rudras, O bird. Now listen to six Ādityas, viz., Urukrama, Śakra, Vivasvān, Varuṇa, Parjanya, Atibāhu. Except i Parjanya, they are mentioned before.

गंगासमस्तु पर्जन्य इति चोक्तः खगेश्वर॥
सविता ह्यर्यमा धाता पूषा त्वष्टा तथा भगः॥३४॥
चत्वारिंशत्तथा सप्त महतः परिकीर्त्तिताः॥
द्वावुक्ताविति विज्ञेयो प्रवहोतिवहस्तथा॥३५॥

O lord of birds, Parjanya is at par with Gaṅgā, Savitrī, Aryaman, Dhatri, Pūsan, Tvaṣṭṛ and Bhaga. Mahat is forty-seven. Pravaha and Ativaha have been mentioned above.

तथा दशविधा ज्ञेया विश्वेदेवाः खगेश्वर॥
शुणु नामानि तेषां तु पुरुरवारद्रवसंज्ञकौ॥३६॥
धूरिलोचनसंज्ञौ द्वौ क्रतुदक्षेतिसंज्ञकौ॥
द्वौ सत्यवसुसंज्ञौ च कामकालसंज्ञकौ॥३७॥
एवं दशविधा ज्ञेया विश्वेदेवाः प्रकीर्त्तिताः॥
तथा ऋभुगणश्चोक्तस्तथा च पितरस्त्रयः॥३८॥
द्यावा पृथिव्यौ विज्ञेयौ एते च षडशीतयः॥
देवाः प्रजज्ञिरे सर्वे नासिकद्वियमानिनः॥३९॥

O lord of birds, Viśvedevas are ten, viz., Purūravas, Adrava, Dhūri, Locana, Kratu, Dakṣa, Satya, Vasa, Kāma and Kālaka.

Thus are the Rbhus, three groups of Pitṛs, Dyuloka and Bhūloka.

Thus were born the eighty six deities, the presiding ones of the organ of smell.

आकाशस्याभिमानी तु गणपः समुदाहृतः॥
उभयत्राभिमानीति ज्ञेयं तत्त्वार्थवेदिभिः॥४०॥

The lord of gaṇās is the presiding deity of ether and of the organ of smell.

विष्वक्सेनं विना सर्वे जयाद्या विष्णुपार्षदाः॥
अभवन्महीनाश्च विष्वक्सेनादनंतरम्॥४१॥

Excluding Viṣvaksena, Jaya and the rest are the councillors. In their mutual relationship some are equal and some unequal.

एतेपि नासिकायाश्च अवांतरनियामकाः॥
अतस्ते तत्त्वमानिभ्यो ह्यवरास्ते प्रकीर्तिताः॥४२॥

These are the secondary controllers of the organs of sense. Hence, they are inferior to the presiding deities of the tattvas.

स्पर्शतत्त्वाभिमानि तु अपानश्चेत्युदाहृतः॥
रूपाभिमानि संजज्ञे व्यानो नाम महान्प्रभो॥४३॥
रसात्मक उदानश्च समानो गन्धनामकः॥
अपां नाथाश्च चत्वारो मरुतः परिकीर्तिताः॥४४॥

Apāna is the presiding deity of the principle of touch, Vyana that of form, Udāna that of taste and Samāna that of smell. The four Maruts are mentioned as the lords of waters.

जयाद्यनंतरान्वक्ष्ये समुत्पन्नान्खगेश्वर॥
प्रधानाग्रे प्रथमजः पावकः समुदाहृतः॥४५॥

O lord of birds, I shall now tell you about Jaya etc., who came after Viṣvaksena. In the materialistic creation Agni stands first. Cyavana son of sage Bhrigu and Utathya son of Bṛhaspati come after Agni.

भृगोर्महर्षेः पुत्रश्च च्यवनः समुदाहृतः॥
बृहस्पतेश्च पुत्रस्तु उत्तथ्यः परिकीर्तितः॥४६॥
रैवताश्चाक्षुषश्चैव तथा स्वरोचिषः स्मृतः॥
उत्तमो ब्रह्मसावर्णीं रुद्रसावणिरिव च॥४७॥
देवसावर्णिंसावर्णिंरिद्रसावणिरिव च॥
तथैव दक्षसावर्णिर्धर्मसावणिरिव च॥४८॥

Manus, eleven in number, were also created first viz, Raivata, Cākṣuṣa, Svarocisa, Uttama, Brahma-Sāvarṇi, Rudra-Sāvarṇi, Deva-Sāvarṇi, Sāvarṇi, Indra-Sāvarṇi, Dakṣa-Sāvarṇi and Dharma-Sāvarṇi.

एकादशविधा ह्येवं मनवः परिकीर्तिताः॥
पितृणा सप्तकं चैवेत्याद्याः संजज्ञिरे खग॥४९॥

Seven groups of manes were created thereafter, O lord of birds.

॥ इति श्रीगारुडे महापुराणे कृ० ग० सं० उ० खं० तृतीयांशे ब्रह्मकाण्डे तत्त्वाभिमानि देवातोत्पत्तितत्तारतम्यनिरूपणं
नाम पंचमोऽध्यायः॥ ५॥

तदनंतरमुत्पन्नास्तेभ्यो नीचाः शृणु द्विज॥
वरुणस्य पत्नी गंगा पर्जन्याख्यो विभावसुः॥५०॥
यमभार्या श्यामला तु ह्यनिरुद्धप्रिया विराट्॥
ब्रह्माण्डमानिनी सैव ह्युषानाम्ना सुशब्दिता॥५१॥
रोहिणी चंद्रभार्योक्ता सूर्यभार्या तु संज्ञका॥
एता गंगादिषट्संख्या जज्ञिरे विनतासुत॥५२॥
गंगाद्यनंतरं जज्ञे स्वाहा वै मंत्रदेवता॥
स्वाहानामाग्निभार्योक्ता गंगादिभ्योऽधमा श्रुता॥५३॥
स्वाहानंतरजो ज्ञेयो ज्ञानात्मा बुधनामकः॥
बुधवस्तु चंद्रपुत्रो यः स्वाहाया अधमः स्मृतः॥५४॥

Born thereafter and inferior to these are the following six : Gaṅga the wife of Varuṇa, Vibhavasū the wife of Parjanya, Śyāmala the wife of Yama, Uṣā the wife of Aniruddha, Rohiṇī the wife of the moon and Saṁñākīrā the wife of the sun.

After Gaṅgā, Svāhā, the presiding deity of the mantras was born. Svāhā is the wife of Agni, being inferior to Gangas and others.

After Svāhā was born Budha, the presiding deity of knowledge. Budha, the son of the moon, is inferior to Svāhā.

उषा नाम तथा जज्ञे बुधस्यानंतरं खग॥
उषानामाभिमानि तु ह्यश्विभार्या प्रकीर्तिता॥५५॥
बुधाधमा सा विज्ञेया नात्र कार्या विचारणा॥
ततः शनैश्चरो जज्ञे पृथिव्यात्मेति विश्रुतः॥५६॥

O bird, after Budha, Uṣā was born. Uṣā who attained the greatest fame by this name was the wife of Aśvins.

She is inferior to Budha. Thereafter was born Śanaīścara the presiding deity of the principle of earth.

उषाधमस्तु विज्ञेयस्ततो जज्ञेथ पुष्करः॥
कर्माभिमानि विज्ञेयः शनैश्चर इतीरितः॥५७॥

Inferior to Use was Puskara, the presiding deity of all activities known also as तत्त्वाभिमानिनो देवानेवं सृष्ट्वा हरिः स्वयम्॥
प्रविवेश स देवशस्तत्त्वेषु रमया सह॥५८॥

Thus having created the presiding deities, Viṣṇu, the lord of gods, entered the principles together with Lakṣmī.

अध्यायः ६ / Chapter 6

श्रीकृष्ण उवाच

तत्रतत्र स्थितास्तत्त्वे तत्तत्तत्त्वाभिमानिनः॥
स्वेस्वे ह्यायतने स्वाङ्गे तदर्थं च खगेश्वर॥१॥
हरिं नारायणं सम्यक् स्तोतुं समुपचक्रिरे॥
चिंत्याचिंत्यगुणे विष्णौ विरुद्धाः संति सदगुणाः॥२॥
एकैकशो ह्यनन्तास्ते तदगुणानां स्तुतौ मम॥
क्व शक्तिरिति बुद्ध्या सा ब्रीडयावनताब्रवीत्॥३॥

The Lord said :—O lord of birds, the presiding deities of the principles, stationed in their respective orbits, began to praise lord Viṣṇu in the prescribed manner. In you of recognizable or unrecognizable qualities there exist contrary qualities. Severally, they are many. I have no power to enumerate them.

Thus feeling shy and bashful, Lakṣmī spoke to Viṣṇu in the modest and humble tone.

श्रीरुवाच

नतास्मि ते नाथ पदारविंदं
न वेद चान्यच्चरणदृते तव॥
त्वयोश्वरे संति गुणाः श्रुतास्तु
तथाऽश्रुताः संति च देवदेव॥४॥

Śrī said :—O lord, I bow to your lotusfeet. I have no resort except the shelter of your feet. Your lordship possesses Virtue. Some I have known, some I have not.

सम्यक् सुष्टं स्वायतनं च
दत्त्वा गोविदं दामोदर मां च पाहि॥
स्तुत्या मदीयश्च सुखकपूर्णः
प्रियो जनो नास्ति तथा त्वदन्यः॥५॥

Please give me shelter. Protect me from dangers. There is none more delightful, none more endearing than your lordship.

ब्रह्मोवाच

लक्ष्मीपते सर्वजगन्निवास त्वं
ज्ञानसिंधुः क्व च विश्वमूर्तेः॥
अहं क्व चाज्ञस्तव वै शक्तिरस्ति
ह्यजोहं वै ह्यल्पशक्तिर्ममास्ति॥६॥

Brahmā said :—“O lord of Lakṣmī, an abode

of living beings, you are the ocean of knowledge and omniformed. Where am I with my limited knowledge and full of ignorance and where your lordship allpowerful and omniscient. I am ignorant with my circumscribed knowledge. So is Her Ladyship Lakṣmī.

लक्ष्म्याश्चैव ज्ञानवैराग्यभक्ति
ह्यल्पमब्धा मयि सर्वदैव ॥

तव प्रसादादस्ति जगन्निवास

तत्र स्वामित्वं नास्ति विष्णो सदैव॥७॥

I have very little knowledge, very little devotion and very little detachment. And whatever little I possess is also due to your favour. There too, O Viṣṇu, who are an abode of the universe, I have no ownership.

न देहि त्वं सर्वदा मे मुरारे
अहंममत्वं प्राप्यमेतावदेव॥

गम्यज्ञानं योग्यगुणे रमेश

प्रमादो वा नास्तिनास्त्यद्य नित्य॥८॥

O lord, eschew my ego and attachment to worldly affairs. I desire nothing more. I deserve the attainment of right knowledge. I am not a negligent or an imprudent pupil.

तन्मे हृषीकाणि पतंत्यसत्यथे
पदारविंदे तु पतंतु सर्वदा॥

लक्ष्म्या ह्यहं कोटिगुणेन हीनः स्तोतुं
सामर्थ्यं नास्ति मे सुप्रसीद॥९॥

Let my organs of senses that are inclined to move in wrong channels fall at your lotusfeet. I am inferior to Lakṣmī by millions of virtues. I have no capacity to sufficiently praise your merits. Be pleased, O lord.”

इति स्तवं विष्णुगुणान्विधाता

ताक्षर्यस्थितः प्राञ्जलिस्तस्य चाग्रे॥

तदा वायुर्देवदेवो महात्मा

दृष्ट्वा विष्णुं भक्तिसंवर्धितात्मा॥१०॥

Thus with palms joined in reverence Brahmā praised the lord in the presence of Garuḍa. Then, the god of gods, the noble Vāyu was visibly moved to love and devotion at the sight of the lord.

स्नेहोत्थरावः स्खलिताक्षरस्तं
मुंचन्कणान्नाजलिराबभाषे॥

With eyes overflowing with tears and
speech-characterized in faltering accents he
began to praise the lord.

वायुरुवाच

एते हि देवास्तव भृत्यभूताः
पादारविंदं परमं सुदुर्लभम्॥११॥

Vāyu said :—“These gods are your servants.
Your lotus-like feet are inaccessible to us.

चतुर्विधान्पुरुषार्थत्रमेश संप्राथये तच्च सदापि देव॥
दृष्ट्वा हरेः सैव तावत्सुकारणं किंचिदन्यन्न चास्ति॥१२॥

O lord of Lakṣmī, I beg the favour of yours
granting me the four objects of human life, O
lord.

The world is the creation of lord's Māyā. I
see no other cause for evolving the world. Let
me not go astray, O lord. I am anxious to serve
your lotus-feet.

अतो नाहं प्रदयोपि

भूमन् भवत्पदांभोजनिषवणोत्सुकः॥

लोकस्य कृष्णाद्विमुखस्य

कर्मणा अपुण्यशीलस्य सुदुःखितस्य ॥१३॥

O lord, you incarnate for rendering favour
to the people who are averse to devotion, who
are given to sinful acts and who are terribly
suffering from (threefold) affliction. O lord, you
have no other object of life.

अनुग्रहार्थं च तवावतारो

नान्यश्च किंचित्पुरुषार्थस्तवेश॥

गोभूसुराणां च महीरुहाणां

तथा सुराणां प्रवरावतारैः॥१४॥

O Vāsudeva, out of mere sport, you
incarnate in human form. You render welfare
to the cows, Brahmins, gods and the world of
vegetation, that being the sole purpose of your
incarnation on this earth.

क्षेमोपकाराणि च वासुदेव

क्रीडन्विधत्ते न च किंचिदन्यत्॥

मनो न तृप्यत्यपि

शंसतां नः सुकर्ममौलेश्चरितामृतानि॥१५॥

O lord, you are the foremost of pious
activators. O lord of the mind-born god, the
consort of Hari, our mind, engaged in praise of
your merit, finds no satiation whatsoever.

अच्छिन्नभक्तस्य हि मे मुकुन्द

सदा भक्तिं देहि पादारविंदे॥

सदा तदेवास्तु न किंचिदन्यद्यत्र

त्वमासीः पुरुषे देवदेव॥१६॥

O Mukunda, I am your steadfast devotee.
Pray create devotion in me for your lotus-feet.
This and nothing else do I crave of you.

अहं च तत्रास्मि तव

प्रसादाद्यत्रास्म्यहं तत्र भवान्महाप्रभो॥

व्यंसिर्ममैयं च शरीरमध्ये

चतुर्मुखश्चैव न चैततदन्यैः॥१७॥

O god of gods, in whatever station you are
present, let me also be there by your favour.
Conversely, in whatever station I am present,
let your presence be also there, O lord. This is
my utmost desire. The four-faced Brahma alone
is aware of it.

मदीयनिद्रा तव वंदनं प्रभो

मदीययामाचरणं प्रदक्षिणम्॥

मदीयव्याख्याहरणं स्तुतिः

स्यादेवं विदित्वा च समर्पयामि ॥१८॥

O lord, let my subconscious mind be also at
your worship; let my activities be your
circumambulation, let my behavioural conduct
also be your praise. O lord, I offer all these to
you with my conscious mind.

मद्वृद्धियेग्यं च पदार्थजातं

दृष्ट्वा हरेः प्रतिमा एव तच्च॥

इत्थं मत्वाहं सर्वदा देवदेव

तत्रस्थितान्हरिरूपान् भजिष्ये॥१९॥

The material substances intended for my use
are nothing but different forms of Hari. O God
of gods, I always regard these to be such, and
worship the same with proper devotion.

यच्चंदनं यत् पुष्पं च धूपं

वस्त्रं यद्भक्ष्यभोज्यादिकं च ॥

एतत्सर्वं विष्णुप्रीत्यश्नमेवेत्येतद्वत्

सर्वदा वै करिष्ये॥२०॥

The Sandal paste, fragrant flowers, the incense, the clothes, the eatable food-stuff—all these are for the pleasure of Viṣṇu. I undertake this vow for the gratification of Viṣṇu.

अवैष्णवान्दूषयिष्ये सदाहं
सद्वैष्णवान्या(ल्लाँ)लयिष्ये मुरारे॥
विष्णुद्रुहां छेदयिष्ये च जिह्वां
तच्छृण्वतां पूरयिष्ये त्रपूल्का॥२१॥

I abhor the non Vaiṣṇava people and love the Vaiṣṇava ones. I cut off the tongue of the people who reproach lord Viṣṇu. With the heated liquefied tin I fill the ears of those who hear his reproaches.

एतादृशी शक्तिर्ममास्ति देव
तव प्रसादाद्वलिनोपि विष्णो॥
अथापि नाहं स्तवने समर्थः
लक्ष्म्या ह्यहं कोटिगुणैर्विहीनः॥२२॥

O God, by your favour I possess sufficient strength for the purpose. Still I lack in strength to offer sufficient prayers. I am inferior to Lakṣmī by millions of virtues.

एतस्तोत्रं ह्यर्थयेच्चैव या नः तत्र
प्रीतिर्ह्यक्षया मे सदा स्यात्॥
स्तोत्रं ह्येतत्पाठयन्तीह लोके
ते वैष्णवास्ते च हरिप्रियाश्च॥२३॥

I crave for eternal pleasure accruing from the company of the person who sings praises of Hari. Those who initiate others to the same are Vaiṣṇavas attached to Viṣṇu.

कुर्वति ये पठनं नित्यमेव
समर्पयिष्यन्ति सदा हरौ च॥
तेषां हरिः प्रीयते केशबोलं
हरौ प्रसन्ने किमलभ्यमस्ति॥२४॥

Lord Viṣṇu is verily pleased with those who recite this praise. And when the lord is pleased there is nothing that remains inaccessible to the praiser."

एवं स्तुत्वा बलदेवो महात्मा
तूष्णीं स्थितः प्राञ्जलिरग्रतो हरेः॥

सरस्वत्युवाच

को वा रसज्ञो भगवन्
मुरारे हरे गुणस्तवनात्कीर्तनाद्वा॥२५॥

Thus, the noble Baladeva eulogized lord. Hari and stood in front of him with palms joined in reverence.

"O lord, is there a man who can appreciate the excellence of your Virtues and be satisfied with the counting of your praise.

अलम्बुद्धिं प्राप्नुयाद्देवदेव
ब्रह्मादिभिः सर्वदा स्तूयमान॥

यः कर्णनाडीं पुरुषस्य यातो
भवप्रदां देहरतिं छिनत्ति॥२६॥

O god of gods, you are praised by Brahmā and other gods. Your merits entering

I the ear-hole of a person destroy our attachment for the body that is the cause of our rebirth.

न केवलं देहरतिं छिनत्त्यसद्-
गृहक्षेत्रभार्यासुतेषु नित्यम्॥

पश्वदिरूपेषु घनादिकेषु
अनर्घ्यरत्नेषु प्रियं छिनत्ति॥२७॥

Your praise, O lord, destroys our attachment not only for the body but also for our home, wife, sons, etc., and for fields, animals, gems or other precious articles.

अनन्तवेदप्रतिपादितोपि लक्ष्मीर्न
वै वेद तव स्वरूपम्॥
चतुर्मुखो नैव वेद न वायुरसौ
न वेत्तीति किमत्र चित्रम्॥२८॥

Though the Vedas have tried to explain your identity (they have not done it fully). Lakṣmī too, has failed to gauge your essence. Neither the four-faced Brahmā nor Vāyu knows your reality.

एतादृशस्य स्तवने क्वास्ति शक्तिर्मम
प्रभो ब्रह्मवाय्वोः सकाशात्॥

शतैर्गुणैः सर्वदा अतो हरे दयया मां च पाहि॥२९॥

I cannot sufficiently praise you, O lord. I am inferior to Brahmā and Vāyu. Hence, be merciful and protect me, O lord,

एक स्तुत्वा हरिं सा तु तूष्णीमास खगेश्वर॥

भारती तु तदा स्तोतुं हरिं समुपचक्रमे॥३०॥

O lord of birds, thus Sarasvatī praised Hari

and became silent. Thereafter, Bhārati began to praise lord Hari.

भारत्युवाच

ब्रह्मेश लक्ष्मीश हरे मुरारे
गुणांस्तव श्रद्धधानस्य नित्यम्॥
तथा स्तुवंतोस्य विवर्धमानां
मतिं च नित्यं विषयेष्वसत्तु॥ ३१॥
कुर्वति वैराग्यममुत्र लोके
ततः परं भक्तिदृढां तथैव ॥
ततः परं चैव हरेः प्रसन्नतां
कुर्वति नित्यं तव देवदेव॥ ३२॥

“O lord of Brahmā, O lord of Lakṣmī, O slayer of Mura, I have firm faith in your virtues, the praise whereof produces detachment of the people towards material objects and develops their firm devotion whereby you, O lord, are entirely pleased.

तेनापरोक्षं च भवेच्च तस्य
अतो गुणानां स्तवने च मे रतिः॥
सा तु प्रजाता पुरुषस्य नित्यं
संसारदुःखं तु तदाच्छिनत्ति॥ ३३॥

I have, therefore, strong desire to praise your virtues, O lord.

The act of your praise removes sorrows root and branch.

विच्छिन्नदुःखस्य तदाधिकारिण
आनन्दरूपाख्यफलं ददाति॥
हरेर्गुणानस्तुवतां च पापं
तेषां हि पुण्यं च तथा क्षिणोति॥ ३४॥

When sorrows are removed, the deserving devotee enjoys fruits of pleasure. The absence of devotion, on the contrary, invites sin and destroys virtue.

एवं विदित्वा परमो गुरुर्मम
वायुर्दयालुर्मम वल्लभश्च॥
हरेर्गुणान्सर्वगुणप्रसारान्ममैव
योग्यान्सुखमुख्यभूतान्॥ ३५॥

Knowing all this, my revered preceptor Vāyu who was very kind and affectionate to me, declared your qualities, the source of all

pleasure and bliss, selecting them out of the many accruing from pious deeds.

उद्धृत्य पुण्येभ्य इवार्तबन्धुः
शिवश्च नो द्रुह्यति पुण्यकीर्तितम्॥
तव प्रसादाच्च श्रियः प्रसादाद्वायोः
प्रसादाच्च ममास्ति नित्यम्॥ ३६॥

Even lord Śiva, the friend of the distressed, does not feel jealous of our holy fame. I derive bliss of pleasure by your favour, by the favour of Lakṣmī and Vāyu.

यद्यत्करोत्येव सदैव वायुस्त-
त्करोत्येव सदैव नित्यम्॥
वायोर्विरोधिं न करोति देवः
स तद्विरोधिं च करोति नित्यम्॥ ३७॥

Whatever act is enjoined by Vāyu, the same is endorsed by you.

हरिर्विरोधिं न करोति वायुर्वायो-
र्विरोधिं न करोति विष्णुः॥
वायोः प्रसादान्मम नास्ति किञ्चिद-
तानभावश्च तव प्रसादात्॥ ३८॥

Your lordship does not contradict Vāyu and Vāyu does not contradict your lordship. I feel no inferiority or handicap in the accomplishment of my task.

यथैव मूलं च तथावतारे
दुःखादिकं नास्ति समीरणस्य॥
वायुस्तथान्ये च उभौ मुकुन्द-
स्तथावतारेषु न दुःखरूपौ॥ ३९॥

As in the original form, so in the assumed form at the stage of incarnation, Vāyu feels no suffering. Viṣṇu, Vāyu and other incarnations do not suffer even when they take human shape.

अशक्तवदृश्यते वायुदेवः
युगानुसारांल्लोकधर्मास्तु रक्षन्॥
नरावतारे यत्र देवे मुरारे
ह्यशक्ता नेति विचिंतनीयम्॥ ४०॥

Vāyu appears to be powerless but he protects all customs current in different yugas. While he takes human forms he does not suffer from the pangs of birth.

O lord I and Vāyu do not suffer on that account. O destroyer of Asura Madhu, thus situated, I am unable to sufficiently evaluate your merits, O lord.

अवताररूपे यमदुःखादिकं च
चित्तनीय ज्ञानिभिर्देवदेव॥

अहं कदाचित्सुखानाशप्रदेशे
दैत्यांस्तथा मारयितुं गतोस्मि॥४१॥

In the process of incarnation, the wise should know, there are no tortures accruing from Yama. Know that once. I went to slay the demons in the hellish region. (But I did not suffer at the sight of the sinners being tortured there).

नैतावतां मम वायोश्च नित्यं
दुःखातनं नैव संचितनीयम्॥

एतादृशोहं स्तवनेन कास्ति
शक्तिगुणानां मधुसूदन प्रभो॥

वायोः सकाशाच्च गुणेन हीना
संसाररूपे मुक्तरूपे च देव॥४२॥

O god, I am inferior to Vāyu in both human and divine forms."

एवं स्तुत्वा भारती तु तूष्णीमास खगेश्वर॥
तदनन्तरजः शेषः प्राञ्जलिः प्राह केशवम्॥४३॥

Thus, having rendered praise Bhārati was silent, O lord of birds.

Then Śeṣa who was younger in age to Bhārati spoke to the lord with palms joined in reverence.

शेष उवाच

नाहं च जाने तव पादमूलं
रुद्रो न वेत्ति गरुडो न वेद॥

अहंवाण्याः शतगुणाहीनो दत्त्वा
ह्यायतनं पाहि मां वासुदेव॥४४॥

"I do not know your worthy self nor does Rudra nor Garuḍa, I am inferior to Bhārati in hundreds of pious deeds. O lord, give me your shelter and protection.

एवं स्तुत्वा सशेषस्तु तूष्णीमास खगेश्वर॥
तदनन्तरजो वीशः स्तोतुं समुपचक्रमे॥४५॥

Thus having praised the lord, Śeṣa remained silent. Thereafter, Garuḍa began to praise the lord in the following way.

गरुड उवाच

तव पदोःस्तुतिं किं करोम्यहं
मम पदांबुजे ह्यर्पितं मनः॥

कथमहं मुखे पक्षियोनिजः
कथमेवंगुणानीडितुं क्षमः॥४६॥

Śeṣa said :—"O lord, how far can I praise your lotusfeet whereupon my heart is set. How can I, a viviparous being be able to enumerate your virtues?"

एवं स्तुत्वा तु गरुडस्तूष्णीमास नयान्वितः॥
तदनन्तरजो रुद्रस्तोतुं समुपचक्रमे॥४७॥

Having praised Viṣṇu, Garuḍa was silent. Thereafter Rudra began to praise him thus.

रुद्र उवाच

या वै तवेश भगवन् विदाम भूमन्
भक्तिर्ममास्तु विशवपादसरोजमूले॥

छन्नासि सा ननु सदा न ममास्ति
तेनाद्रुहं तव विरुद्धमतः करोमि॥४८॥

Rudra said :—"O lord, I have been ignorant of your pervading power. My devotion was centred on the lotus feet of lord Śiva. I lost devotion for you and bore malice. I acted contrary to your desire.

सर्वान् बुद्धिसहितस्य हरे मुरारे
का शक्तिरस्ति वचवने मम मूढबुद्धेः॥

वाण्या सदा शतगुणेन विहीनमेनं मां
पाहि चेश मम चायतनं च दत्त्वा॥४९॥

O lord, I, being stupid and devoid of discretion am unable to eulogize your virtues. I am inferior to Bharati in hundreds of marks. O lord, grant me your shelter and protection."

एवं स्तुत्वा स रुद्रस्तु तूष्णीमास द्विजोत्तमः॥
शेषान्तरजा देवी वारुणी वाक्यमब्रवीत्॥५०॥

Having praised the lord thus, Rudra was silent. Thereupon, the goddess Vāruṇī who was younger to Śeṣa spoke thus.

वारुण्युवाच

लक्ष्मीपते ब्रह्मपते मनोः पतेगिरिः
पते रुद्रपते नृणां पते॥
गुणांस्तव स्तोतुमहं समर्था
न पार्वती नापि सुपर्णपत्नी॥५१॥

Varuṇa said :—Lord of Lakṣmī, O lord of Brahṁā, O lord of Manu, O lord of speech, O lord of Rudra, O lord of men, I am unable to praise you. Neither Pārvatī nor Brahmī the consort of Garuḍa can do that.

शेषादहं दशगुणौर्विहीना मां
पाहि नित्यं जगतामधीश॥५२॥

I am inferior to gesa by ten marks. O lord of the universe, I pray you, grant me eternal protection."

एवं स्तुत्वा वारुणी तु तूष्णीमास खगेश्वर॥
तदनन्तरजा ब्राह्मी सौपर्णी ह्युपचक्रमे॥५३॥

O lord of birds, having praised the lord thus, Vāruṇī became silent. Brāhmī, the wife of Garuḍa, who was inferior to her in age, spoke thus.

सौपर्ण्युवाच

स्तोतुं गुणांस्तव हरे जगदीशवाचा
श्रोतुं हरे तव कथां श्रवणे न शक्तिः॥
यस्तत्त्वं स्परति देव दव स्वरूपं
को वै नु वेद भुवि तं भगवत्पदार्थम्॥५४॥

Sauparna said :—"O Hari, O lord of the universe, I have no power to praise you in words nor the power to hear your praise. He who remembers your personality, O lord, is blessed indeed. Who else on earth can know the lord, the blissful one.

अतो गुणस्तवने नास्ति शक्तिर्वीद्राहदं
दशगुणैरवरा च नित्यम्॥५५॥

॥ इति श्रीगारुडे महापुराणे श्रीकृष्णगरुडसंवादे उत्तर० तृतीयांशे ब्रह्मकाण्डे
तत्त्वाभिमानितत्तदेवताकृतविष्णुस्तुतिस्तदेवतातारतम्यनिरूपणं नाम षष्ठोऽध्यायः॥ ६॥

Therefore, I cannot sufficiently praise your virtues. O lord, I am inferior to Rudra in Virtue by ten marks."

एवं स्तुत्वा तु सौपर्णी तूष्णीमास खगेश्वर॥
रुद्रानन्तरजा स्तोतुं गिरिजा तूपत्रक्रमे॥५६॥

O lord of birds, having praised thus, Brāhmī was silent. Then, Pārvatī who was younger to Rudra began her praise.

पार्वत्युवाच गोविंद नारायण वासुदेव
त्वया हि मे किञ्चिदपि प्रयोजनम्॥
नास्त्येव स्वामिन् च नाम वाचा
सौभाग्यरूपः सर्वता एक एव॥५७॥

O Nārāyaṇa, O Vāsudeva, O lord, I have no selfish motive in praising you. O lord, you are unparallel in virtue.

नारायणेति तव नाम च एकमेव
वैरग्यभक्तिविभवे परमं समर्थम्॥

असंख्यब्रह्मादिकहृत्पनाशाने
गुर्वगनाकोटिविनाशने च॥५८॥

Your appellation Nārāyaṇa alone has the power to confer detachment from worldly affairs and devotion to the lord. It can wipe off the sin of slaying a Brāhmaṇa and of having illicit connection with the wife of the preceptor.

नामाधिकारिणी चाहं गुणानां च महाप्रभो॥
स्तवने नास्ति मे शक्ती रुद्रादशगुणैरहम्॥५९॥
अवरा च सदास्येव नात्र कार्या विचारणा॥
एवं स्तुत्वा सा गिरिजा तूष्णीमास खगेश्वर॥६०॥

I praise your name as the devotee of your lordship but cannot sufficiently praise your virtues. I am inferior to Rudra in virtues by ten marks. There can be no second thought in this matter." Thus saying, Pārvatī was silent, O lord of birds.

अध्यायः ७ / Chapter 7

श्रीकृष्ण उवाच

पार्वत्यान्तरोत्पन्न इन्द्रो वचनमब्रवीत्॥

इन्द्र उवाच

तव स्वरूपं हृदि संविजानन्

समुत्सुकः स्यात्स्तवने यस्तु मूढः॥

अजानतः स्तवनं देवदेव

तदेवाहुर्हेलनं चक्रपाणे॥ १॥

India who was younger to Indra said "At first a person should realize the Self in his heart and then praise the lord. O lord of lords, if he offers praise without knowing him it becomes insulting to the lord, the holder of discus.

तथापि तद्वै तव नाम पूर्वं

भवेत्तदा पुण्यकरं भवेदिति॥

रुद्रादिकानां स्तवने नास्ति शक्तिस्तदा

वक्तव्यं मम नास्तीति किं वा॥ २॥

But even the recital of your name confers merit to the reciter.

O lord, Rudra and others do not have sufficient power to render homage to you. How can I, an insignificant person, offer homage to you.

गुणांशतो दशभी रुद्रतो वै

सदा न्यूनो मत्समः कामदेवः॥

ज्ञाने बले समता सर्वदास्ति

तथाः कामः किं च दूतः सदैव॥ ३॥

I am inferior to Rudra in virtue by ten marks. Lord Kāma is equal to me in knowledge and strength (Neither Kāma nor any other god can praise you sufficiently).

एवं स्तुत्वा देवदेवो ह्रिं च

तूष्णीं स्थितः प्राञ्जलिर्नम्रभूर्धा॥

तदनन्तरजो ब्रह्मा अहंकारिक ऊचिवान्॥ ४॥

Having praised the lord, the god of gods stood motionless with palms joined in reverence and forehead lowered in humility.

Thereafter, Brahmā, the self-centered god spoke in the following words.

अहंकारिक उवाच

नमस्ते गणपूर्णाय नमस्ते ज्ञानमूर्तये॥

नमोत्तत्त्वज्ञानविदूराय ब्रह्मणेनं तभूर्तये॥ ५॥

Aharitkarika said : "Homage to the lord abounding in qualities. Homage to the lord, the image of knowledge. Homage to the lord, devoid of ignorance. Homage to Brahma, the all-pervasive lord.

इन्द्रादहं दशगुणैः सर्वदा न्यून उक्तो

न जान तवां सर्वदा ह्यप्रमेय॥

तथापि मां पाहि जगद्गुरोत्वं

दत्त्वा दिव्यं ह्यायतनं च विष्णो॥ ६॥

I am inferior to India in merits by ten degrees. O inscrutable one, I do not ever know you. O lord of the universe, you should protect me, O Viṣṇu, grant me divine abode."

आहंकारिक एवं तु स्तुत्वा तूष्णीं बभूव ह॥

तदनन्तरजा स्तोतुं शची वचनमब्रवीत्॥ ७॥

The self-centered Brahmā praised Hari in this manner and was silent.

Thereafter, Indrāṇī praised Hari in the following way.

शच्युवाच

संचिंतयामि अनिशं तव पादपद्मं

वज्रांकुशध्वजसरोरुहलाञ्छनाढ्यम्॥

वागीश्वरैरपि सदा मनसापि धर्तुं

नो शक्यमीश तव पादरजः स्मरामि॥ ८॥

Saci said :—"Incessantly I dwell upon your lotus-feet that bear the marks of thunderbolt, goad, banner and lotus. O lord, I think upon the dust of your lotus-feet which even the wise people cannot carry by their mind.

आहंकारिकप्राणाच्च गुणैश्च दशभिः सदा॥

न्यूनभूतां च मां पाहि कृपालो भक्तवत्सल॥ ९॥

I am inferior to the self-centered Brahmā in virtue by ten degrees. O compassionate lord who are fond of devotees, grant me your shelter and protection."

एवं स्तुत्वा शची देवी तूष्णीं भगवती ह्यभूत्॥
तदनंतरजा स्तोतु रतिः समुचपक्रमे॥१०॥

Having praised the lord thus, goddess Indrāṇī! was silent. Thereafter Rati (wife of Kāma—god of love) who was younger to Indrāṇī in age began to praise the lord.

रतिरुवाच

संचिंतयामि नृहरेर्वदनारविन्दं
भृत्यानुकंपितधिया हि गृहीतमूर्तिम्॥
यच्छ्रींक्वितमजरुद्रमादिकैश्च
संलालितं कुटिलकुंतलवृंदजुष्टम्॥११॥

Rati said :—'I think upon the lotus-face of Man-lion (Nṛsimha) who had incarnated himself in half-human and half-animal form out of desire to render protection to his devotee, who (the lord), accompanied by Lakṣmī and attended by Brahmā, Rudra and others looks splendid by curly tresses of hair.

एतादृशं तव मुखं नुवितुं न शक्तिः
शच्या समापि भगवन्परिपाहि नित्यम्॥
कृत्वा स्तुतिं रतिररियं परमादरेण
तूष्णीं स्थिता भगवतश्च समीप एव॥१२॥

Though I am equal to Indrani in all respects I cannot sufficiently praise your virtues. O lord, I pray for your eternal protection."

Thus having rendered praise with devotion, Rati stood silent by the lord.

त्यनंतरजो दक्षः स्तोतुं समुपचक्रमे॥१३॥

Thereafter, Dakṣa who was junior in age to Rati began to praise the lord.

दक्ष उवाच

संचिंतये भगवतश्चरणोदतीर्थं
भक्त्या ह्यजेन परिषिक्तमजादिवंद्यम्॥
यच्छौचनिःसृतमजप्रवरावतारं
गंगाख्यतीर्थमभवत्सरितां वरिष्ठम्॥१४॥

Dakṣa said :—"I meditate upon the holy feet of the lord which out of devotion are water-washed and worshipped by Brahmā, the ablutionary water being turned in Gaṅgā, the holiest of holy Indian rivers.

रुद्रोपि तेन विधुतेन जटाकलापपूतेन
पादरजसा ह्यशिवः शिवोभूत्॥
एतादृशं ते चरणं करुणेश विष्णो
स्तोतुं शक्तिर्मम नास्ति कृपावतार॥
रत्या समः श्रुतिगतो न गतोस्मि
मोक्षमेतादृशं च परिपाहि निदानमूर्ते॥१५॥

The dust from the lord's feet on the matted locks of hair made Śiva auspicious. O compassionate lord who have incarnated on earth for favouring your devotees, I do not possess sufficient strength to praise such power of yours. The Vedas declare that I am at par with Rati. I have not attained mokṣa. Please protect me as such, O primeval lord (from sensuous pleasures)."

एवं स्तुत्वा स दक्षस्तु तूष्णीमेव बभूव ह॥
तदनंतरजः स्तोतुं बृहस्पतिरुपाक्रमीत्॥१६॥

Having praised thus, Dakṣa was silent. Thereafter, Bṛhaspati, who was junior to him in age, spoke thus.

बृहस्पतिरुवाच

संचिंतयामि सततं तव चाननाब्जं
त्वं देहि दुष्टविषयेषु विरक्तमीश॥१७॥

I meditate upon your lotus-face. O lord, you may kindly endow me with power to detach myself from vicious objects of pleasure.

एतेषु शक्तिर्यदि वै स जीवो
कर्त्ता च भोक्ता च सदा च दाता॥
योषां च पुत्रसुहृदौ च पशूश्च सर्वमेवं
विनश्यति यतो हि तदाशु छिंधि॥१८॥

I, the individual soul, regard myself as the creator, enjoyer, and bestower of objects of pleasure. O lord, cut off my attachment immediately to my sons, wife, friends, cattle, for they are surely destructible.

संसारचक्रभ्रमणेनैव देव
संसारदुःखमनुभूयेहागतोस्मि ॥
शक्तिर्न चास्ति नवने मम देवदेव
रत्या समं च सततं परिपाहि नित्यम्॥१९॥

O lord, rolling on the wheel of birth and undergoing pain in the process of that action, I

have come up here. O overlord, I cannot praise you sufficiently. O lord, I pray you to grant me protection as you granted to Rati

एवं श्रुत्वा च परमं तूष्णीमेव स्थितो मुनिः॥
तदनंतरजस्तोतुं ह्यनिरुद्धोपचक्रमे॥ २०॥

Having praised the lord thus; Sage Bṛhaspati stood by him in complete silence. Aniruddha who was younger to him in age began to praise him thus

अनिरुद्ध उवाच

एवं हरेस्तव कथां रसिकां विहाय
स्त्रीणां भगे च वदने परिमुह्य नित्यम्॥
विष्ठांत्रपूरितबिले रसिको हि नित्यं
स्थायी च सूकरवदेव विमूढबुद्धिः॥ २१॥

Aniruddha said :—O lord, a man of poor intellect is averse to hearing the sweet narrative of your lordship. Such a person indulges in sensuous pleasures, the kissing of a woman's lovely cheek or pressing his penis into their vagina filled with feces and intestines, like a pig fond of excrement.

मज्जास्थिपित्तक फरक्तमलादिपूर्णे
चर्मात्रवेष्टितमुखे पतितं ह पीतम्॥
आस्वादाने मम च पापगतेर्मुरारे
मायाबलं तव विभो परमं निमित्तम्॥ २२॥

I, indulging in sinful activity, am fallen in a pit filled "with marrow, bones, bile, phlegm, blood, filth, covered with skin and entrail, I feel pleasure thereto. O lord, the power (Śakti) that co-exists with you is the cause of creation.

संसारचक्रे भ्रमतश्च नित्यं
सुदुःस्वरूपे सुखलेशवर्जिते॥
मलं वमतं नवभिश्च द्वारैः
शरीरमारुह्य सुमूढबुद्धिः॥ २३॥

I, of perverted intellect, roll on the wheel of creation which is of the nature of sorrows, being entirely devoid of pleasure and entitfng filth from the nine pores of the body frame.

नमामि नित्यं तव सत्कथामृतं
विहाय देव श्रुतिमूलनाशनम्॥
कुटुंबपोष च सदा च कुर्वन्दानाद्य-
कुर्वन्निवसन् गृहे च॥ २४॥

O lord, I bow to you—I who have (unfortunately left tasting the nectar of your auspicious narrative and have completely gone over to the worldly affairs such as the maintenance of my family—a fact which destroys my Vaiṣṇava dharma.

I have not abandoned my house (which as a Vana-prastha I should have done) nor have I been disposed to charitable deeds.

दूरे च संसारमलं त्विदं कुरु
देहि ह्यदो दिव्यकथामृतं सदा॥
एतादृशोऽहं तव सदगुणौघं स्तोतुं
समर्थो नासिम शचीसमश्च ॥ २५॥

O lord, remove this filth off from me. Give me an ambrosial drink in the form of story of your divine life. Like the consort of Indra, I cannot praise your virtues, O lord.

एवं सतुत्वानिरुद्धस्तु तूष्णीमास खगेश्वर॥
तदनंतरजः स्तोत्रं मनुः स्वायंभुवोब्रवीत्॥ २६॥

O lord of birds, thus having praised the lord, Aniruddha stood silent. Thereafter, Manu, the son of Brahmā and who was junior to Aniruddha said thus :

स्वायंभुव उवाच

स्तोतुं ह्यनुप्रविशतोऽपि न गर्भदुःखं
तस्मादहं परमपूज्यपदं गतस्ते॥ २७॥

Svyambhuva said :—"Though I am bom of a womb, I have not suffered the embryonic pains. Hence, I have taken shelter with your worthy feet.

मनोर्भार्या मानवी च यमः संयमिनीपातिः॥
दिशाभिमानी चंद्रस्तु सूर्यश्चक्षुर्नियामकः॥
परस्परसमा ह्येते मुक्त्वा संसारमेव च॥ २८॥

Mānavī—the wife of Manu, Yama—the lord of Samyamini, the Moon—the presiding deity of the eight quarters, the Sun—the presiding deity of the eye are equal to one another when they have set out on the path of release."

प्रवाहाद्विगुणोऽश्चेत्येवं जानीहि चांडज॥
सूर्यानंतरजः स्तोतुं वरुणः संप्रचक्रमे॥ २९॥

Thereafter, Varuṇa, twice inferior to Vāyu and junior to the Sun, began to praise the lord, O lord of birds.

वरुण उवाच

त्वद्विच्छया रचिते देहगेहे पुत्रे
कलत्रेपि धने द्रव्यजातौ॥

ममाहमित्यल्पधिया च मूढा

संसारदुःखे विनिमर्ज्जति सर्वे॥३०॥

Varuṇa said :—"O lord, this abode in the form of my body is built by your choice. So are the son, wife, riches and other objects. The stupid, possessing very little knowledge of reality are attached to worldly affairs. They are drowned in the ocean of suffering.

अतो हरे तादृशीं मे कुबुद्धिं

विनाशय मे देहि ते पाददास्याम्॥

अहं मनोः पादपादार्धभूतगुणेन

हीनः सर्वदा वै मुरारे॥३१॥

O lord, undo this wrong notion of mine and favour me with the chance to serve at your feet. I am inferior to Mann by sixteen *arṇās*, O slayer of Mura.

एवं स्तुत्वा तु वरुणः प्राञ्जलिः समुपस्थितः॥

वरुणानंतरोत्पन्नो नारदो ह्यस्तुवद्धरिम्॥३२॥

Having praised thus, Varuṇa stood attentive with palms joined in reverence. Thereafter, Nārada, who was junior to Varuṇa began to praise the lord,

नारद उवाच

यन्नामधेयश्रवणानुकीर्तनात्स्वाद्वन्य-

तत्त्वं मम नास्ति विष्णोः॥

पुनीश्चतश्चैव परोवरायान्यज्जिह्वाग्रे

वर्तते नाम तस्या॥३३॥

"O lord, there is nothing more pleasing than hearing or uttering the praise of the lord. O lord, you purify those who utter your name, together with their ancestors and successors.

यज्जिह्वाग्रे हरिनामैव नास्ति

स ब्राह्मणो नैव स एव गोखरः॥

अहं न जाने च तत्र

स्वरूपं न्यूनो ह्यहं वरुणात्सर्वदैव ॥३४॥

He is not a Brāhmaṇa but an ass who does not utter the name Hari. O lord, I do not know your actual form. I am always inferior to Varuṇa."

एवं स्तुत्वा नारदो वै

खगेन्द्रतूष्णीमभूदेवदेवस्य चाग्रे॥

यो नारदानंतरं संबभूव

भृगुर्महात्मा स्तोतुपप्रचक्रमे॥३५॥

Having praised the lord thus, O lord of birds, Nārada stood silent before Hari. Thereafter, Bhṛgu who was junior to Nārada began to praise the lord.

भृगुरुवाच

किमासनं ते गरुडासनाय

किं भूषणं कौस्तुभभूषणाय॥

लक्ष्मीकलत्राय किमस्ति देयं

वागीशं किं ते वचनीयमस्ति॥

अतो न जाने तव सदगुणांश्च

ह्यहं सदा वरुणा त्पादहीनः॥३६॥

Bhṛgu said :—"O lord, what better Vehicle you need when you have Garuḍa as such. When you have *Kaustubha* gem for your ornament, what more ornament you need. What more riches do you need from a devotee when you have Lakṣmī (the goddess of wealth) as your wife. O lord of speech, what more praise can I render unto you. I do not know your good qualities. O lord I am always inferior to, Varuṇa by full one quarter of merits."

एवं स्तुत्वा हरिं देवं भृगुस्तूष्णीं बभूव ह॥

तदनंतरजो ह्यग्निरसतावीत्युषोत्तमम्॥३७॥

Thus having praised Hari, Bhṛgu stood in silence. Thereafter, Agni who was inferior to Bhṛgu in age began to praise the lord, the Supreme primeval Puruṣa.

अग्निरुवाच

यत्तेजसाहं सुसमिद्धतेजा हव्यं

वहाम्यध्वरे आज्यसिक्तम्॥३८॥

Agni said :—"O lord, spirited by your energy, I carry oblations sprinkled over with ghee at the altar of sacrifice.

यत्तेजसाहं जठरे संप्रविश्य

पचन्ननं सर्वदा पूर्णशक्तिः॥

अतो न जाने तव सदगुणांश्च

भृगोरहं सर्वदैवं समोस्मि॥३९॥

Supported by your energy, I enter the belly of a person and cook the food therein. I derive my energy from yours, O lord. I am. equal to Bhṛgu in every respect."

तदनंतरजा स्तोतुं प्रसूतिरुपचक्रमे॥४०॥

प्रसूतिरुवाच

यन्मार्थविचारणेपि मुनयो मुह्यन्ति
वै सर्वदा त्वद्दीप्ता अपि देवता
ह्यविरतं स्त्रीभिः सहैव स्थिताः॥
मांधातृध्रुवनारदाश्च भृगवो
वैवस्तताद्याखिलाः प्रेम्णा वै प्रणमाम्यहं
हितकृते तस्मै नमो विष्णवे॥४१॥
अतो न जाने तव सद्गुणन्सदा
एवं विधा का मम शक्तिरस्ति॥
स्तुत्वा ह्येवं प्रसूतिस्तु तूष्णीमासीत्खगेश्वर॥४२॥

"Even the Sages are perplexed in understanding the meaning of your name. The deities and their consorts are always engaged in your praise. So are Mandhātṛ, Dhruva, Nārada, Bhṛgu, Vaivasvata and the rest. I offer salutation to you, O lord, out of my devotion. Homage to you, O lord, who look after our well being. Hence, I do not know your benign aspect. I do not possess ability to offer praise." O lord of birds, having offered praise Prasūti remained silent.

अग्निर्वागात्मको ब्रह्मपुत्रो भृगुर्हृषिस्तथा॥

तद्भार्या वै प्रसूतिस्तु त्रय एते समाः स्मृताः॥४३॥

Agni, sage Bhṛgu son of Brahmā and the embodiment of speech and his wife Prasūti—the three are equal in status.

वरुणात्पादहीनाश्च प्रवहाद्विगुणाधमाः॥

दक्षाच्छतावरा ज्ञेया मित्रातु द्विगुणाधिकाः॥४४॥

The three are inferior to Varuṇa by one quarter, to Pravaha by half, to Dakṣa by one hundred, superior to Mitra by twice that number.

प्रसूत्यनन्तरं जातो वसिष्ठो ब्रह्मनन्दनः॥

विनयावनतो भूत्वा स्तोतुं समुपचक्रमे॥४५॥

Thereafter, Vasiṣṭha son of Brahmā junior to Prasūti began to offer praise.

वासिष्ठ उवाच

नमोस्तु तस्मै पुरुषाय वेधसे
नमोनमोऽसद्वृजिनच्छिदे नमः॥
नमोनमो स्वाङ्गभवाय नित्यं नतोस्मि
हे नाथ तवाङ्घ्रिपकञ्जम्॥४६॥

Vasiṣṭha said :—"Homage to Brahmā, with the wicked sinners O lord, I bow to your lotus-feet.

मां पाहि नित्यं भगवन्वासुदेव
ह्यग्नेरहं सर्वदा न्यून एव॥
मित्रादहं सर्वदा किञ्चिदूनः स्तुत्वा
देव सोमवत्तत्र तूष्णीम्॥४७॥

O lord, son of Vāsudeva, protect me ever. I am. always inferior to Agni, I am, always inferior to Mitts, in certain aspects."

Having praised the lord thus, Vasiṣṭha stood silent before the lord.

यो वसिष्ठानन्तरजो मरीचिर्ब्रह्मनन्दनः॥
हरि तुष्टाव परया भक्त्या नारायणं गुरुम्॥४८॥

Thereafter, Marīci, son of Brahmā, junior to Vasiṣṭha praised Hari with great devotion.

मारीचिरुवाच

देवेन चाहं हतधीर्भवन-
प्रसङ्गात्सर्वाशुभोपगमनाद्विमुखेन्द्रियश्च॥
कुर्वे च नित्यं सुखलेशलवादिना
त्वद्वरं मनस्त्वशुभकर्म समाचरिष्यते॥४९॥

Marīci said :—"My intellect is weakened. I have developed attachment to worldly affairs, I walk in wrong direction. My senses. are quite perverted. I hanker after scanty pleasures. I turn my mind to objects that are far off from you. I stoop to wicked acts, O lord.

एतादृशोहं भगवाननन्तः सदा
वसिष्ठस्य समान एव॥५०॥

O lord, characterized by such points, I am equal to Vasiṣṭha."

एवं स्तुत्वा मरीचिस्तु तूष्णीमासं तदा खग॥
तदतन्तरजो ह्यत्रिस्तावीत्त्राञ्जलिर्हरिम्॥५१॥

Having praised the lord thus, Marīci became silent, O bird. Atri, who was junior to him, praised Hari with hands joined in reverence.

आविर्भवज्जगत्प्रभवायावतीर्णं

तद्रक्षणार्थमनवद्यञ्च तथाव्ययाय॥

तत्त्वार्थमूलविकारि तव स्वरूपं

ह्यानन्दसारमत एव विकारशून्यम्॥५२॥

"O lord, You have manifested yourself the self-born deity, one who abhors relations for creating, protecting and destroying the universe. Your form is truth itself eternal and unchanging. It is the essence of joy and unmodifiable.

त्रैगुण्यशून्यमखिलेषु च संविभक्तं

तत्र प्रविश्य भगवन् हि पश्यतीव॥

अतौ मुरारेस्तव सद्गुणांश्च

स्तोतुं न शक्नोमि मरीचितुल्ययः॥५३॥

Your real nature is devoid of sattva, rajas and tamas. It is apportioned in all objects wherein your existence remains unmanifest. Therefore, O lord, destroyer of Mura, I, like Marīci am unable to praise your virtues."

एवं स्तुत्वा ह्यत्रिपि तूष्णीमास तदा खग॥

तदनन्तरजः स्तोतुमंगिरा वाक्यमब्रवीत्॥५४॥

Having praised thus, O bird, Atri stood silent. Thereafter Aṅgiras began to praise the lord.

अंगिरा उवाच

द्रष्टुं न शक्नोमि तव

स्वरूपं ह्यनन्तबाहूदरमस्तकं च॥

अनन्तसाहस्रकिरीटजुष्टं

महाहेताभरणैश्च शोभितम्॥

एतादृशं रूपमनन्तपारं स्तोतुं

ह्यशक्तस्तु समोस्मि चात्रेः॥५५॥

Aṅgira said :—"O lord, I do not see your body possessed of many arms, bellies and foreheads, adomed with thousands of diadems and other precious jewels. I am unable to praise your eternal form though I am equal to Atri in all aspects."

एवं स्तुत्वा ह्यांगिराञ्च तूष्णीमास र्वेश्वर॥

तदनन्तरजः स्तोतुं पुलस्त्यो वाक्यमब्रवीत्॥५६॥

O lord of birds, having spoken thus, Aṅgiras stood silent before the lord. Pulastya who was junior to him, began to praise the lord.

पुलस्त्य उवाच

यो वा हरिस्तु भगवास (स्व)

उपासकानां संदर्शयेद्भुवनमङ्गलममङ्गलं च॥

(लञ्च)यस्मै नमो भगवते पुरुषाय तुभ्यं

यो वादिता निग्यभागमप्रसङ्गे॥५७॥

Pulastya said :—"Lord Hari manifests himself to his devotees and confers suspiciousness. Homage to you, O lord, that savest the sinner from the suffering of hell

एतादृशांस्तव गुणान्नवितुं न शक्तं मां

पाहि भगवन्मसदशो ह्याङ्गिरसा च॥५८॥

I am unable to praise your virtue, O lord. I am equal to Aṅgiras in that aspect.

एवं स्तुत्वा पुलस्त्यो तूष्णीमेव बभूव ह॥

तदनन्तरजः स्तोतुं पुलहो वाक्यमब्रवीत्॥५९॥

Having praised thus, Pulastya stood in silence before the lord. Thereafter, Pulaha who was junior to Pulastya in age began to praise the lord thus.

पुलह उवाच

निष्कामरूपरहितस्य समर्पितं च

स्नानां वरोत्तमपयः फलपुष्प भोज्यम्॥

आराधनं भगवस्तव सत्कियाश्च

व्यथखभवेदिति वदन्ति महानुभावाः॥६०॥

Pulaha said :—"O lord, you are devoid of form and desire. Still I offer you bath, cloth, water, fruits, flowers and foodstuff. O lord of Vaikuṇṭha this worship rendered unto you is altogether fruitless. Thus say the noble sages.

तस्मै सदा भगवते प्रणमामि नित्यं

निष्कामया तव समर्पणामात्रबुद्धयः॥

वैकुण्ठनाथ भगवन्तवने न शक्तिः

सोहं पुलस्त्यसदृशोस्मिं न संशयोत्र॥६१॥

I, therefore, offer my worship unto you, O lord, with no desire for return but only with the intention to place myself at your service. O lord of Vaikuṇṭha, I cannot praise you enough. I am equal to Pulastya in my capacity. There is no doubt in this."

एवं स्तुत्वा तु पुलहस्तूष्णीमास तदा खग॥

तदनन्तरजः स्तोतुं क्रतुः समुपचक्रमे॥६२॥

O bird, having praised thus, Pulaha became silent. Thereafter Kratu, who was junior to Pulaha began to praise the lord thus.

क्रतुरुवाच

प्राणप्रयाणसमये भगवंस्तवैव

नामानि संसृतिजदुःखविनाशकानि॥

येनैकजन्मशमलं सहसैव हित्वा

संयाति मुक्तिममलां तमहं प्रपद्यते॥६३॥

Your names, at the time of death, O lord, destroy all suffering accruing from birth. Your names, when recited remove, all of a sudden, the pains of birth and confer release. Of such, yourself, O lord, I place myself at disposal.

ये भक्त्या विवशा विष्णो नामात्रैकजल्पकाः॥

तेषु मुक्तिं प्रयात्याशु किमुत ध्यायिनः सदा॥६४॥

O lord Viṣṇu, not to speak of those who meditate on you, even those who utter your name for devotion attain release."

एवं स्तुत्वा क्रतुरपि तूष्णीमास खगेश्वर॥

तदनन्तरजः स्तोतुं मनुर्वैवस्वतोब्रवीत्॥६५॥

O lord of birds, having praised thus, Kratu stood silent. Thereafter Vaivasvata Manu who was junior to him began to praise the lord.

सोहं हिं कर्मकरणे निरतः सदैव

स्त्रीणां भोगं च निरतश्च गुदे प्रमत्तः॥

जिह्वेद्रिये च नितस्तव दर्शने च

सम्यग्विरागसहितः परमो दरेण॥६६॥

Vaivasvata said :—"I am always engaged in worldly activities, in sensual enjoyment, occupied with the objects of senses, and averse to joys arising from your sight.

मांसास्थिमज्जारुधिरैः सहिते च

देहे भक्तिं सदैव भगवन्नपि तस्करे च॥

गुर्मग्निबाडगवादिषु सत्सु

दुःखात्सम्यग्विरक्तिमुपयामि सहस्व नित्यम्॥६७॥

I am attached to this thievish body-a heap of flesh, bones, marrow and blood. When I maintain a preceptor, holy fire sacred cow, etc. I cannot easily get away from worldly objects. O lord, remain merciful to me always.

लोकानुवादश्रवणे परमा च शक्ति-

नारायणस्य नमने न च मेस्ति शक्तिः॥

लोकानुयानकरणे परमा च शक्तिः

क्षेत्रादिमार्गगमने परमा ह्यशक्तिः॥६८॥

I listen to the scandal of others. But I cannot sufficiently praise you, O lord. I walk over the path traversed by the common people but I do not follow the path of renunciation walked over by a few.

वैश्यादिकेषु धनिकेषु परा च शक्तिः

सद्ब्राह्मणेष्वपि न शक्तिरहो मुरारे॥६९॥

I spend on prostitutes and roguish people. But I do not spend on Brahmins and saints, O destroyer of Mura.

वैवस्वतमनुर्देवं स्तुत्वा बभूव ह॥

तदनन्तरजः स्तोतुं विश्वामित्रोपचक्रमे॥७०॥

Having praised the lord thus, Vaivasvata Manu became silent. Thereafter, Viśvāmitra who was junior to Vaivasvata Manu began to praise the lord.

विश्वामित्र उवाच

न ध्यसाते चरणांबुजे भगवतो संध्यापि नानुष्ठिता

ज्ञानद्वारकपाटपाटनपटुर्धर्मोपिनोपार्जितः ॥

अंतर्व्याप्तमलाभिघकरणे पट्वी श्रुत ते कथा नो

देव श्रवणेन पाहि भगवन्मामत्रितुल्यं सदा॥७१॥

Viśvāmitra said :—"O lord, I have not meditated on your lotus-feet, nor performed *sandhyā* nor adhered to *Dharma* that opens the gate of knowledge. I have not heard your narrative which could remove the impurity of my body. O lord, protect me, I am equal to Atri in all respects.

विश्वामित्रऋषिस्त्वेवं स्तुत्वा तूष्णीं बभूव ह॥

भृगुनारदक्षाश्च विहाय ब्रह्मपुत्रकाः॥७२॥

Thus having praised the lord, the sage - Viśvāmitra remained silent.

सप्तसंख्या वसिष्ठाद्या विश्वामित्रस्तथैव च॥

वैवस्वतमनुस्वेते परस्परसमाः स्मृताः॥७३॥

Excepting Bhṛgu, Nārada and Dakṣa, the seven sons of Brahmā, Viśvāmitra and Vaivasvata Manu are equal to one another in this aspect.

वह्नेरप्यवरा नित्यं किञ्चिन्मित्रादगुणाधिकाः ॥
तदनन्तजस्तोत्रं वक्ष्ये शृणु खगेश्वर ॥७४॥
Others are inferior to fire. Still others are

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे कृष्णगरुडसंवादे देवादित्स्तुतितत्तत्तरतम्यनिरूपणं
नाम सप्तमोऽध्यायः ॥ ७॥

अध्यायः ८ / Chapter 8

क्रतोन्तरं जातो मित्रो (श्रो) नाम खगेश्वर ॥
नारायणं जगद्योनिं स्तोतुं समुपचक्रमे ॥१॥

O lord of birds, Mitra who was junior to Viśvāmitra began to praise Nārāyaṇa, the source of the universe.

मित्र उवाच

नतोऽस्यज्ञस्त्वच्चरणारविन्दं
भवच्छिदं स्वस्त्ययनं भवच्छिदे ॥
वेदं स्वयं भगवान्वासुदेवो नाहं
नाग्निर्न त्रिदेवा मुनीन्द्राः ॥२॥

Mitra said :—"I, who am ignorant of reality, bow to your lotus-feet for release from the meshes of worldly existence—the feet that stop the rotation of life and death and constitute an abode for the well-being of the world. Lord Vāsudeva alone knows all this, not I, nor fire, nor Brahmā nor Viṣṇu nor diva, O lords of sages.

अथापरे भगवत्प्रधाना

यदा न जानीयुरथापरेकुतः ॥
मां पाहि नित्यं परतोऽप्यधीश
विश्वामित्रान्यून एवेति नित्यम् ॥
अहं पर्जन्यादिर्द्गुण एव नित्यमतो
मम स्तवने नास्ति शक्तिः ॥३॥

Not to speak of others, even the chiefs among the devotees of Viṣṇu do not know him. O lord, protect me ever from all others. I am inferior to Viśvāmitra, though I am twice superior to Parjanya. I cannot praise you enough, O lord.

एवं स्तुत्वा हरिं मित्रस्तूष्णीमास तदा खग ॥
तदनन्तरजा तारा स्तोतुं समुपचक्रमे ॥४॥

Thus, having praised Hari, O lord, Mitra

more virtuous. O lord of birds, hear. I am going to tell you the praise of Hari by Mitra who was junior to Viśvāmitra in age.

remained silent. Tārā, who was junior to Mitra began to praise the lord.

तारोवाच

अनन्येन तु भावेन भक्तिं कुर्वति ये दृढाम् ॥
त्वत्कृते त्यक्तकर्माणास्त्यक्तस्वजनबांधवाः ॥५॥
त्वदाश्रयां कथां श्रुत्वा (दृष्ट्वा) शृण्वन्ति कथयन्ति च ॥
तथैते साधवो विष्णो सर्वसंगविवर्जिताः ॥६॥

"There are people who are singularly devoted to you O lord. Having abandoned all activities together with their kith and kin they are engaged in hearing and reciting your narrative. O Viṣṇu, these pious people are devoid of all attachments.

तन्मध्ये पतितां पाहि सदा मित्रसमां प्रभो ॥
तारानन्तरजः प्राह निर्र्तिश्च खगेश्वर ॥७॥

O lord, I who am equal to Mitra, have fallen in their midst." O lord of birds, thereafter, Nirṛti who was junior to Tārā said.

निर्र्तिरुवाच

योगेन त्वय्यर्पितया च भक्त्या
संयाति लोकाः परमां गतिं च ॥
आसेवया सर्वगुणाधिकानां
ज्ञानेन वैराग्ययुतेन दवे ॥८॥

Niarrṛti said :—"People attain supreme position by Yoga and devotion directed to your lordship by rendering service to those who are superior to me in virtue.

चित्तस्य निग्रहेणैव विष्णोर्याति परं पदम् ॥
अतो मां पाहि दयया सदा तारासमां प्रभो ॥
तदनन्तरजा स्तोतुं प्रावही तं प्रचक्रमे ॥९॥

By knowledge accompanied by detachment O lord, and by the control of mind, the devotees

reach the highest ladder. Hence, protect me, O lord, who am equal to Tārā in position.

Thereafter, Pravaha, who was junior to Nirṛti began to praise the lord.

प्रावह्युवाच

सुताः प्रसंगेन भवन्ति वीर्यात्तव

प्रसादात्परमाः सम्पदश्च॥

या ह्युत्तमश्लोकरसायनाः

कथास्तत्सेवनादास्त्वपवर्गवर्त्मनि॥१०॥

Prāvahi said :—"Children are born of semen by intercourse. Prosperity accrues by your favour. Your narrative, O lord, that serves as the elixir of life, can take a devotee to the path of salvation.

भक्तिर्भवेत्सर्वदा देवदेव

सदाप्यहं निर्रतिः साम्यमेव॥

सहर्भाष्यकोमित्रः त्वयीतारः प्रकीर्तिताः॥११॥

O lord of lords, let my devotion remain, ever at the service of your feet. I am equal to Nirṛti in status."

कोणाधिपो निर्रतिश्च प्रावही प्रवहप्रिया॥

चत्वार एते पर्जन्यान्निगुणाः परिकीर्तिताः॥१२॥

Lord of the inter-spaces of quarters, Nirṛti, Pravahī and the beloved of Pravahathese four are Parjanya, thrice superior in merit to others.

प्रवाहभार्यान्तरजो विष्वक्सेनोत्थपार्षदः॥

वायुपुत्रो महाभागः हरिं स्तोतुं प्रचक्रमे॥१३॥

Now, I shall tell you, O lord of birds, of the people who are junior to them.

॥ इति श्रीगा० म० उ० तृ० ध० विष्णुस्तुतिर्देवतारम्यादि० अष्टमोऽध्यायः॥ ८॥

अध्यायः ९ / Chapter 9

श्रीगरुड उवाच

अजानस्वरूपं च ब्रूहि कृष्ण महामते॥

तदन्याश्च क्रमेणैव वक्तुं कृष्ण त्वमर्हसि॥१॥

Śrī Garuḍa said :—"O lord, of great wisdom, I shall like to know the nature of deities Ajāna and others in the serial order of their position.

अजानाख्या देवतास्तु तत्तद्देवकुले भवाः॥

अजानदेवतास्ताहि तेभ्योऽयः कर्मदेवताः॥२॥

First of all, the noble Viṣvaksena who was junior to the mistress of Pravaha and was a member of the assembly of Lord Viṣṇu began to praise the lord.

विष्वक्सेन उवाच

भगवान्मोक्षदः कृष्णः पूर्णानन्दो सदायदि॥

यदि स्यात्परमा भक्तिर्श्व परोक्षत्वसाधना॥१४॥

Viṣvatasena said :—"If all joyous lord Kṛṣṇa be the conferrer of salvation,—"

तथा स्वगुरुमारभ्य ब्रह्मातेषु तु साधुषु॥

तद्योग्यतानुसारेण भक्तिर्निष्कपटा यदि॥१५॥

तुलस्यादिषु जीवेषु यदि स्यान्प्रीतिरण्डजा॥

संस्मृतिश्च तदा नाशी भूयादैव न संशयः॥१६॥

If there be guileless devotion towards preceptor, holy hermits, Brahmā and others, O lord, if there be attachment for Tulasī and other sacred plants, one attains release from the tangles of birth and death, there is no doubt in this."

एवं स्तुत्वा महाभागो विष्वक्से नो महाप्रभो॥

तूष्णीं बभूव गरुड प्राञ्जलिर्नम्रकन्धरः॥

मित्रादहं न्यून एव नात्र कार्या विचारणा॥१७॥

O lord, having said thus, Viṣvaksena remained silent.

Thereafter, Garuḍa with hands joined in reverence and head bent low, said, "I am inferior to Mitra in status. There is no doubt in this."

विराधश्चारुदेष्णश्च तथा चित्ररथस्तथा॥

धृतराष्ट्र किशोरश्च हृह्राहास्तथैव च॥३॥

विद्याधरपञ्चोग्रसेनो विश्वावसुपरावसू॥

चित्रसेनश्च गोपालो बलः पञ्चदश स्मृताः॥४॥

Kṛṣṇa said :—"The deities Ajāna and others are born in different families of gods. Thereafter come fifteen deities of action, viz, Virādhā, Cārū, Deṣṇa, Citraratha, Dhṛtarasṭra, Kiśora, Hūhū, Hāhā, Vidyādhara, Viśvāvasu, Parāvasu, Citrasena, Gopāla and Bala.

एवमाद्याश्च गंधर्वाः शतसंख्याः खगेश्वराः॥

अजानजसमा ज्ञेया मुक्तौ संसार एव चा॥५॥

O lord of birds, such Gandharvas are hundred in number. They are equal in status to Ajānaja in the state of release and bondage.

अज्ञानजास्तु मे देवाः कर्मजेभ्यः शतावराः॥

घृताची मेनका रंभा उर्वशी च तिलोत्तमा॥६॥

सुकेतुः शबरी चैव मंजुघोषा च पिङ्गला॥

इत्यादिकं यक्षरत्नं सह संपरिकीर्तितम्॥७॥

Ajānaja deities who are hundred percent inferior to Karmaja deities are Ghṛtācī Menakā, Rambhā, Urvāśī, Tilottamā Suketu, Śabarī, Mañjughoṣā, Piṅgalā and other prominent Yakṣas (Yakṣaṇīs).

अजानजसमा ह्येते कर्मजेभ्यः शतावराः॥

विश्वामित्रो वसिष्ठश्च नारदश्चयवनस्तथा॥८॥

उतथ्यश्च मुनिश्चैतान्द्राजपित्वा खगेश्वराः॥

ऋषयश्च महात्मानो ह्यजानसमाः स्मृताः॥९॥

शतर्चिः कश्यपो ज्ञेयो मध्य मश्च पराशरः॥

पावमान्य प्रगाथश्च क्षुद्रसूक्तश्च देवलः॥१०॥

गृत्समदो ह्यासुरिश्च भरद्वाजोऽथ मुदगलः॥

उद्दालको ह्युष्य शृङ्गः शंखः सत्यव्रतस्तथा॥११॥

सुयज्ञश्चैव बाभ्रव्यो मांडूकश्चैव बाष्कलः॥

धर्माचार्यस्तथागस्त्यो दाल्भ्यो दाढ्यश्च्युतस्तथा॥१२॥

कवषो हरिः कण्वो विरूपो मुसलस्तथा॥

विष्णुवृद्धश्च आत्रेयः श्रीवत्सो वत्सलेत्यपि॥१३॥

भार्गवश्चाप्यानश्च मांडूकेयस्तथैव॥

मंडूकश्चैव जाबचलिः वीतिहव्यस्तथैव च॥१४॥

गृत्समदः शौनकश्च इत्याद्या ऋषयः स्मृताः॥

एतेषां श्रवणादेव हरिः प्रीणाति सर्वदा॥१५॥

Equal to Ajānaja and hundred per cent inferior to Karmaja are Viśvāmitra, Vasiṣṭha, Nārada, Cyavana and Utathya.

The noble sages equal to Ajānaja are Kaśyapa, Parāśara the middle, Pavamānya, Pragātha, Kṣudra-sūkta Devala, Gṛtsamada, Āsuri, Bharadvāja, Mudgala, Uddālaka Rṣyagrīga, Śaṅkha, Satyavrata, Suyajña, Bābhavya, Māṇḍūkya, Bāṣkala, Dharmacarya, Agastya, Dālhbhya, Dārḍhya Acyuta, Kavasa, Hārīta, Kanva, Virūpa, Musala, Viṣṇuvrddha,

Atreya, Śrīvatsya, Vatsalā, Bhargava, Apnavana Māṅkūkeya, Māṇḍūkya, Javāli, Vitihavya. Gṛtsamada, Śaunaka. The very names of these sages (who are his devotees) are pleasing to Hari.

ब्रुवे द्व्यष्टसहस्रं च शृणु तार्क्ष्य मम स्त्रियः॥

अग्निपुत्रास्तु यद्व्यष्टसहस्रञ्च मम स्त्रियः॥

अजानजसमा ह्येता (ते) नात्र कार्या विचारणा॥१६॥

I shall tell you, O Tarkhya, listen. I have sixteen thousand wives who have borne to me sixteen thousand sons who are equal to

त्वष्टुः पुत्री कशेरुश्च तासां मध्ये गुणाधिका॥

तदनन्तरजान्वक्ष्ये शृणु सम्यक् खगेश्वर॥१७॥

Kaśeru, the daughter of Tvaṣṭṛ is senior to these in merit. O lord of lords, now I shall tell you about those who are junior to these in age.

आजानेभ्यस्तु पितरः सप्तभ्यान्ये शतावराः॥

तथाधिका हि पितर इति वेदविदां मतम्॥१८॥

Pitṛs are hundred per cent junior to seven Ajānajas. Conversely, the Vedic scholars declare them to be hundred per cent senior to Ajānajas.

तदनन्तरजान्वक्ष्ये शृणु त्वं द्विजसत्तम्॥

अष्टाभ्यो देवगंधर्वा अष्टोत्तरशतं विना॥१९॥

O best of birds, listen, I shall tell you about those who are junior to Pitṛs in age.

Of the eight there sprang Deva Gandharvas. They are less in number to the Pitṛs by hundred and eight.

तेभ्यः शतगुणानंदा देवप्रेष्यास्तु मुख्यतः॥

स्वमुखेनैव देवैश्च आज्ञाप्याः सर्वदा गणाः॥२०॥

Thereafter were born Ānandas who were hundred per cent superior to Gandharvas in virtue. They were principally the attendants of Devas, who received direct orders from them.

आख्याता देवगन्धर्वास्तेभ्यस्ते च शतावराः॥

तेभ्यस्तु क्षितिपा ज्ञेया अवराश्च शतैर्गुणैः॥२१॥

These are hundred per cent inferior to gams. And hundred percent inferior to Deva Gandharvas are the Kṣitipās.

तेभ्यः शतगुणाज्ञेया मानुषेषूत्तमा गणाः॥

एवं प्रासंगिकानुक्त्वा प्रकृतं ह्यनुसराम्यहम्॥

एवं ब्रह्मादयो देवा लक्ष्म्याद्या अपि सर्वशः॥२२॥

Hundred per cent superior to these are Uttama gaṇas among mankind. Having so far made incidental remarks, I shall now take up the matter in hand.

स्तुत्वा तूष्णीं स्थिताः सर्वे

प्रांजलीकृत्य भो द्विज॥ २३॥

Thus the deities Brahmā, Lakṣmī, etc., completed their praise and stood in silence with their palms-joined in reverence.

इति स्तुतश्च देवेशो भगवान् हरिरव्ययः॥

तेषामायतनं दातुं मनसा समचिंतयत्॥ २४॥

Thus praised, Viṣṇu, the eternal lord of gods, thought of granting shelter to his devotees.

॥ इति श्रीगारुडे महापुराणे तृती० उक्त० ब्रह्मकांडे देवकृतविष्णुस्तुतिदेवतातारतम्यनिरूपणं नाम नवमोऽध्यायः॥ १॥

अध्यायः १० / Chapter 10

गरुड उवाच

देवैरेवं स्तुतो विष्णुर्भगवन्सात्त्वतां पतिः॥

कीदृशं ह्याश्रयं दत्तैषां विवेश महाप्रभुः॥ १॥

Garuḍa said:—Thus praised by the gods, the lord of the Satvatas disappeared after granting them the favour of his shelter.

एतद्वेदितुमिच्छामि कृष्णकृष्ण महाप्रभो॥

सम्यक् ब्रूहि दयालो त्वं यदि मच्छ्रोत्रमर्हति॥ २॥

O lord Kṛṣṇa, I wish to know what sort of shelter the overlord granted to his devotees. O compassionate lord, please tell me truly if your lordship thinks I am fit to hear.

श्रीकृष्ण उवाच

तेषु तत्त्वेषु भगवान्स विवेश महाप्रभु॥

क्षोभयामास भगवान् संबंधविधुरो हरिः॥ ३॥

The supreme lord Viṣṇu entered the related tattvas which he set to motion, with the desire to create the universe.

अदौ ससर्ज भगवान् ब्रह्मांडं कनकात्मकम्॥

पंचाशत्कोटिविस्तीर्णं योजनानां समंततः॥ ४॥

In the beginning the lord created the primordial egg constituted of gold and which was spread over fifty crores of yojanas around.

इदं पवित्रमारोग्यं पुण्यं पापप्रणाशनम्॥

हरिप्रसादजनकं स्वरूपसुखसाधनम्॥ २५॥

This pious praise is pleasing to the lord. It is sacred as well as destroyer of sin's. It is the means of imparting bliss of self-realization.

इदं तु स्तवनं विप्रा न पठंतीह मानवाः॥

न शृण्वन्ति च ये नित्यं ते सर्वे चैव मायिनः॥ २६॥

Those who do not read or hear this praise of the lord are hypocrites.

नस्मरन्तोन्तरं नित्यं ये भुङ्गन्ति नराधमाः॥

तैर्भुक्ता सततं विष्टा सदा क्रिमिशतैर्युता ॥ २७॥

The wicked people who do not differentiate the lord from the deities and at the same time enjoy the pleasures of life eat nothing but faeces abounding in hundreds of worms.

तदूर्ध्वमणववयवस्तावान्कनकरूपकः ॥

वर्तते तत ऊर्ध्वं तु पंचाशत्कोटिभूतलम्॥ ५॥

Above it, there is a minute particle of golden hue of the same dimension as the egg itself. Above that, there is the earth as wide as the fifty crow yojanas.

एवं कोटिशतं तस्यावयवः परिकीर्तितम्॥

तस्माच्च द्विगुणं ज्ञेयंरजो ह्यावरणं

समंतापरिधीकृतम्॥ ६॥

Thus the dimension of the egg extends over hundred crow yojanas. The egg is encompassed by seven enclosures all around.

कबंधावरणं ह्याद्यं कोट्या दशसहस्रकम्॥

द्वितीया वरणं ज्ञेयं पावकस्य महात्मनः॥ ७॥

The first enclosure consists of water extending over ten thousand crows of yojanas. The second enclosure consists of fire.

अपां दशगुणैर्युक्तं समंतात्परिधी (खी) कृतम्॥

तृतीयावरणं ज्ञेयं हरस्यैव महात्मनः॥ ८॥

दशधिकं पावकाच्च समंतात्परिवारितम्॥

चतुर्थावरणं ज्ञेयं नभसोपि महाप्रभो॥ ९॥

It is enclosed all round by waters. The third enclosure is called Hara. It is ten times more in

dimension than the dimension of fire. The fourth enclosure consists of ether.

हराद्दशगुणैरेवं समंतात्परिवारितम्॥
पञ्चमावरणं ज्ञेयमहङ्कराख्यमेव च॥१०॥

It is enclosed all round ten times more than ether. The fifth enclosure consists of *ahaṅkāra* (ego) ten times more than ether.

व्योम्नो दशगुणैरेवं समंतात्परिवारे तम्॥
षष्ठमावरणं प्रोक्तं महत्तत्त्वं खगेश्वर॥११॥

The sixth enclosure consists of what. It is enclosed all round ten times more than ether.

अहंकाराद्दशगुणं समंतात्परिवारितम्॥
सप्तमावरणं प्रोक्तं त्रिगुणावरणं प्रभो॥१२॥

The seventh enclosure consists of three *guṇas*—*sattva*, *rajas* and *tamas*.

महत्तत्त्वाद्दशगुणैरधिकं परिकीर्तितम्॥
महत्तत्त्वानंतरं च तमो ह्यावरणं स्मृतम्॥१३॥
महत्तत्त्वात्पञ्चगुणैरधिकं परिकीर्तितम्॥
तस्माच्च द्विगुणं ज्ञेयं रजो ह्यावरणं स्मृतम्॥१४॥
ततश्च द्विगुणं ज्ञेयं सत्त्वावरणमुत्तमम्॥
त्रयश्चैवं मिलित्वा तु एकावरणमीरितम्॥१५॥
अव्याकृताख्यमाकाशं तदनंतरमीरितम्॥
मर्यादारहितश्चैवं तत्रास्ते हरिरव्ययः॥१६॥

It is enclosed all round ten times more than *mahat*. After *mahat* comes the enclosure *tamas*. It is enclosed all round, ten times more than *mahat*.

After *mahat* comes the enclosure *tamas*. It is five times more than *mahat*. Thereafter comes *rajas* which is two times more than *tamas*. Thereafter comes the enclosure *sattva* which is two times more than *rajas*. The three combined are called *Ekavaraṇa* 'a single enclosing'.

The prime germ of nature 'ether' comes thereafter. It is limitless. The eternal Viṣṇu abides therein.

अष्टमावरणं व्योम्नोरंतरा विरजा नदी॥
पञ्चयोजनविस्तीर्णा समंतात्परिधीकृता॥१७॥

The river *Virajā*, forms the eighth enclosure. It flows in between the spaces of ether. It spreads over five *yojanas* all round

अस्ति पुण्यतमा ज्ञेया लोकसंसारनाशिनी॥
एवं चतुर्मुखेनैव तदा हृष्यति चांडज॥१८॥

It is the most sacred river that wards off rebirth. O bird, those who bathe herein go to *Brahmaloka* where they rejoice with the four-faced *Brahmā*.

ते सर्वे विरजानद्यां सम्यक् स्नात्वा विसर्ज्य च॥
लिङ्गदेहं ततः पश्चादव्योम्नोक्षं विदंति ते हरेः॥१९॥

Those who take bath in the *Virajā* river abandon their subtle bodies and attain liberation.

अपरोक्षदृशमेवं ब्रह्मणा सह गामिनाम्॥
विरजातरणं विद्धि नान्येषां विनतासुत॥२०॥

Those alone who have realized the Self and abide in *Brāhmaṇa* can cross the *Virajā* river.

अपरोक्षदृशां ब्रह्मन्यासादीनां खगेश्वर॥
विरजातरणं नास्ति भोक्ताव्यत्वाच्च कर्मणः॥२१॥
विरिंचेनैव साकं तु कल्पेस्मिन्धिकारिणाम्॥
तेषां तु नियमेनैव सर्वप्रारब्धसंक्षयः॥२२॥
भवत्येवं न संदेहो नान्येषां सर्वसं क्षयः॥
अतस्तु विरजातरणं तेषामेवं भवेत्पटो॥२३॥

O lord of birds ! The sage *Vyāsa* and others, though they have realized the Self cannot cross the *Virajā* river, since they have still to reap the fruits of their *karman*.

They live on this earth as far as *Brahma* lives till the seeds of their *karman* are destroyed root and branch. They can then cross the river *Virajā*, O lord.

विरजातरणं नास्ति तेषां त (तयोस्त)त्संगिना तथा॥
सर्वारब्धक्षयो नास्ति यतस्तेषां खगाधिप॥२४॥

Others who have the seeds of their *karman* still fructifying cannot cross *Virajā*.

अतश्च सर्वथा नास्ति विरजातरणं प्रभो
प्रलये विरजानद्या लयो नास्ति खगेश्वर॥२५॥

O lord of birds, the river *Virajā* does not disappear even at the time of dissolution.

लक्ष्म्यात्मिका तु सा ज्ञेया लिङ्ग देहविदारिणी॥
ब्रह्मत्वयोग्या ऋन्वो नाम देवाः प्रकीर्तिताः॥२६॥
तेपि प्रत्येकशः संति ह्यनन्ताश्च पृथग्गणाः॥
पृथक्पृथक् च तैः साकं मोक्ष योग्याः खगेश्वर॥२७॥

The river Virajā is identical with Lakṣmī and it has the function of destroying the subtle bodies.

There are devas Rjus by name who are worthy of attaining Brāhmaṇa.

जीवाः संति ह्यनेके च प्रतिकल्पे सृजन्ति ते॥

द्वात्रिंशल्लक्षणैः सम्यग्युक्ता वायुत्वयोग्यकाः॥२८॥

They are many in number being at par with the jivas who attain liberation individually or along with the Rjus.

These are characterized by thirtytwo marks and are capable of attaining the position of Vāyu.

अष्टाविंशल्लक्षणैश्च गिरीशपदयोगिनः॥

चतुर्विंतिमारभ्याषोडशाच्च सुराः स्मृताः॥२९॥

Inferior to these are the yogins called Śiva-Yogins who are characterized by twentyeight marks. In between the compass come Suras who are characterized by sixteen to twenty-four marks.

अष्टका ऋषयः प्रोक्तास्तदूनाश्चक्रवर्तिनः॥

शतजन्म समारभ्य ब्रह्मणः परमेष्ठिनः॥३०॥

अपरोक्षमिति प्रोक्तं तथा ह्यारब्धसंक्षयः॥

एकेन शतकल्पेन वायुत्वं याति भो द्विज॥३१॥

After Suras come Aṣṭakas. They are called sages. Inferior to these are Cakravartins. With in one hundred lives of god Brahmā they can realize their Self and get 'their karman destroyed. O bird, within one hundred kalpas one becomes identical with Vāyu.

शतजन्मनि ब्रह्मत्वं याति पञ्चाद्धरेः पदम्॥

चत्वारिंशद्ब्रह्मकल्पं समारभ्य खगेश्वर॥३२॥

Thereafter, having passed through hundred births, one becomes Brahmā and thereafter one goes to the abode of Viṣṇu.

रुद्रस्याप्यापरोक्ष्यं स्यात्तथा प्रारब्धसंक्षयः॥

एकचत्वारिंशकल्पे शेषत्वं याति सुव्रत॥३३॥

O lord of birds, in the forty kalpas of Brahmā after getting all karmans destroyed even Rudra can realize his Self.

ब्रह्मणा सह मोक्षं च याति सम्यङ् न चान्यथा॥

कल्पविंशतिमारभ्य ब्रह्मणः परमेष्ठिनः॥३४॥

O bird of good vows, after the expiry of forty-one kalpas one becomes Śeṣa and attains liberation becoming one with Brahman.

इंद्रस्याप्यापरोक्ष्यं स्यात्तथा प्रारब्धसंक्षयः॥

ब्रह्मणैव सहायाति हरिं नारायणं परम्॥३५॥

Even Indra can get his karman destroyed, realize Self and attain with Brahma the highest region of Hari.

गरुड उवाच

पञ्चाशीतिब्रह्मकल्पं समारभ्य महाप्रभो॥

रुद्रस्याप्यापरोक्ष्यं स्यात्तथा प्रारब्धसंक्षयः॥३६॥

इति श्रुतं मया ब्रह्मन्ब्रह्मणोक्तं हरेः प्रियात्॥

इत्थं त्वयोक्तं श्रीकृष्ण संशयो बाधते मम॥३७॥

O lord, I have heard from Brahmā that even Rudra can realize Brahmans when his karman is destroyed after completing the eightyfive kalpas of Brahmā, then how can you adjust your statement that even Rudra can attain Brahma after completing the forty kalpas of Brahmā'. O lord, how can the contrary statements be reconciled ?

अतो मे संशयं छिंधि यथा न स्यात्तथा पुनः॥

इति तद्वचनं श्रुत्वा कृष्णो वचनमब्रवीत्॥३८॥

On hearing the words of Garuḍa the lord spoke again.

श्रीकृष्ण उवाच

ब्रह्मोक्तस्य मयोक्तस्य विवादो नास्ति सर्वथा॥

संदेहस्त्वज्ञदृष्टीनां ज्ञानिनां नास्ति सर्वथा॥३९॥

Śrī Kṛṣṇa said :—There is no contrarily between two statements. The stupid alone will cherish doubt, the wise have no doubts at all.

अशीतिह्यष्टा प्रोक्ता अष्टपञ्च खगेश्वर॥

चत्वारिंशद्ब्रह्मकल्प एवं प्राह चतुर्मुखः॥४०॥

O lord of birds, aṣṭakas are eighty, with the additional thirteen they come to mnetythree in the fortieth Brahma kalpa the four-faced Brahma has so declared.

तत्त्वानां बहुगोप्यवात्तथोक्तं ब्रह्मणा पुरा॥

अभिप्रायस्त्वेवमेव ज्ञातव्यासे नात्र संशयः॥४१॥

Since Reality is to be kept strictly secret, Brahmā said so in olden days. O bird, you

should understand this problem in the fight way.

पंचाशीतिब्रह्मकल्पं ये विजानंति भो द्विज॥

तेन्यं तमः प्रविशंति सत्यंसत्यं मयोदितम्॥४२॥

O bird, those who misinterpret the term Pañcāśīti *Brahma-kalpa* as the eightyfive kalpas of Brahma are totally ignorant. I have told you the truth.

वरजानंतरं विप्रं तथा व्याकृतमंबरम्॥

अनंतपारं तदपि लक्ष्मीस्तस्याभिमानिनी॥४३॥

संख्यानगणनं नाम यस्य नास्ति महाप्रभो॥

न दानं जातिप्रोक्तं सर्वदा नास्ति संशयः॥४४॥

After the Virajā river, O bird, comes the boundless ether presided over by Lakṣmī. The dimension of the ether cannot be measured by any count, O lord of birds.

अंडाभिमानी ब्रह्मा तु विराडाख्यो ह्यभूत्तदा॥

एवं मतं स निर्माय भगवान्हरिरव्ययः॥४५॥

विशेषतत्र गरुड देवैस्तत्त्वाभिमानिभिः॥

अधश्चोर्ध्वं तदाक्रम्यहरिस्तिष्ठति एवंपदा॥४६॥

The Virāṭ Brahma, was made the presiding deity of the universal egg.

Thus the everlasting, eternal Hari made special arrangements by appointing the presiding deities over the different principles. The lord Viṣṇu stood encompassing all regions above and below.

एवं प्राकृतसर्गोक्तिर्वैकृतं शृणु पक्षिराट्॥४७॥

O lord of birds, the above account refers to the primary creation. Now, I shall tell you about the secondary creation.

गरुड उवाच

सृष्टिरुक्ता त्वया पूर्वं श्रुता सम्यङ् मया हरे॥४८॥

Garuḍa said :—O lord, you have already spoken on creation and I have heard of the same very attentively.

किं नाम प्राकृतं ज्ञेयं तथा किं वैकृतं प्रभो॥

एतद्विस्तीर्य मे ब्रूहि श्रोतुं कौतूहलं हि मे॥४९॥

O lord, now tell me in detail, what is the primary and what is the secondary creation. I am curious to hear about the same from you.

श्रीकृष्ण उवाच

अव्यक्ताद्याः पृथिव्यंता अंडाच्च बहिरुद्भवाः॥

ते सर्वे प्राकृताः प्रोक्तास्तेषां ज्ञानाद्विमच्यते॥५०॥

Śrī Kṛṣṇa said :—From the unmanifest Prakṛti to the gross elements the evolutes of Prakṛti are primary. The knowledge of the same leads one to liberation.

ब्रह्मांडं विकृतं ज्ञेयं खगेश्वर॥

या सृष्टिरुच्यते सद्भिः सैवोक्ता विकृतेति च॥५१॥

O lord of birds, the universe evolved out of the Cosmic Egg is secondary creation.

सृष्टिश्च प्रलयश्चैव संसारो भक्तिरेव च॥

देवता ऋषिमुखाश्च लोका भूदारयस्तथा॥५२॥

अनाद्यनंतकालीनाः सर्वदैकप्रकारकाः॥

जगत्प्रवाहः सत्योऽयं नैव मिथ्या कथंचन॥५३॥

Creation, dissolution, recreation and release, deities, major sages and regions Bhū, Bhuvah, Seat are eternal and unchangeable. The existence of the universe is actual and not a fiction.

यत्चेतदन्यथा ब्रूयुः सर्वहतार एव ते॥

जगत्प्रवाहः सत्योऽयं हरिसेवेति साथा॥५४॥

Those who speak otherwise are the slayers of truth. The course of the universe is true, O lord, the service of the lord is also true.

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते॥

वेदाच्छास्त्रं परं नास्ति न देवः केशवात्परः॥५५॥

Raising up my arm I declare that no scripture is superior to the Vedas and no deity is superior to Keśava.

सर्वोत्कृष्टं केशवं च विहायान्यमुपासते॥

तेषामर्थं तमो ज्ञेयं पितृणां गरुणामपि॥५६॥

Those who worship other deities, may they be Pitṛs or preceptors, at the cost of lord Viṣṇu go to the darkest regions.

इदानीं शृणु पक्षीन्द्र वैकृतं सर्गमुत्तमम्॥

सम्यग्जानाति यो लोके स याति परमं पदम्॥५७॥

O lord of birds, now hear about the secondary creation. He who understands the same, attains the highest region.

॥ इति श्रीगरुडे महापुराणे श्रीकृष्णगरुडसंवादे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे ब्रह्माणदिवैकृतैकदेशप्राकृतसृष्टिनिरूपणं नाम दशमोऽध्यायः॥ १०॥

अध्यायः ११ / Chapter 11

श्रीकृष्ण उवाच

पुरुषाख्यो हरिः साक्षाद्भगवान्युषोत्तमः॥
 शिश्ये खंडोदक विष्णुर्नृणां साहस्रवत्सरम्॥
 लक्ष्मीश्चोदकरूपेण शय्यारूपेण भोंडज॥१॥
 विद्या तरंगरूपेण वायुरूपेण भोंडज॥२॥

Śrī Kṛṣṇa said :—Lord Viṣṇu, the primeval Being, slept in the Cosmic waters for full one thousand years. Lakṣmī served as a couch of water, O bird, and Vidyā as the air propelling water into waves.

तमोरूपेण सैवासीनान्यदासीत्कथंचन॥
 असीदग्रभोंदकं चैव नान्यदासीत्कथंचन॥३॥

The same Goddess pervaded the embryonic waters in the form of darkness (tarnas). In the embryonic waters there was nothing else

लक्ष्मीसतुष्टाव च हरिं गभोंदे पक्षिसत्तम॥
 लक्ष्मीधराभ्यां रूपाभ्यां प्रकृतिर्हरिणा तथा॥४॥
 शेते श्रुतिस्वरूपेण स्तौति गभोंदे हरिम्॥
 नारायण नमस्तेऽसतु शृणु विज्ञापनं मम॥५॥

O best of birds, Lakṣmī praised Hari in the embryonic waters. Prakṛti assumed the forms of Lakṣmī and Prthivi. She slept with Hari and praised the lord in the Cosmic waters with the mantras : O god Nārāyaṇa, I offer my homage to you. Please attend to my entreaties

अजां जहि महाभाग योग्यानां मुक्तिमावह॥
 अजा तु प्रकृतिः प्रोक्ता चापरा प्रकृतिः परा॥६॥

O blessed one, please remove my illusion. Confer liberation to the worthy. The primordial Prakṛti is twofold : Parā and Aparā.

शततोवरा तु ब्रह्माणी ब्रह्मपत्नीवरानना॥
 उमा शच्यवरा तस्या अवराः संप्रकीर्तिताः॥७॥

Inferior to Prakṛti is Brahmans. The fair-faced Umā is inferior to Brahmans. Śacī, the consort of Indra, is inferior to her. The three Prakṛti, the primordial nature.

एतासां हननं नैव प्रार्थयामः सदा हरे॥
 अस्ति प्रतिनृषु ब्रह्म प्रकृती द्वे व्यवस्थिते॥८॥

O Hari, we do not beg of you for the removal of the three. In every man there exist two Prakṛtis.

एका तु नित्यसंसारा त्वजशब्दाभिधायिका॥

द्वितीया तु तमोऽपोह्या अजशब्दाभिधायिका॥९॥

अत एव त्वजे ज्येष्ठे इति लोके प्रकीर्तिता॥

सुखदुःखप्रदा चैव अपरा दुःखदैव तु॥१०॥

One is eternal and unborn, the other is wrapped up by Tamas. The two are popularly known as Ajās, the elder and Ajā the younger. One awards pleasure and pain, the other awards only pain.

मोक्षाधिकारिणामेव ज्ञानैश्वर्यादयो गणाः॥

तेषामाच्छादिका होका तमोंगा सा प्रकीर्तिता॥११॥

Those worthy of liberation are blessed to share knowledge and supremacy. Prakṛti that wards off knowledge and supremacy is named dark-complexioned.

जीवं प्रति महाविष्णुं पाह्याच्छादयति प्रभो॥

सा परा प्रकृतिर्ज्ञेया परमाच्छादिका स्मृता॥१२॥

The Aparā Prakṛti is Paramācchādikā. since it covers "the Self from the vision of the Supreme Self.

एवं सा परमा दुष्टा तमोंगा तु प्रकीर्तिता॥

जीवं ब्रह्मोदनास्ति सा क्वचित्॥१३॥

Such a wretched tamasic Prakṛti abides in human beings, O bird, she does not abide in Brāhmaṇa.

पिशाचत्वसमुद्दिष्टा जीवस्येस्यधिकारिणः॥

प्रेरिका तु तयोर्देव्योस्त्वमाद्या सुखात्मिका॥१४॥

She assumes the role of a Piśācīkā for the individual struggling for release. I am the propeller of the two (Parā and Aparā).

तत्र विष्णो महाभाग सगुणाच्छादको हितः॥

परमाच्छादिकं दुष्टां व्यामुच्यैव महाप्रभो॥१५॥

O lord Viṣṇu O blissful one, that which envelops the guṇas is the most beneficial.

मोक्षं देहि त्वद्भक्तानां महाप्रभो॥

परमाच्छादिका ह्यस्मान्नित्य संसारिणो यतः॥१६॥

O sovereign lord, O supreme god, you confer liberation to your devotees after deserting the wicked Prakṛti that envelops the universe all round. She envelops all of us who are ever transmigrating.

अत एव च नित्यत्वात्तस्मात्तदपसारणम्॥
कुरु देव महाभाग इति विज्ञायतां मम॥१७॥

Since she is eternal, her removal becomes a necessity. O auspicious lord, accept my entreaties, drive her away from me.

एवं स्तुतो हरिः कृष्णो सुप्रबुद्धोऽपि सर्वदा।
उद्धुद्धवन्महा विष्णुरभूदज्ञपरीक्षा॥१८॥

Lord Hari, though always wakeful, plays the role of one who has just wakened from sleep. It is just to test the ignorant.

तस्य नाभेरभूत्पङ्कजं सौवर्णं भुवनाश्रयम्॥
तत्प्राकृतं च विज्ञेयं भूदेवी त्वभिमानीनी॥१९॥

Out of his navel there grew up a golden lotus which became the substratum of the world. The lotus was constituted of matter, of which the earth was the presiding deity.

अनंतसूर्यवच्चैव प्रकाशकरमीरितम्॥
चिदानन्दमयो विष्णुस्तस्माद्भिन्नो न संशयः॥२०॥

It was as illuminating as the eternal solar deity. Viṣṇu whose nature is consciousness and bliss was surely distinct from it.

विष्णोः स्वरूपभूतं च ये विजानांति ते नराः॥
ते यांति ह्यधरं लोकं तथा तत्संगिसंगिनः॥२१॥

Those who think that Viṣṇu is identical with Prakṛti go to inferior regions, as also those who are associated with these.

किरीटादिकवच्चैव ज्ञातव्यं च खगेश्वर॥
किरीटाद्या अपि हरेर्द्विधा संति न संशयः॥२२॥
स्वरूपा ह्यस्वरूपाश्च स्वस्वरूपनिदर्शने॥
गृहीता इति विज्ञेया न स्वरूपाः खगेश्वर॥२३॥

O lord of birds, the phenomenon can be explained by the analogy of a diadem.

Diadems are twofold : identical and non-identical. As a matter of illustration they are assumed to be identical. Intact, they are not identical, O lord of birds.

ब्रह्माण्डं ह्यसृजत्तत्र सर्वलोकविधायकम्॥
प्रलये मुक्तिहीनश्च सुप्त इत्युच्यते बुधः॥२४॥

He created the universe, divided into several regions and inhabited the people therein. During the period of dissolution the

lord alone exists taking rest which the learned declare to be a sort of sleep.

तस्य समिवस्त्रिवं च न ज्ञातव्या खगेश्वर॥
प्रलयोपि महाभाग ब्रह्मवाय्वोर्न चास्ति हि॥२५॥

O lord of birds, with the dissolution of the Universe the lord is not effected. Brahma and Vāyu do not perish ever.

वृत्तिरूपं परं ज्ञानं पाद्यार्घ्यं नात्र संशयः॥
इन्द्रियाणामुपरतिः सुप्तिरित्युच्यते बुधैः॥२६॥

Knowledge of the Supreme lord is circumscribed by condition as the water for washing the feet. When the organs of senses stop to work it is called 'sleep'.

ब्रह्मवाय्वोश्च पासगिन् वास्तवं स्यात्खगेश्वर॥
कथं तर्हि तयोर्वर्ते ह्यविल्यत्वमुच्यते॥२७॥

O lord of birds, Brahma and Vāyu are eternal. How can it be said that they are not dissolved at dissolution?

तस्मात्तद्वास्तवं नास्ति ब्रह्मवाय्वोः खगेश्वर॥
स्वप्नावस्थायाः सदृशीह्यवस्था सुप्तिसंज्ञिका॥२८॥

O lord of birds, Brahma and Vāyu are not the real entities. The sub-conscious state Supti is similar to another subconscious state named dream (svapna).

ब्रह्मण्यमुख्यया वृत्त्या हस्तीत्येवं निबोध मे॥
अतो न वास्तवमिदमंगीकार्यं खगेश्वर॥२९॥
वास्तवं ये विजानांति तेषां नित्यं धनं तपः॥

This state is metaphorically applied to Brahma. Hence, O lord of birds, the existence of Brahma, and Vāyu should not be taken for granted. Those who realize this fact are for ever blessed with wealth as the merit of penance.

श्रीगरुड उवाच

सुप्तिस्त्वज्ञानकार्यत्वात्सुप्तिर्नास्तीत्युदीरिता॥३०॥

Garuḍa said :—The notion of Supti is caused by ignorance. Supti is not actual.

यदा हि कारणं चास्ति तदा कार्यमिति प्रभो॥
इत्यभिप्रायगर्भेण त्वं समाधास्य ते यदि॥३१॥
तर्हि तस्य महाभाग कथं ब्रूहि भयादिकम्॥
भयादिकं ह्यस्तु नाम का वास्माकं क्षतिर्भवेत्॥३२॥

O lord, if there is a cause, there can be effect.

There can be no effect without a cause. If you base your arguments on this statement, then O blessed one, there being no cause how could Brahmā suffer from fear.

Or assuming that Brahmā suffers from fear, can we lose anything from this assumption.

एवमुक्तस्तु गोविन्द्रो ब्रवीत्तत्रापि कारणम्॥

भयं त्वज्ञानकार्यं स्यात्कार्याकारणमत्र हि॥३३॥

Thus addressed, the lord said in reply. Fear is caused by ignorance. Thus the causal theory becomes applicable in regard to Brahmā.

प्रीयते मत्वा ब्रह्म तस्मात्सुप्तिश्च तत्र हि॥

अज्ञादिकं यदि ब्रह्म तस्य न स्यात्कथंचन ॥३४॥

कथं सुखी प्रदृश्येत न कथञ्चित्करिष्यात्॥

कथं वा मुक्तिपर्यंतं ज्ञानव्यक्तिर्वदस्व मे॥३५॥

If we do not admit ignorance to be the cause of fear or pleasure then how could there ever be a feeling of fear or pleasure.

Hence, whatever feeling of fear or pleasure inspires the devotee is caused by ignorance.

यद्यज्ञानं तस्य सत्यं न स्यात्तर्हि महाप्रभो॥

अत्यादरात्कथं ब्रह्मज्ज्वलणं कुरुते वद॥३६॥

If fear or pleasure are caused by ignorance, then there should be no actual fear or pleasure, both being the results of ignorance O lord, then how is it that the seeker of the truth is extremely devoted to the lord

इति तस्य वचः श्रुत्वा कृष्णो वचनमब्रवीत्॥

भयं च वास्तवं तस्य न जानीहि महामते॥३७॥

On hearing the words of Garuḍa, lord Kṛṣṇa said in reply. O wise one, the fear is assumed, it is not actual.

दृश्यते मद्भयं तस्य हरिप्रीत्यर्थमेव च॥

भयाकामवतीवानमुवास्तवमीरितम् ॥३८॥

It is assumed just for the pleasure of the lord. Fear etc. are, in fact, not real.

प्राप्तसारब्धलेशस्त तस्य नास्ति खगेश्वर॥

दुःखाज्ञानादिकं किञ्चित्कथं तस्मिन् भविष्यति॥३९॥

For him who has attained the fruits of his activities no sorrow is caused by ignorance. How can there be a sorrow in the lord ?

विष्णोराज्ञानुसारेण भयायानुकरोत्यसौ॥

तेन प्रीणाति च हरिस्तस्य नास्त्यत्र संशयः॥४०॥

By the command of the lord the devotee assumes fear. The lord is pleased thereby. Intact, the fear never enters in him.

शृणोति सततं ब्रह्मा च चिन्त्यात्तावताज्ञता॥

कदाचिदृश्यते ब्रह्म दुःखी न च खगेश्वर॥४१॥

Brahma observes all this. But this does not prove that ignorance (as a cause) is existent in Brahma. O lord of birds, Brahma is never found to be sorrowful.

यद्ब्रह्म च न जानीयाद्भरिप्रीत्यर्थमेव च॥

दुःखिवदृश्यते ब्रह्मा आज्ञानां मोहनाय च॥४२॥

If he makes no attempt to realize Brahma and obtain pleasure thereby, Brahma appears to be distressed just for deluding the ignorant.

योग्यतामनतिक्रम्य यावज्ज्ञानं च तिष्ठति॥

ब्रह्मणस्तावदेवास्ति नात्र कार्या विचारणा॥४३॥

The knowledge of Brahma comes to the seeker according to his power of receptivity.

ज्ञानस्य व्यक्ता नाम विद्यमानस्य चादरात्॥

ज्ञानस्यसासादनं चैव ज्ञानव्यक्तिरिति स्मृता॥४४॥

The manifestation of the unmanifest knowledge and the acquirement thereof is called the visibility of knowledge (Jñāna).

अतो ज्ञानादिकं नास्ति ब्रह्मणः परमेष्ठिनः॥

पद्माद्विरणम याज्जातो ब्रह्मा तु चतुराननः॥४५॥

Hence, the supreme lord being knowledge itself there is no scope of ignorance. The four-faced Brahmā was evolved out of a golden lotus from the navel of Viṣṇu.

सर्वदाऽऽलोचनायुक्तस्तेन स्वालोचनं कृतम्॥

अज्ञानां मोहनार्थाय हरिप्रीत्यर्थमेव च॥४६॥

संकल्पोपि तथैवास्ति न ह्यज्ञानात्कृतस्तथा॥

को वा मां सृष्टवानत्र इति ह्यालोच्य स प्रभुः॥४७॥

He was endowed with the power of reflection. He reflected to himself : "Will or desire has been created, for deluding the ignorance and propitiating the lord, out of knowledge itself, not from ignorance. Lord

Brahmā queried himself: "Who has created me."

For an answer to this query Brahmā entered the lotus-stalk.

तं विचारयितुं ब्रह्मा पद्मनाडीं विवेश ह॥४८॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसंवादेऽज्ञानहेतुनिरूपणं नामैकादशाऽध्यायः॥ ११॥

अध्यायः १२ / Chapter 12

श्रीकृष्ण उवाच

नाडीं समाविश्य महानुभावः

श्रीविष्णुभक्तो त्वथ पुष्करस्थः॥

विचारयामास गुरुं स्वमूलं

नारायणं निर्गुणमद्वितीयम्॥१॥

Śrī Kṛṣṇa said :—The noble Brahmā, the devotee of Viṣṇu who was seated on the lotus entered the lotus-stalk.

He meditated upon lord Viṣṇu who though non-dual and qualityless is the cause of his origin.

एतावता हरिभक्तस्य तस्याप्य-

च्छिन्नभक्तस्य चतर्मुखस्य॥

विचारकाले च विचिन्तनीयो

ह्यज्ञानलेशस्तु खगेश्वरेश्वर॥२॥

Brahmā, the perpetual devotee of Hari, O lord of birds, was swayed by ignorance when he meditated upon the source of his birth.

यथास्ति विष्णोर्मनः सङ्कल्प

एव तथैव सोपि प्रकरोति नित्यम्॥

आलोचने तस्य सदास्ति

भूमन्स्वयोग्यतामनतिक्रम्य चैव॥३॥

As the mind of Viṣṇu is constituted of nothing but desire, to his utmost he indulges in self-reflection.

हरेः स्वरूपे च तथा प्रपञ्चः

स्वस्मिन्स्वरूपे च खगास्ति ज्ञानम्॥

यथापि नित्यं परिचारवारि च

अज्ञातवदृश्यते विष्णुना च॥४॥

In the form of Hari, O lord, there exit both, simultaneously, illusion and knowledge. But the two remain invisible like moving water in the clouds.

शृणुष्व सम्यङ्निगृहीतचित्तो यथा

प्रोवाच स विजानाति देवः॥५॥

सदा त्वदोषं प्रविशेषश्च मुक्त

वेदास्तथा वा पविजानन्ति नित्यम्॥

तस्य स्वरूपं न तथा हरिं च

स्वयोग्यतामनतिक्रम्य वेधाः॥६॥

Sometimes, he manifests both, there being a distinct purpose for this manifestation.

Now, hear attentively how the lord himself declared his holy form, devoid of differences as it is known to the Vedas, but which Brahma with his limited capacity is not capable of knowing, as he (Brahma) does not realize his form to be identical with Viṣṇu.

O lord of birds, there is no ignorance in this conception.

हरेः प्रीत्यर्थं कुरुते सौ

कदाचित्तत्रापि कश्चिद्विशेषोऽस्ति वीन्द्र॥

हरेः स्वरूपं न विजानाति सर्वं

स्वयोग्यरूपं सर्वदा वेत्ति विष्णोः॥

तत्राज्ञानं नास्ति किञ्चिदद्वयेन्द्र

यावत्स्वरूपं च तथैव लक्ष्म्याः॥७॥

वेधा न जानाति कुतस्तदन्ये तयोः

स्वरूपं न विजानाति सर्वम्॥

तथापि वेदनेकदेशेन वेद

जानाति लक्ष्मीर्हरिरूपं यावत्॥८॥

Similarly, Brahma is incapable of knowing the form of Lakṣmī. Not to speak of others, O lord of birds, Brahma does not know the form of both Viṣṇu and Lakṣmī. The Vedas know the form of Viṣṇu in entirety. So does Lakṣmī.

तावन्नं जानाति विधिः खगेन्द्र

ज्ञाने विधातुश्च स्वयोग्य भूते॥

अतो विरिचस्य न चिन्तनीयो

ह्यज्ञानलेशः क्वापि देशे च काले॥९॥

O lord of birds, since Brahma with his circumscribed knowledge does not know the

form of Viṣṇu he is charged with the fault of eternal ignorance not conditioned by time or place.

नाडीं समाविश्य तदा विरिंचो

न वेद नारायणमेकवच्च॥

तदा शृणोत्तं कमलासनं

प्रभुस्तपस्तप द्व्यक्षरं सादरेण॥१०॥

Brahmā entered the lotus-stalk but he could not visualize Viṣṇu, the source of his being. Thereafter, Brahmā heard from the lotus-stalk a voice containing two syllables O Brahman, perform tapa—penance.

अभिप्रायं तस्य सम्यग्विदित्वा

तपः कुरु त्वं हरितुष्ट्यर्थमेव॥

तपोऽकरोद्धरिपादैकनिष्ठो हरेः

प्रीत्यर्थं दिव्योसहस्रवर्षम्॥११॥

Recognizing clearly that it was the voice of the lord enjoining penance, he practiced penance at the feet of the lord, just for his pleasure.

ततो हरिः प्रादूरासीत्खगेन्द्र वरं

दातुं भक्तवरस्य दिव्यम्॥

सदा विष्णुं देवदेवो ददर्श

चतुर्भुजं तं जलजायताक्षम्॥१२॥

O lord of birds, then lord Viṣṇu manifested himself to confer favour to his best devotees.

Then the great god Brahmā looked at the four-armed Lord Viṣṇu with eyes resembling full blown lotus.

श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं

संपश्यन्तं सुपसन्नाद्रदृष्ट्या॥

दृष्ट्वा हरिं ब्रह्मा नारायणं च पुरः

स्थितं भक्तवश्यं दयालुम्॥१३॥

The lord wore Śrīvatsa gem on his chest and the Kaustubha round his neck. He looked with the most agreeable and affectionate glance.

समर्चयामास महाविभूत्या

भक्त्या हरेः पादतीर्थे दधारा॥

अस्तौन्महाभागवतप्रधानो

हरिं गुरुं भक्तिविवर्धितात्मा॥१४॥

At the sight of compassionate Viṣṇu who is

fascinated by his devotees, Brahmā knelt and worshipped him with devotion. With his soul engrossed in meditation he, the eminent devotee, lauded Hari thus.

ब्रह्मोवाच

रमेश लोकेश जगन्निवास

तव स्वरूपं न विजानाति देवी॥

तव प्रसादात्सुविजानाति देवी

गुणान्वेदोक्तन्सर्वदा वींद्र सर्वान्॥१५॥

O lord of Lakṣmī, O lord of the world, abode of the people, goddess Lakṣmī does not know your real form. By your grace, she understands your qualities which are known to the Vedas.

तथापि सा न विजानाति

देवी साकल्येनाशेषितः सदगुणांश्च॥

यद्यप्यनुक्तं पञ्चभिर्नास्ति

वेदैस्तथापि देवऽत्र विशेष आस्ते॥१६॥

Still Lakṣmī does not know your traits. in entirety. Nothing remains which the Vedas have not covered up. There are yet some distinct traits which are not expressed by the Vedas.

तत्त्वेच्छवः प्रविजानन्ति नित्यं

वेद सूक्तान्ववाप्यनुक्तांश्च सर्वान्॥

आदौ जानन्त्यत्र वेदा मुरारे

ऋगायदः सुष्ठु चत्वार एव॥१७॥

Some special traits are declared in the Vedas which are known only to the aspirants. O lord, at first, the four Vedas—R̥g, Yajus, Sāman and Atharvan—know them rightly.

वेदा ह्येते वेदयन्तीति देव

तथा पुराणं भारतं पञ्चरात्रम्॥

क्रमादितो विचिन्त्यो सा विष्णुगुणान्स्व-

योग्यान्सदा विजानाति रमापि देवी॥१८॥

The Vedas are so called because they know the lord. So do the Purāṇas, Mahābhārata and Pañcarātra texts. Goddess Lakṣmī too knows of the traits of Viṣṇu as large in number as they come within her knowledge.

विशेषतो ह्युक्तगुणा नृगादिषु

स्वयोग्यभूतान्संविजानाति देवी॥

सामान्यतः प्रविजानाति देवी
हरेर्गुणान् विशेषाच्च नित्यम्॥१९॥

She knows the distinct qualities of the lord which are mentioned in the Vedas, as far as her capacity permits. She knows the traits in general but not in particular.

अहं विजानामि समाप्रसादात्तव
प्रासादाच्च गुणान्सदैव॥
स्वयोग्यभूताङ्गुतिषूक्तान् गुणांश्च
काश्चिद्विजानाति हरेर्न कश्चित्॥२०॥

I too know certain traits declared in the Vedas as far as my capacity, by the favour of Lakṣmī as well as yours.

तव प्रसादाच्च मम प्रसादात्
कालांतरे तांश्च जानाति शेषः॥
दुष्कर्मलेशान्नः तिरोहितान् गुणान्यानेव
पूर्वं विदितान् स्वयोग्यान्॥२१॥

There are still certain traits which remain unknown to many. But Śeṣa, the Serpent-chief knows them too. These remain hidden to others due to their bad Karman.

तानेव ज्ञात्वा पुनरेव शेषस्तिरो
हिताल्लब्धगुणस्ततः स्मृतः॥
सदा स्वयोग्यांश्च हरेर्गुणांश्च
उमापतिश्चापि तव प्रसादात्॥२२॥

Śeṣa knows those traits which are known to many as far as he is able to know. Thereafter, he knows those too, which are hidden to others. He is, therefore, called the one who has the knowledge of all traits of Viṣṇu.

यदा विजानाति हरे मुरारे
अप्राप्तलब्धेति तदोच्यते हरः॥
ममापि लोकं च यदा मुरारे
तदा विजानाति तव स्वरूपम्॥२३॥

The lord of Umā, Hara, knows, by your favour, the traits of the lord as far as his capacity. O lord, therefore, he is called the one who has obtained what is not accessible to others. O lord, when he knows my regions he knows your form as well.

गोविन्द नित्याव्यय चित्सुपूर्ण
तव प्रसादान्नास्ति शतेषु तन्मम॥

येये हि देवाश्च शरीरधारिणस्ते
ज्ञानहीना विषयेषु निष्ठाः॥२४॥

O lord, you are eternal, indestructible super consciousness. I cannot make a better choice among many.

The gods who incarnate on earth are devoid of knowledge, absorbed in the objects of senses.

येये देवा विषयेषु
निष्ठास्तेते देवा बहिरर्थभावाः॥
येये देवा बहिरर्थभावा
मोक्षादन्ये प्रलपन्तः सदैव॥२५॥

The gods who are absorbed in the objects of senses are attached to outward pleasures. The gods who are attached to sexual pleasures talk in vain of liberation.

तव स्वरूपे च जगत्स्वरूपे
तवासमानं नास्ति विष्णो सदैव॥
यतस्तव प्राकृतो नास्ति देहो
यतो ज्ञानं नास्ति नास्त्येव नित्यम्॥२६॥

O lord, there is no distinction between your nature and that of the lord. Since you possess no material body there cannot be eternal ignorance associated with you.

पूर्णानन्दज्ञानदेहोऽपि नित्यं
सदा शरीरी भाष्यते भक्तिमद्भिः॥
यतस्तव प्राकृतो नास्ति देहो
हृतोपि नित्यमशरीरीति च स्मृतः॥२७॥

You possess a body eternally constituted of bliss and knowledge. Still the devotees regard, you have a physical body. Since you have no physical body, their calling you a bodiless one should only be correct.

नतोऽहं सर्वदास्मिञ्शरीरे-
ऽहंमेत्यभिमानेन शून्यः॥
अतोऽप्यहं त्वशरीरी सदैव
तथैव नित्यं बहिरर्थैश्च शून्यः॥२८॥

My homage to you, O bodiless one who are devoid of Ego or attachment. I too am devoid of physical body and unattached to outward objects.

स्वभोगभार्यासत्यलोकादिभोगः
स्वयोग्यभोगो वस्त्रमाल्यादिभोगः॥

एते हि सर्वे बहिरर्थसंज्ञकः

नैसर्गकामाः सर्वदा मे हि विष्णो॥ ३१॥

तथाप्यहं कामहीनो हि

नित्यं रुद्रादयः कामवन्तो यतोतः॥

शरीरिणस्ते बहिरर्थभावा

अज्ञानवन्तोऽपि च संस्मृताः खग॥ ३०॥

O lord, the objects of enjoyment woman, heaven, silken clothes, garlands come within the range of my material desires, still I am devoid of any material desire.

Rudra, etc., invested with physical bodies and attached to outward objects are possessed of ignorance, O bird.

स्वदारभोगे केवलां प्रीतिमेवं

हरेरेवं सर्वदाहं करोति॥

स्तम्बास्त्रादीन्धारयिष्ये सदैव

विष्णोः प्रीत्यर्थं नैव गात्रार्थमेव॥ ३१॥

O lord, I become attached to women. I wear silken clothes and put on garlands, just for the propitiation of lord Viṣṇu, not for my physical enjoyment.

नित्यानन्दादन्यकामो न मेस्ति

अतः सदा बहिरर्थैश्च शून्यः॥

ममापि भार्या बहिरर्थशून्या

अमूढभावा मूढवतीव दृश्यते॥ ३२॥

अमूढभूता ज्ञानिनां सर्वदैव

तथाज्ञानां ज्ञानहीनेति भाति॥

यावज्ज्ञानं चास्ति मे वास्तुदेव

तावज्ज्ञानं वासुदेवस्य चास्ति॥ ३३॥

यावज्ज्ञानं वासुदेवस्य चास्ति

तावज्ज्ञानं ज्ञानवतामृजुनाम्॥

कर्मणैवाज्ञानिनां वानृजुनाम-

स्पष्टरूपो ज्ञानगतो विशेषः॥ ३४॥

सोरिप्रकाशे च यथैव दर्शनं

तथा मम ज्ञानगतो विशेषः॥

दीपप्रकाशे च यथैव दर्शनं

तथा ज्ञानं वासुदेवस्य चास्ति॥ ३५॥

अस्पष्टरूपा न्यूनता ह्यस्ति

वयौ तथा ज्ञानं नैव संचिन्तनीयम्॥

एतादृशी ज्ञानशक्तिर्गुरारे-

र्विद्यादीनां मोक्षपर्यंतमस्ति॥ ३६॥

I have no other desire, except the attainment of eternal bliss. I am not, therefore, attached to outward pleasures nor my wife too is attached to them. Though not actually stupid she appears to be stupid. To the wise she appears to be wise. To the stupid she appears to be stupid.

O lord, I possess as much of knowledge as is possessed by Vāsudeva. As much knowledge is possessed by Vāsudeva, so much knowledge is possessed by the wise men of straight nature.

The stupid men of complex nature are characterized by the intricacy of ignorance.

I have a perfect vision of knowledge as distinct and clear as the perception of an object in the light of the sun. Vāsudeva possesses as much of knowledge as the perception of an object in the light of a lamp.

Vāyu is inferior to us both, though his inferiority is not too visible. Hence, one should not think of complete knowledge to be present in Vāyu. Thus, I have explained to you the extent of knowledge in the lord as well as in Vāyu and others till they obtain release.

ज्ञानं त्वृजुनां मोक्षकाले

पिपञ्चवाय्वादीनां प्रलयेनाद्रादीर्न॥

वायोर्मम प्रलये सृष्टिकाले

तथा गायत्र्या नास्तिनास्त्येव मोहः॥ ३७॥

The five R̥jus attain knowledge at release; Vāyu and others at dissolution; Gāyatrī suffers stupefaction either at dissolution or at re-creation.

गायत्रीवद्भारत्या देवदेव

ज्ञातव्यमेवं हरितत्त्ववेदिभिः॥

ममाज्ञानं दृश्यते यत्र कुत्र

दैत्यादीनां मोहनार्थं सदैव॥ ३८॥

O lord of lords, Bhārati is at par with Gāyatrī. Those who are versed in the principles of knowledge related to Viṣṇu should know all about this.

तेन प्रीतिर्देवदेस्य विष्णोर्भविष्यतीत्येव विनिश्चितात्मा॥
प्रश्नादिकं त्वज्ञवत्सर्वदैवं मोहनायाधमानाम्॥ ३९॥

I too suffer from illusion, sometimes but this illusion is assumed for stupefying Daityas, so

that the supreme god Viṣṇu may be gratified thereby.

Like an ignorant person I put queries for stupefying people.

सूर्योदये नास्ति यथा तमश्च

तथाज्ञानं नास्तानास्त्येव देव॥

करोम्यहं श्रवणं सर्वदैव हरिप्रीत्यर्थं सतां हि॥४०॥

As darkness does not exist with the rise of the sun so ignorance does not exist with the rise of knowledge.

I know reality for certain, still I assume listening to, as if I know it not.

शतजन्मगतानां त्वनृजानां पूर्वमेव तु॥

अपरोक्षा भाव एव ह्यज्ञानं समुदीरितम्॥४१॥

अपरोक्षानन्तरं तु नास्त्यज्ञानं न संशयः॥

शतजन्मसु देवेश अपरोक्षेण सर्वदा॥४२॥

Men of complex nature, though they have passed through hundred births, remain in ignorance so long as they do not realize Self. After they have realized Self there remains no ignorance.

पूर्णज्ञानं ममास्त्येव नात्र कार्या विचारणा॥

शतजन्मसु पूर्वं तु परोक्षेण मम प्रभो॥४३॥

O lord of gods, after passing through series of births and realizing Self I obtained complete knowledge.

पूर्णं ज्ञानं सदाप्यस्तीत्येवमाहुर्महर्षयः॥

संज्ञाजन्मगतायाश्च सरस्वत्या महाप्रभो॥४४॥

But the great sages have declared that even when passing through the series of births and before attaining to complete integration I possessed a complete knowledge of the Self. O great lord, Sarasvatī, who was born as Samjñā, has no ignorance.

नाज्ञानं चिंतनीयं हि ब्रह्माय्वोश्च देव हि॥

अत्र कश्चिद्विशेषोस्ति ज्ञातव्यस्तत्त्वमिच्छुभिः॥४५॥

No notion of ignorance should be ascribed to Brahmā and Vāyu. Now I relate to you a secret which every aspirant shall desire to know.

अवतारेषु भारत्याः कदाचिज्ज्ञानपूर्वकम्॥

सर्वदा ज्ञानरूपा सा सर्वदुःखविवर्जिता॥४६॥

Among incarnations, Bhārati is knowledge incarnate, devoid of all sorrows.

दैत्यानां मोहनार्थाय अंशे दुःखीव दृश्यते॥

तस्या दुःखादिकं किञ्चिन्नास्तानास्त्येव सर्वथा॥४७॥

For stupefying Daityas she professes to be sorrowful. partially. In fact, she imbibes no sorrow whatsoever.

अपरोक्षतिरोभाव ईषत्काले प्रदृश्यते॥

तावन्मात्रेण वाज्ञानं तस्यां नैवाहितं च यत्॥४८॥

मूलरूपे तु नास्त्येव भारत्या ज्ञानविस्मृतिः॥

भारत्यास्तु यथा नास्ति सरस्वत्यास्तु किं पुनः॥४९॥

For a short while, when the realized object deludes the grasp, there is ignorance. But in the basic form, there is no ignorance in Bhārati. How can there be one in Sarasvatī ?

अंशावतरणं नास्ति सरस्वत्याः कदाचन॥

अंशात्र तरणं नास्ति ममापि मधुसूदना॥५०॥

So Sarasvatī never incarnates partially. O slayer of Madhu, I too do not incarnate in part.

तथैव ज्ञानमस्त्येव हरेर्नारायणस्य च॥

वायोरेणावतारोस्ति यथा मूले तथैव च॥५१॥

बलज्ञानादिकं सर्वं चिन्तनीयं न संशयः॥

तथापि वायौ दृश्यते बलज्ञानादिव्यक्तयः॥५२॥

अवतारेषु वायोस्तु सम्यक् शक्त्यात्मनास्ति हि॥

अपरोक्ष तिरोभावौ नांशावतरणेष्वपि॥५३॥

बलज्ञानादिकं यावन्मूलरूपे प्रदृश्यते॥

त्रेतायुगस्वरूपे च न दर्शयति तादृशम्॥५४॥

She and myself are possessed of knowledge. Vāyu who incarnates in part possesses strength and knowledge in the original form but less when he incarnates.

Strength and knowledge are manifest in Vāyu in all incarnations, though the proportion is less in Tretā than in any other age.

त्रेतायुगस्वरूपे च यादृक् चादर्शयत्प्रभो॥

द्वापरस्थे स्वरूपे तत्तद्दर्शयति तादृशम्॥

त्रेतायुगस्वरूपे च यादृक् चादर्शयत्प्रभो॥५५॥

As much of strength and knowledge as he reveals in Tretā, the same he manifests when he incarnates in Dvāpara.

द्वापरस्थे वायुरूपे यादृग्वादर्शयत्प्रभुः॥

वायुः कलियुगे रूपे तद्दर्शयति तादृशम्॥५६॥

As much of strength and knowledge as he manifests in Dvāparam, the same he manifests when he is born in Kali.

तथा दर्शयते वायुदैत्यानां मोहनाय च॥

अवतारेषु वायोश्च अन्तरं ये विदुः प्रभा॥५७॥

तेऽर्धं तमः प्रविशन्ते ते दैत्या न च ते सुराः॥

वायावप्यन्तरं नास्ति हरितत्त्वनिर्विण्ये॥५८॥

Vāyu shows his strength and knowledge for stupefying Daityas.

O lord, those who recognize difference in each incarnation of Vāyu go to dark regions. They are daityas, not devas.

We find no difference between Vāyu and Hari as we investigate into the nature of Hari.

निदां कुर्वति ये विष्णोर्जिह्वाछेदं करोम्यहम्॥

तदर्थमेव वायोश्च अवतारः सदा भुवि॥५९॥

I sever the tongues of those who reproach Hari. Vāyu incarnates on earth with that object in view.

गुणपूर्णस्य विष्णोस्तु निर्गुणत्वविचिन्तम्॥

जातानन्दादिपूर्णाख्यं सोहमित्यादिविचिन्तम्॥६०॥

[The following should be avoided as they amount to the censure of Viṣṇu.]

To think that Lord Viṣṇu is devoid of qualities while he is possessed of qualities.

To think that he is identical with me, while full of bliss he is not identical with me.

चिदानन्दात्मके देहे उत्पत्त्यादिविचिन्तम्॥

अच्छेद्याभेद्यगात्रेषु च्छेदभेदादिविचिन्तम्॥६१॥

To think that he takes birth while possessed of eternality, consciousness and bliss he does not take birth.

देव्या नित्यावियोगिन्या वियोगादिविचिन्तम्॥

क्लेशशोकादिशून्यस्य हरेः क्लेशादिविचिन्तम्॥६२॥

To think that he can be cut and severed in parts while he cannot be cut and severed in parts.

To think that he can get separated from Lakṣmī while he is inseparable from Lakṣmī.

To think that he suffers from sorrows while in fact he is devoid of sorrows.

व्यासरामादिरूपेणृषिविप्रत्यचिन्तम्॥

कृष्णरामादिरूपेषु अन्तरस्य विचिन्तम्॥६३॥

To think that Vyāsa and Rāma (Paraśurāma) are not the sage and the Brāhmaṇa.

To differentiate among Kṛṣṇa, Rāma and other incarnations.

रामकृष्णारिरूपेषु अन्तरस्य विचिन्तम्॥

रामकृष्णारिरूपेषु पराजयविचिन्तम्॥६४॥

To think that Rāma (son of Daśaratha), Kṛṣṇa and other incarnations can be vanquished in the battle.

सन्तानार्थं तु कृष्णे न शिवपूजादिविचिन्तम्॥

रामेणदुःखयुक्तेन लिंगस्य स्थापनं कृतम्॥६५॥

To think that Lord Kṛṣṇa worshipped Śiva for the continuation of his line by getting offspring.

To think that Rama, aggrieved at the separation of Sītā, set up the image of Lord Śiva (at Rāmeśvaram).

पञ्चधातुमये कृष्णे हरिरूपविचिन्तम्॥

स्वयं व्यक्तस्थले चापि चिदादिनन्दत्वकल्पनम्॥६६॥

To think that Lord Kṛṣṇa is Viṣṇu while in his physical form he is composed of five bhūtas.

To think that man is constituted of supreme consciousness and bliss while in fact man is not constituted of supreme consciousness and bliss.

पितृमातृद्विजातीनां हरिरूपत्वविचिन्तम्॥

अस्वतंत्रेण रुद्रेण हरैरेक्यदिविचिन्तम्॥६७॥

To assume that father, mother and Brahmins are made in the form of Viṣṇu, while in fact they are not made in the form of Viṣṇu.

To think that lord Viṣṇu and Rudra are identical in status while in fact Rudra is subordinate to Viṣṇu.

विष्णोः सूर्येण साकं च अभेदा देविचिन्तम्॥

सर्वोत्तमः सूर्य एव विष्णवाद्यास्तस्य किंकराः॥६८॥

To think that lord Viṣṇu and Sūrya are identical.

To think that Sūrya is the greatest of deities and Viṣṇu is his subordinate.

इत्यादिविचिन्तनं दोषो हरिनिन्देति चोच्यते॥

अस्वयं व्यक्तलिङ्गेषु अश्वत्थ तुलसीषु च॥६९॥

शालग्रामं विहायैव नमनं ये प्रकुर्वते॥

ते सर्वे हरिनिद्रायामविकारिण एव हि॥७०॥

Those who offer homage to the holy fig tree or the sacred basil plant, unless these grow up naturally, and those who overpass Śālagrāma incur sin in Common with those who censure the lord.

मोक्षाधिकारिणो ये तु अज्ञानात्परमेश्वरम्॥

पार्थक्यनयनं येषु कुर्वति यर्हि वा प्रभो॥७१॥

Those who, being on the verge of liberation, regard the lord as a separate entity come to grief in course of time.

तर्हि तेषां हि कालेषु दुःखं याति न संशयः॥

अतः प्रार्थक्यनयनं ये कुर्वत्येषु सर्वदा॥७२॥

ते सर्वे त्वबुधा ज्ञेया नात्र कार्या विचारणा॥

अस्वयंव्यक्तलिङ्गेषु नमनं ये प्रकुर्वते॥७३॥

Those who regard the lord as a separate entity are stupid. Those who pay homage to the plants, unless these grow naturally, should be regarded as asuras.

ते सर्वे ह्यसुरा ज्ञेया नान्यथा तु कथंचन॥

विहाय शून्यमश्वत्थं नमनं ये प्रकुर्वते॥७४॥

द्विमासहीनां तुलसीमप्रसृतां च गां नवाम्॥

ते सर्वे ह्यसुरा ज्ञेया नात्र कार्या विचारणा॥७५॥

Neglecting the holy fig-tree, devoid of boughs, those who pay respects to the holy basil plant less than two months old or a young cow that has not delivered-should be declared asuras.

गुल्माद्याश्च मनुष्यांतास्ते ज्ञेया ब्रह्मबाहवः॥

अस्मच्छतायुःपर्यंतमेक एव कलिः स्मृतः॥७६॥

Life beginning with the plants and ending with humanity constitutes my arms. Full one hundred years of my life constitute an age of Kali.

कलौ संति कल्पमानं कलेरन्ते च संति च॥

तस्मिन्दिने ब्रह्मरूपे गच्छति च तमोन्तिकम्॥७७॥

The period of Kali is counted by Kalpas. Life exists though Kali expires.

During the day of Brahmā the sinners who have strayed from the path of virtue go to the dark regions.

तत्र स्थित्वा लोकमार्गं प्रतीक्षते न संशयः॥

साधकैर्विष्णुकार्याणां वायुदासैः प्रपीडिताः॥७८॥

While staying there they wait for the turn of their destiny while the attendants of Vāyu carry out the orders of the lord and torture them severely.

शतवर्षानंतरं च सर्वेषां कलिना सह॥

वायोगदाहप्रहारेण लिंगभङ्गो भविष्यति॥७९॥

After the lapse of one hundred years the living beings together with Kali will have their subtle bodies smashed with the thrust of a club by Vāyu.

तमोऽंधं प्रविशंत्येते तारत्येन सर्वशः॥

तमस्यंधेपि संसारे नात्र कार्या विचारणा॥८०॥

Gradually, they will enter the dark regions all round.

सर्वेषामुत्तमोते यः कलिरेव न संशयः॥

दूषको विष्णुभक्तानां तत्समो नास्ति सर्वदा॥८१॥

Of all the ages, Kali comes at the end. Kali is the foremost of those who slander the devotees of Viṣṇu.

संसारेबाधतमसि सर्वत्र हरिदूषकः॥

मिथ्यादाने ज्ञानबुद्धिर्दुःखे च सुखबुद्धिमान्॥८२॥

तस्मात्कलिसमो लोके शिवभक्तो न कुत्रचित्॥

दुर्योधनः स एवोक्तो दुःखान्त्यस्वरूपवान्॥८३॥

In this world of mortals or in the world of extreme darkness, there is none equal to Kali who slanders the lord among the devotees of Śiva who find pleasure in ignorance and aversion in knowledge.

Kali is known as Duryodhana, the endless pain incarnate.

तस्माच्छगुणांशेन कलिभार्या तु सर्वदा॥

अलक्ष्मीरिति विख्याता सा लोके मंथरा स्मृता॥८४॥

The wife of Kali hundred percent less in qualities, is known as *Alakṣmī*, popularly known as Mantharā.

तस्माद्दशगुणांशोनी विप्रचित्तिस्तु सर्वदा॥

जरासंधः स एवोक्तः कालनेमिस्ततः परम्॥८५॥

तस्माच्छतगुणांशानेः स तु कंसेति विश्रुतः॥

तस्मात्पंचगुणैर्हीनौ मधुकैटभसंज्ञकौ॥८६॥

तावेव हंसहिडंबकौ ज्ञेयौ तौ च जनार्दन॥

विप्रचित्तिसमो ज्ञेयो भौमो वै भूतले स्मृतः॥८७॥

Hundred per cent less in qualities was Vipracitti. Then came Jarāsandha, Kalanemi and Kaṁsa. The latter was hundred per cent less in qualities. Less by five per cent in qualities were Madhu and Kaiṭabha, also known as Haṁsa and Hiḍambaka. Bhauma was equal to Vipracitti.

तस्मादष्टगुणैरुच्यो हिरण्यकशिपुः स्मृतः॥

तस्माच्च त्रिगुणैहीनो हिरण्याक्षो महासुरः॥८८॥

Less by eight per cent in qualities was Hiranyakaśipu. Less by three per cent in qualities was the great Asura Hiranyākṣa.

मणिमांस्तत्समो ज्ञेयः किञ्चिदूनो बकः स्मृतः॥

तस्माद्विशदगुणैर्हर्निस्तारकाख्यो महासुरः॥८९॥

Maṇimān was equal to him in qualities. Baka was a little inferior to Maṇimān. The great Asura Tāraka was less by twenty per cent in qualities.

तस्मात्षड्गुणतो हीनः शंबरो लोककण्टकः॥

शंबरस्य समो ज्ञेयः शाल्वो दैत्येषु चाधमः॥९०॥

Śambara, the tormentor of people was less by six percent in qualities. Śālva the meanest of the Daityas, was equal to Śambara.

शंबरात्तु द्विगुणतो हिडिंबो न्यून उच्यते॥

बाणस्ततोऽधमो ज्ञेयः स तु कीचकनामतः॥९१॥

Hiḍimba was two per cent less in quality than Śambara. Bāṇa was inferior to Hiḍimba. Then came Kīcaka.

द्वापारख्यो महाहासोबाणासुरसमः स्मृतः॥

तस्माद्दशगुणैर्हीनो नमुचिदैत्यसत्तमः ॥९२॥

Dvāpara Mahāhāsa was equal to Asura Bāṇa. Inferior to him by ten per cent in quality was Namuci, the strongest of Daityas.

नमुचेस्तुसमौ ज्ञेयौ पाक इल्वल इत्युभौ॥

तस्माच्चतुर्गुणैर्हीनो वातापिर्दानवाधमः॥९३॥

Pāka and Ilvala were equal to Namuci. The vilest of daityas was Vātāpi less by four per cent in qualities than Ilvala.

तस्मात्सार्धगुणैर्हीनो धेनुको नाम दैत्यराट्॥

धेनुकादर्धगुणतः केशी दैत्यस्तु चावरः॥९४॥

Dhenuka, the king of daityas, was less than one and a half per cent in qualities. The meanest of the daityas was Keśin less than half per cent in qualities than Dhenuka.

केशीदैत्यसमो ज्ञेयस्तृणावर्तो महासुरः॥

तस्माद्दशगुणैर्हीनौ हंसो नामरमापते॥९५॥

The great asura Tṛṇavana was equal to eśi. O lord, Haṁsa was less by ten per cent qualities than Keśin.

त्रिरिकस्तु समो ज्ञेयस्तत्तमः पौरुकस्मृतः॥

वेतः स एव विज्ञेयः पूर्वजन्मनि सत्तमः॥९६॥

Tririk was equal to f Haṁsa and Paurika was equal to him likewise. In the previous birth he was known as Vena.

तस्मादेकगुणैर्हीनौ कुम्भांडककुपर्णकौ॥

दुःशासनस्तु विज्ञेयो जरासंधममः प्रभो॥९७॥

Kumbhāṇḍaka and Kuṣaṇaka were less by one per cent qualities than him. O lord, Duḥśāsana was equal to Jarāsandha.

कंसेन तुल्यो विज्ञेयो विकर्णो दैत्यसत्तमः॥

कुम्भकर्णाच्छतगुणैर्हीनौ क्रध्येति विश्रुतः॥९८॥

The best of Daityas, Vikarṇa was equal to Kaṁsa.

Lessby hundredpercent in qualities than Kumbhakarṇa was Kradhya.

तस्माच्छतगुणैर्हीनः शतधन्वा महासुरः॥

समानस्तस्य विज्ञेयः कर्मारिदैत्यसत्तमः॥९९॥

Less than hundred per cent in qualities was the great asura Śatadhanvan. The best of Daityas, Karmāri was equal to him.

कालकेयस्तु विज्ञेयः सदा वेनसमो मतः॥

अधमानां तु दैयानामुत्तमैः साम्यमुच्यते॥१००॥

Kālakeya was equal to Vena. The meanest of daityas is equal to his superior.

तत्रावेशाच्च विज्ञेयं देवानां नात्र संशयः॥

तस्माच्छतगुणैर्हीनश्चित्तमानसुरो महान्॥१०१॥

This is due to the influence the gods exercise over them. Less by hundred per cent in qualities than Kālakeya was asura Cittaman. The presiding deity of Cittaman was superior to him by hundred per cent in qualities.

तच्छरीराभिमानी तु तस्माच्छतगुणैर्वरः॥
तस्माच्छतगुणैर्हीनो हस्तमानसुरो महान्॥१०२॥

Less by hundred per cent in qualities was the asura Pādamān. The presiding deity of the eyes is superior to him by hundred per cent in quality.

तस्माच्छतगुणैर्हीनः पादमानसुरो महान्॥
नेत्रैर्द्रियाभिमानो तु तस्माच्छतगुणो वरः॥१०३॥

Less by hundred percent in qualities was the asura Śaktimān.

चक्षुरिन्द्रियमानी तु तस्माच्छतगुणो वरः॥
तस्माच्छतगुणैर्हीनः स्पर्शमानसुरो महान्॥१०४॥

Less by hundred per cent in qualities than Pādamān was the great asura Sparsāmān.

तस्माच्छतगुणैर्हीनश्चन्दमानसुरो महान्॥
तस्माच्छतगुणैर्हीनः शिश्नमानसुरो महान्॥१०५॥

Less by hundred per cent in qualities was Caṇḍamān. Less by hundred percent in qualities was Śiṣṇamān.

तस्माच्छतगुणैर्हीनः कर्ममानसुरः स्मृतः॥
कल्पाद्यैः प्रेरिताः सर्वे रुद्राद्या अधिकारिणः॥१०६॥

Less by hundred per cent in qualities was Karma-mān. The presiding deities Rudra and

॥ इति श्रीगारुडे महापुराणे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसंवादे ब्रह्मस्तुतिवर्णनं नाम द्वादशोऽध्यायः॥ १२॥

अध्यायः १३ / Chapter 13

श्रीकृष्ण उवाच

इति स्ततः स भगवान् स्वपुत्रेण दयानिधिः॥
मेघगंभीरया वाचा प्रोवाच मधुसूदनः॥१॥

Śrī Kṛṣṇa said :—Lord Viṣṇu, the slayer of Asura Madhu, the receptacle of compassion, was thus praised by his son Brahmā, spoke in a voice as loud as the thunder of reigning clouds.

सृज ब्रह्मन्निमान्देवामत्प्रसादात्क्रमेण च॥
यथा वै प्राक्क्षणेत्तद्वत्सृज सर्वं महाप्रभो॥२॥

O Brahman, please start re-creating the universe in the fashion you did in the previous Kalpas.

नास्ति प्रयोजनं तेन तव मत्प्रीतये सृज॥
एवमुक्तस्तु हारिणा ब्रह्मा स्तुत्वा हरिं परम्॥३॥

others are urged by the deities who lived at the beginning of Kalpas.

कदाचित्सुविरुद्धं च कुर्वति तव सत्तम॥
कदाप्यहं च वायुश्च विरुद्धं नाचरे व भोः॥१०७॥

O lord, sometime they go contrary to your wishes, while I and Vāyu, O lord, never go contrary to your wishes.

मूलेष्वंशावतारेषु रुद्रादीना महाप्रभो॥
बुद्धिर्विनश्यते यस्मात्तस्माच्छिन्ना हि तेऽखिलाः॥१०८॥

O lord, Rudra and other gods lose their link with their root when they incarnate. Hence, they become powerless.

मीषते च मदबुद्धिस्तस्मादच्छिन्नसंज्ञिकः॥
एतादृशोप्यहं देव न च शक्तिस्तु नस्तवे॥१०९॥

O lord of earth, my intellect alone remains unimpaired. Even then, O lord, I need sufficient strength to fully offer my praise.

मह्यमच्छिन्नभक्ताय दयां कुरु महाप्रभो॥
इति स्तुत्वा हरिं ब्रह्मा स्थितः प्राञ्जलिरग्रतः॥११०॥

O Sovereign lord, be compassionate to me who am your constant devotee. Thus having offered praise Brahmā stood before the lord with his palms joined in reverence.

॥ इति श्रीगारुडे महापुराणे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसंवादे ब्रह्मस्तुतिवर्णनं नाम द्वादशोऽध्यायः॥ १२॥

You have no axe to grind thereby. You create the universe to carry out my instructions." Thus spoken to by Viṣṇu, Brahmā praised the lord.

He thought of creating the Universe, just for pleasing Him.

सृष्टिं कर्तुं मनो दधे प्रीणयन्नेव माधवम्॥
महत्तत्त्वात्मको ब्रह्मा वायु जीवाभिमानिनम्॥४॥
आदौ सप्तर्ज गरुड पुरुषात्मका स एव च॥
ततो दक्षिणहस्तात्तु ब्रह्माण्णो भारती तथा॥५॥

O Garuḍa, at first, Brahma, who represented intellect created Vāyu who became the presiding deity of life. He is the soul of mankind.

असृजते महाभागे अव्यक्तस्य नियामिके॥
वामहस्तात्सत्यपुत्रो महत्तत्त्वात्मकोऽनलः॥६॥

Then, from his right hand he created Brahmāṇī! and Bhārati. The two control the unmanifest Prakṛti.

From his left hand was created Fire, the son of Truth, representing the principle of Intellect.

ब्रह्मणो दक्षिणाद्भस्तादहंकारात्मको हरः॥

आदौ शेषस्ततो जज्ञे गरुडतदनन्तरम्॥७॥

From his right hand was created Hara representing Ego. At first, Śeṣa was born. Garuḍa came next.

तदनन्तरजो रुद्रः स एवं सृष्टवान्प्रभुः॥

स्वोत्पत्त्यन्तरं ब्रह्मा दशवर्षान्महाप्रभुः॥८॥

वायुमुत्पाद्रयामास वत्सरान्तरे प्रभुः॥

गायत्रीं जनयामास वायोरुपत्त्यन्तरम्॥९॥

Thereafter Brahmā created Rudra. Thus, Brahmā created the universe. Ten years after his own birth, Brahmā created Vāyu. A year after, he created Gāyatrī.

संवत्सरे तु भारतीमसृजत्प्रभुः॥

भारत्यन्तरं शेषं दिव्यसाहस्रवत्सरात्॥१०॥

A year after, he created Bhārati. A thousand divine years after, he created Śeṣa.

अनन्तरं संबभूव गरुडस्तु ततः परम्॥

दिव्यसाहस्रवर्षात्तु तथा रुद्रं च सृष्टवान्॥११॥

A thousand divine years after, he created Garuḍa.

शेषस्यानन्तरं देवीं वारुणीं च महाप्रभुः॥

दशवर्षानन्तरं तु ह्यसृजत्कमलासनः॥१२॥

After she lapse of the same period, he created Vāruṇī.

गरुडानन्तरं देवीं सौपर्णीमसृजत्प्रभुः॥

दशवर्षानन्तरं च पार्वतीं च तथैव सः॥१३॥

When ten years had lapsed after Garuḍa was created he created Sauparnī.

पार्वत्यनन्तरं चन्द्रं मनस्तत्तनियामकम्॥

दशवर्षानन्तरं तु वासवं ह्यसृजत्ततः॥१४॥

अभिमानी दक्षिणस्य बाहोश्च परमेष्ठिनः॥

दशवर्षानन्तरं तु शची तामसृजत्प्रभुः॥१५॥

After the lapse of ten years, he created Pārvaṭī; after the lapse of ten years, he created the moon, the presiding deity of the mind. After

the lapse of ten years he created Indra, the presiding deity of the right arm. After the lapse of ten years he created Sachi.

इन्द्रस्यानन्तरं कामं त्रिंशद्वर्षादनन्तरम्॥

असृजद्द्वामबाहोश्चमनस्तत्त्वाभिमानिनम्॥१६॥

After the lapse of thirty years since Indra was born, he created, from his left arm, Kāma, the presiding deity of the mind.

तदनन्तरजां देवीं दशवर्षादनन्तरम्॥

रतिं स जनयामास कामभार्या महाप्रभुः॥१७॥

कामस्याप्यभिमानी तु स एव परिकीर्तितः॥

ब्रह्माहंकारिकं प्राणं कार्योत्पत्तेरनन्तरम्॥१८॥

After the lapse of ten years since the birth of Kāma, he created Rati, the wife of Kāma, Brahmā is the presiding deity of Kāma. After the creation of the universe, he created Ego.

दशवर्षानन्तरं तु निर्ममे नासिक ततः॥

तस्य भार्या नासिकस्यः पञ्चवर्षादनन्तरम्॥१९॥

After the lapse of ten years, he created the right nose. After the lapse of five years he created the left nose.

निर्ममे नासिकां वामां ब्रह्मा लोकपितामहः॥

अहंकारादनु ब्रह्मा सज्ञानं च बृहस्पतिम्॥२०॥

निर्ममे च वर्षयुगमपञ्चवर्षादनन्तरम्॥

पञ्चवर्षानन्तरं तु तारां भार्यां विनिर्ममे॥२१॥

Seven years after the creation of ego, he created Brhaspati. Five years after, he created Tārā who became the wife of Brhaspati.

गुरोरनन्तरं ब्रह्मा पञ्चविंशादनन्तरम्॥

स्वायंभुवं मनुं चैव निर्ममे मनसा विभुः॥२२॥

Twentyfive years after, he created Manu his son from his mind. .

पञ्चवर्षानन्तरं तु शतरूपां विनिर्ममे॥

शतरूपानन्तरं तु विंशद्वर्षदिनान्तरम्॥२३॥

दक्षः शिष्यात्मको जज्ञे दक्षिणांगुष्ठतः प्रभोः॥

पञ्चवर्षानन्तरं तु वामांगुष्ठच्चतुर्मुखः॥२४॥

प्रसूतिमसृजद्ब्रह्मा सृष्ट्यर्थं परमादरात्॥

दक्षस्यानन्तरं ब्रह्मा पञ्चविंशादनन्तरम्॥२५॥

निर्ममे ह्यनिरुद्धं च मध्यमांगुलिपर्वतः॥

पञ्चवर्षानन्तरं तु ससर्ज भगवानजः॥२६॥

विराजसंज्ञका भार्यो मध्यमांगुलिपर्वतः॥
 अभिरुद्धानरंत तु शतवर्षादनन्तरम्॥ २७॥
 निर्ममे प्रवहं वायुं कनिष्ठांगुलिपर्वतः॥
 दशवर्षानन्तरं तु प्रवाही प्रभुः॥ २८॥

Five years after, he created Śatarūpā. Twenty years after, he created Dakṣa from his right thumb. Five years after, the fourfaced Brahmā created Prasūti from his left thumb.

Brahmā made an all-out effort and created offspring for the increase of population. First of all, he created Dakṣa. Twenty-five years after Dakṣa, he created Aniruddha, out of the joints of his middle finger.

Twenty five years after, he created virāja out of the joints of his middle finger.

One hundred years after, Aniruddha, he created Pravaha from the joints of his little finger. Ten years after, he created Pārvaṭi.

कनिष्ठांगुलिपर्वाच्च वामदेवं न संशयः॥
 प्रवहानन्तरं ब्रह्मा शतवर्षादनन्तरम्॥ २९॥

One hundred years after, he created Vāmadeva from the joints of his little finger.

यमं विनिर्ममे पृष्ठादष्टवर्षादनन्तरम्॥
 तद्भार्या शामलां देवीं तस्मादेव महाप्रभुः॥ ३०॥

He created Yamā from his back. Eight years after, he created Śyāmala who became the wife of Yama.

यमस्यानन्तरं चंद्रं त्रिंशद्वर्षादनन्तरम्॥
 असृजदक्षिणाच्छ्रोत्राच्छ्रोत्रतत्त्वनियामकम्॥ ३१॥

Thirty years after Yama, he created the moon from tile right ear. The moon became the presiding deity of ears.

नववर्षानन्तरं तु रोहिणीमसृजत्प्रभुः॥
 वामश्रोत्राच्च गरुडं वामश्रोत्राभिमानिनम्॥ ३२॥

Nine years after, the lord created Rohiṇī. He created Garuḍa from his left ear, of which Garuḍa became the presiding deity.

चंद्रस्यानन्तरं सूर्यं विंशद्वर्षादनन्तरम्॥
 सम्यग्विनिर्ममे ब्रह्मा दक्षिणाक्षश्च देवताम्॥ ३३॥

Twenty years after the creation of the moon, he created the sun from his right eye.

वामाक्षणो निर्ममे संज्ञा षड्वर्षानन्तरं प्रभुः॥
 सूर्यस्यानन्तरं ब्रह्मा शतवर्षादनन्तरम्॥ ३४॥

Six years after the creation of the sun, he created Saṁjñā from his left eye.

रसनेन्द्रियाच्च वरुणं निर्ममे तस्य मानिनम्॥
 विंशद्वर्षानन्तरं तु तस्मादेवेन्द्रियत्प्रभुः॥ ३५॥
 गंगां निविर्ममे ब्रह्मा रसनेन्द्रियदेवताम्॥
 वरुणस्यानन्तरं तु दशवर्षादनन्तरम्॥ ३६॥

A hundred years after, he created Varuṇa from, his organ of taste and made him the presiding deity of that organ.

Twenty years after, he created Gaṅgā from the very organ of taste and made her the presiding deity of that organ.

उत्संगान्निर्ममे ब्रह्मा नारदं भगवत्प्रियम्॥
 नारदस्यानन्तरं तु षष्टिवर्षादनन्तरम्॥ ३७॥

Ten years after, he created Nārada from, his lap. Nārada became very dear to him.

अग्निं विनिर्ममे ब्रह्मा त्वगिन्द्रियतः प्रभुः॥
 अतो वागभिमानो स पंचवर्षादनन्तरम्॥ ३८॥
 स्वाहां विनिर्ममे ब्रह्मा तामाहुर्मत्रदेवताम्॥
 अग्रेरनन्तरं वीन्द्र भृगुं ब्रह्मर्षिसत्तमम्॥ ३९॥
 दशवर्षानन्तरं तु भुवोर्मध्याद्विनिर्ममे॥
 संवत्सरानन्तरं तु भृगुभार्या विनिर्ममे॥ ४०॥

He created Agni from his organ of touch, sixty years after.

He, the presiding deity of speech, created Svāhā after five years. Svāhā became the presiding deity of the mantras.

O lord of birds, ten years after, from his eye-brows, he-created Bhṛgu, the best of the Brahmanic sages.

After a year, he created a woman who became the wife of Bhṛgu.

भृगोनन्तरं ब्रह्मा शतवर्षादनन्तरम्॥
 कश्यपं जनयामास मनसा च स्वयं प्रभुः॥ ४१॥

A hundred years after Bhṛgu, he created Kaśyapa out of his mind.

संवत्सरानन्तरं तु अदितिं निर्ममे प्रभुः॥
 कश्यपानन्तरं चात्रिं दशवर्षादनन्तरम्॥ ४२॥

A year after, he created Aditi. Ten years after Kaśyapa. he created Atri.

अत्रैरनंतरं ब्रह्मा दशवर्षादनंतरम्॥
अजीजनद्धरद्वाजं वसिष्ठ तदनंतरम्॥४३॥

Ten years after, he created Bharadvāja. Ten years after, he created Vasiṣṭha

दशवर्षानंतरं तु तेषां भार्याः क्रमेण तु॥
संवसरानंतरेण असृजत्कमलासनः॥४४॥

Ten years after, he created women, to become their consorts, at the interval of one year each.

वसिष्ठस्यसानंतरं तु गौतमं ह्यसृजत्प्रभुः॥
दशवर्षानंतरेण जमदग्निं ततोऽसृजत्॥४५॥

After Vasiṣṭha, he created Gautama. Ten years after, he created Jamadagni.

दशवर्षानंतरेण मनुर्वैवस्वतोऽभवत्॥
मनोरनंतरं जज्ञे शतवर्षादनंतरम्॥४६॥
विष्वक्सेनो महाभागो वायुपुत्रो महाबलः॥
तस्माच्चतुर्दशे वर्षे गणपो ह्यभविद्भू भोः॥४७॥

Ten years after, he created Vaivasvata Manu. A hundred years after Manu, was born Viṣvaksena, the most powerful son of Vāyu. Fourteen years after, the lord of gaṇas was born.

तदनंतरजो वींद्र अष्टवर्षादनंतरम्॥
धनपो ह्यभवत्तत्र तद्भार्या वत्सरे परे॥४८॥

॥ इति श्रीगारुडे महापुराणे श्रीकृष्णगारुडसंवादे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे देवोत्पत्तिनिरूपणं
नाम त्रयोदशोऽध्यायः॥ १३॥

अध्यायः १४ / Chapter 14

श्रीगारुड उवाच

अवतारान्हरे ब्रूहि तथा लक्ष्म्या दिवौकसाम्॥
गुणानामंतरं ब्रूहि शिष्यस्य मम सव्रत्॥१॥

Garuḍa said :—O lord, let me know the incarnations of lord Viṣṇu, Lakṣmī and gods, O you of good vow, as also the difference amongst them in regard to their qualities.

श्रीकृष्ण उवाच

यो मूलरूपी भगवाननंतो
ब्रह्मादिभिः पूर्णगुणः स्वतंत्रः॥

O lord of birds, eight years after, he created Kubera; a year after, he created his consorts.

विष्वक्सेनानंतरं तु दशवर्षादनंतरम्॥
जयादीन्भगवद्भक्तान्सृष्टवान् कमलासनः॥४९॥

Ten years after Viṣvaksena, he created Jaya and others the devotees of the lord.

जयाद्यानंतरं ब्रह्मा वल्लाद्याः कर्मदेवताः॥
शतवर्षानंतरं तु सृष्टवाञ्छिवाहनम्॥५०॥

After Jaya, he created the deities of activities Balla and others. A hundred years after, he created the bull Nandī, the Vehicle of Śiva.

कर्मदेवातनंतरं तु त्रिंशद्वर्षादनंतरम्॥
पर्जन्यमसृजद्ब्रह्मा मंत्रयन्त्राभिमानिनम्॥५१॥

Thirty years after, he created Parjanya, the presiding deity of Mantras and Yantras.

पर्जन्यानंतरं ब्रह्मा दशवर्षादनंतरम्॥
पुष्करं जनयामास कर्म तत्त्वाभिमानिनम्॥५२॥

Ten years after, he created Puṣkara, the presiding deity of the principle of activity.

एवं विनिर्ममे ब्रह्मा मत्प्रसादात्खगेश्वर॥
एवं ज्ञात्वा मोक्षमेति नान्यथा तु कथंचन॥५३॥

O lord of birds, thus Brahmā started creation at my bidding, in order to oblige me.

He who understands this obtains liberation.

पुरातनः पूर्णतनुर्मदात्मा न

तदृशाः संति कदापि वींद्र॥२॥

Śrī Kṛṣṇa said :—The eternal, primeval lord has all the qualities in common with Brahma and others.

He is independent, ancient and complete in himself. Such a being is second to none, O lord of birds.

पादश्च पूर्णः पादतलं च पूर्णं

नखाश्च पूर्णाः कटिकंठौ च पूर्णौ॥

ऊरू च पूर्णौ उदरं च पूर्णं

लब्ध्वापि पूर्णाञ्जगृहे तथाऽप्युरः॥३॥

His feet and their soles, his nails, hips and throat are all full.

स्कन्धाः सुपूर्णाः सकलाश्च बाहवः पूर्णाः
केशाः श्मरुदंताश्च पूर्णाः॥
लोमानि पूर्णानि तथैव रोमकूपाश्च
पूर्णास्तु तथैव शिश्नः॥४॥

Other parts of his body, viz, thighs, belly, breast, shoulders, arms, hair of the head and the body pores of the hair, beards, teeth, penis, scrotum, hair on the scrotum, armpit, eye, ear are also complete.

अंडश्च पूर्णो ह्यण्डरोमाणि कक्षा
श्चक्षुश्च श्रोत्रे सर्व एते च पूर्णाः॥
किं वर्णये मूलरूपं हरेश्च
यावद्वलं पूर्णं समग्रदेहे॥५॥
तावद्वलं ह्येकरोमादिकेषु
संतित्वमे हि यतः स एव पूर्णः॥
स एव तु सर्वस्य कर्ता स
एवहर्ता स तु सारांशभोक्ता॥६॥

How shall I describe the original form of lord Hari? So long as there is strength in his composite body there is strength in his each and every hair, he can be called complete. He is the creator of all, the destroyer of all and, the enjoyer of quintessence of all substances.

असारांशं नैव भोक्ता हरिस्तु
सारान्वक्ष्ये शृणु पक्षीन्द्र सम्यक्॥
द्राक्षेक्षुसारं नारिकेलस्य सारं
चूतस्य सारं पनसस्यापि सारम्॥७॥
नारंगसारं क्रमुकस्यापि सारं
खर्जूरसारं कदलीफलस्य॥
नारायणो बीजरूपस्य सारं
गृह्णाति नित्यं भक्तवर्ग्यो दयालुः॥८॥

He is not the enjoyer of non-essential part of substances. O lord of birds, now hear, I shall tell you the essence of substances.

The juices of the grape, sugar-cane, cocoanut, mango, bread-fruit, orange, betelnut, date, banana fruit-the compassionate lord drinks these juices when these are in their form of seed.

ताम्बूलसारं खदिरस्य सारं
पुष्पस्य सारं चंदनस्यापि सारम्॥
गोधूमसारं यवानां च सारं
माषस्य सारं हरेणोश्च सारम्॥९॥
शुद्धं तथा ब्रीहिनीवारसारं
श्यामाकसारं शुद्धधान्यस्य सारम्॥१०॥

He drinks thejuices of the betel, Khadira tree, flower. Sandal, wheat, barley, bean, hareṇu (?), cultivated and wild rice, corn and unhusked rice.

निषिद्धान्सर्वशाकस्य सारांस्तथा
निषिद्धाल्लैवर्णस्यापि सारान्॥
गृह्णाति विष्णुः परमादरेण
अन्नस्य सारं भक्ष्यभोज्यस्य सारम्॥११॥
सूपस्य सारं परमान्नस्य सारं
दुग्धस्य सारं दधितक्रस्य सारम्॥
घृतस्य सारं रामठस्यापि सारं
गृह्णाति विष्णुः सर्षपस्यापि सारम्॥१२॥
मरीचसारं जीरकस्यापि सारं
तथा हविर्घृतपक्वस्य सारम्॥
तैलेषु पक्वस्य च भर्जितस्य
गुडस्य सारं नवनीतस्य सारम्॥१३॥
लवंगसारं शर्करायाश्च
सारमित्यादिसारान् वासुदेवस्तु भुङ्क्ते॥
लक्ष्मीपतिः सर्वजगन्निवा
सस्तस्याज्ञया वासुदेवोपि नित्यम्॥१४॥
तच्छेषसारानपि चावनीशो
महात्मनोशाञ्छृणु शिष्यवर्ग्य॥
एवं विमूढा वासुदेवस्य भक्ताः किं
वक्तव्यं विष्णु भक्ता हि लोके॥१५॥
कल्याणास्ते सारभोक्तार एव
नैषां भवेत्तेन दुःखाभिवृद्धिः॥
भुञ्जति ये वैश्वदेवं विहाय
दुष्टांस्तान् भुक्तिचिन्तांश्च विद्धि॥१६॥

Lord Viṣṇu receives the juices of forbidden vegetables, salts, foodstuff, prescribed eatables, soup, substantial foodstuff milk, curd, butter-milk, ghee, foetid, mustard, pepper, cumin seed food cooked in the sacrificial ghee, treacle roasted or fried in the oil, butter, clove, sugar,

lord Vāsudeva partakes of these essences with pleasure.

By order, of the lord of Lakṣmī, the abode of all living beings, Vāsudeva enjoys the essences of all these things. O best of disciples, the rest of the juices are enjoyed by the ruling monarch, the lord of the earth.

The devotees of lord Vāsudeva, usually, have no knowledge of essences. Leaving aside these devotees, we talk of the devotees of Viṣṇu who enjoy the essences of substances and thereby avoid coming to grief.

Those who partake of meals without performing Vaiśvadeva are the low class of people who eat the stale food.

वक्ष्ये विशेषं वैश्वदेवे खगेन्द्र
श्रुत्वा गोप्यं नो वदान्यत्र विद्वान्॥
सूर्यादीनां ये दाने च दद्युर्विना
वायोरंतस्थ हरिं च॥१७॥
ते वै सदा सारभोक्तार एव
ज्ञेयास्त्वतो विष्णुरेको महात्मा॥
सारांशभोक्ता न तु सर्वस्य भोक्ता
भुनक्ति सर्वं त्वविरुद्धशक्तिः॥१८॥

O lord of birds, I shall tell you the additional benefits accruing from Vaiśvadeva—benefits which are most guarded secrets, not to be disclosed to any.

Those who offer gifts in respect of the Sun, leaving Vāyu and the Supreme lord Hara stationed therein can be said to enjoy the essence. Lord Viṣṇu is said to enjoy the part of essence, not of the total quintessence, although he can enjoy the entire essence by his might unchecked.

वक्ष्ये ह सारान्पुनरन्यान्खगेन्द्र
शृणुष्व गुह्यं परमादरेण॥
द्राक्षादयः सर्व एव त्वसाराः
कालादिदुटा भावदुष्टाः पदार्थाः॥१९॥

O lord of birds, I quote another list of essences of substances. Juicy substances, grapes and the like lose their quintessence with the lapse of time.

अपिपक्त्वानंतरं तु तथा दिनचतुष्टये॥
असाराः कलुषा ज्ञेयास्तथा जंबूफलं स्मृतम्॥२०॥
मासस्यानंतरं वींद्र त्वसारं पनसं स्मृतम्॥
षण्मासानंतरं वींद्र खर्जूरं तिक्तवत्स्मृतम्॥२१॥
आर्द्रं पूतं नारिकेलं स्फोटनानंतरं प्रभो॥
अहोरात्रानंतरं तु असारं परिकीर्तितम्॥२२॥
शुष्कभूतं नारिकेलं खजूरं तु यथा तथा॥
पक्षस्यानंतरं चूतमसारं परिकीर्तितम्॥२३॥
वर्षस्यानंतरं वींद्र पूगीफलमुदाहृतम्॥
घटिकानंतरं वींछ तांबूलं परिकीर्तितम्॥२४॥
यामस्यानंतरं चान्नं सूपानं पायसं तथा॥
भक्ष्यं च क्वथितं वींद्र असारं परिकीर्तितम्॥२५॥
त्रिपक्षानंतरं वींद्र तथा स्मृतम्॥
चतुर्यामानंतरं च त्वसारं घृपक्वकम्॥२६॥
त्रियामानंतरं शाका निःसारा परिकीर्तिताः॥
जंबीरं शृंगबेरे धात्री कर्पूरं च चूतकम्॥२७॥
त्वसरानंतरं वीन्द्र निःसारं परिकीर्तितम्॥
पर्पटः पक्षमात्रेण निःसारः परिकीर्तितः॥२८॥

Ripe grapes lose their essence after four days; the rose apple after the same period; the bread fruit after a month, the date after six months, the cocoanut after twentyfour hours since its breaking forth; the cocoanut and the date after they go dry, the mango after a fortnight, the areca nut after a year, the betel after twentyfour minutes; the cooked food, soup, milk-rice after three hours, the foodstuff roasted in the oil after a month and a half, the food roasted in ghee after twelve hours; the vegetables after nine hours; the citron, ginger, āmalaka, camphor and mango lose their value after a year.

Parpaṭa loses essence after a fortnight. The holy basil is always full of essence. Dry or green it is always fresh.

तुलसी सर्वदा सारा एकादश्यामपि द्विज॥
आर्द्रा वाप्यथवा शुष्का सार्द्रा सारवती स्मृता॥२९॥
एकादश्यां तु तुलसी सारा ग्राह्या मनीषिभिः॥
त्वचा नासेन्द्रियेणापि न तु जिह्वेन्द्रियेण च॥३०॥
एकादश्यां हरेरन्नं निःसारं परिकीर्तितम्॥
एकादश्यां हरेस्तीर्थं मनुष्याणां खगेश्वर॥३१॥

एकवारे च सारं स्यादिद्वारे च ततोधिकम्॥
 एकादश्यां महाभाग तीर्थं गंधादिमिश्रतम्॥३२॥
 असारमिति संप्रोक्तं तथा स्वादूदमिश्रितम्॥
 एकादश्यां हरेः सारं क्षीरं सर्पिमेधूदकम्॥३३॥

The holy basil, as thought of containing essence even on the Ekādaśī (eleventh) day should be held either by the hand or the nose, but never by the organ of the tongue.

On Ekadaśī, the day sacred to Viṣṇu, the cooked food loses essence.

On Ekādaśī O lord of birds the holy centre of Viṣṇu is full of essence for the whole of the day, exceeds in essence on the second day (so on and so forth). O blessed one, the holy places of bath, if polluted by the articles of worship, scent, etc., lose their essence, similarly if mixed with sweet water.

O lord of birds, on Ekadagi, sacred to Viṣṇu, milk, ghee, honey and water are full of essence, while ether stuffs are without essence. The best of the sages have declared thus.

निःसारं मनुर्जेद्राणामिति वेदविदां मतम्॥
 आषाढमासे गरुड शाको निःसार उच्यते ॥३४॥

In the month of Āṣāḍha, O Garuḍa, the vegetable loses all essences.

मासि भाद्रपदे वींद्र ह्यसारं दधि चोच्यते॥
 क्षीरं तु ह्याश्विने मासे निःसारं परिकीर्तितम्॥३५॥

In the month of Bhādrapada, O lord of birds, the curd loses all essences. In the month of Āśvina the milk loses all essences.

ऊर्ध्वपुंड्रगदाहीना नार्यसारेति गीयते॥
 हरिभक्तिविहीना ये ह्यसुराः परिकीर्तिताः॥३६॥

If a woman does not put the traditional mark Ūrdhvapundra on her forehead she becomes devoid of essence. Those, who are averse to devotion of Hari are called asuras.

हरिनामविहीनं तु मुखं निःसारमुच्यते॥
 हरिनैवेद्यहीनस्तु पाको निःसार उच्यते॥३७॥

The mouth devoid of Hari's name is without an essence. The cooked food, a part of which is not offered to Hari is essenceless.

त्रिदिनैश्चातसीपुष्पं निःसारं परिकीर्तितम्॥
 प्रहरं मल्लिका सारं जाती तु प्रहार्यकम्॥३८॥

त्रियामं शतपत्रं स्यात्करवीरमहर्निशम्॥
 घटिकावधि सारं स्यात्पारिजातं खगेश्वर॥३९॥
 त्रिवर्षं केसरं फल्गु सारमित्युच्यते बुधैः॥
 कस्तूरी दशवर्षं तु कर्पूरं वर्षमात्रकम्॥४०॥
 ससारमिति संप्रोक्तं चंदनं सर्वदा स्मृतम्॥
 शुद्धत्रिःसारभूतांश्च वक्ष्ये शृणु खगेश्वर॥४१॥

The hemp blossom becomes essenceless after three days. Mallikā (Jasmine) for three hours and jāti (a kind of jasmine) for half that period; a lotus after nine hours, Karavīra after twentyfour hours, Pārijāta after twentyfour minutes, saffron after three years, milk after ten years, camphor after a year, sandal for all times.

I shall now tell you of things that have no essence.

तुषां मेध्या आरनालं पुण्यकं भिःसटा तथा॥
 उपोद्वजी अलाबूश्च बृहत्कोशातकी तथा॥४२॥
 वृताकं चुक्रशाकश्च बिल्वमौदुंबुर तथा॥
 पलांडुर्लशुनं वृंतं कलंजं च तथा द्विज॥४३॥
 एतत्सर्वत्र काले च निःसारमिति कीर्तितम्॥
 एकादश्यां वैश्वदेवं श्राद्धं तर्पणमेव॥४४॥
 मंत्रेण प्रेतदहनमसारं परिकीर्तितम्॥
 हविर्नारायणो देवो एतांश्च ह्यशुभ्रसान्॥४५॥
 न गृह्णाति न गृह्णाति हरिः स्वयम्॥
 तथापि सर्वं जानाति जीवानां पापकर्मणाम्॥४६॥
 आस्वादनं कारयति स्वयं नास्वादते हरिः॥
 असारभोजनं चैव जीवानां कर्मजं फलम्॥४७॥

The chaff of gram, Medhya (a fruitbearing plant), gruel, the holy basil, parched or fried grain Upodvajī gourd, Kośālaki (?) the egg plant, tamarind, Bilva fruit, Udumbara fruit, onion, garlic—these are essenceless in all times.

The performance of Vaiśvadeva-Śrāddha on Ekādaśī, offering of water libation to the manes, cremation of the dead with the mantras are always essenceless.

Lord Hara does not accept such inauspicious gifts. He, the omniscient lord, makes sinners reap their evil deeds while he himself does not taste them. The partaking of essenceless food is the result of their evil deeds.

अमुख्यभो जिनो जीवाः कुंत्याद्या मुख्यभोजिनः॥
शुभानि च पिबेद्विष्णुशुभं नो पिबेद्विभुः॥४८॥

Common people do not partake of essential food. On the other hand, noble persons like Kuntī and others partake of essential food. Lord Viṣṇu himself drinks the sacred but not the polluted water.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे वैश्वदेवार्थकसारासारवस्तुविवेको नाम चतुर्दशोऽध्यायः॥ १४॥

अध्यायः १५ / Chapter 15

श्रीकृष्ण उवाच

अथावतारान्पुरुषाख्यो हरिश्च
गतो ध्यानं कर्तुमीशो महात्मा॥

प्रादुर्बभूवाखिलसद्गुणार्णवः

स एव विष्णुः स च बीजभूतः॥१॥

Śrī Kṛṣṇa said :—Lord Hari, the primeval being, thought of incarnating himself. He appeared as Viṣṇu, the repository of all virtuous deeds.

यो बीजभूतः पुरुषाख्य विष्णु
स एवाभूद्वासुदेवो महात्मा॥

सृष्टिं कर्तुं पुरुषाख्यस्य वायोर्माया-

ख्यायां मूलरूपो यथाऽऽस॥२॥

Lord Viṣṇu, the germ of all creation, incarnated as Vāsudeva. He entered the womb of Māyā and created Vāyu

यो वासुदेवस्तु स एव जातः

संकर्षणाख्यो खिलसद्गुणात्मा॥

सृष्टिं कर्तुं सूत्रभूतस्य

वायोर्जयाख्यायां पूर्णसंवित्परात्मा॥३॥

He entered the womb of Jaya and was born as Saṅkarṣaṇa (Balarāma).

स एव संकर्षणनामधेयः

प्रद्युम्नामा च स एव विश्रुतः॥

सर स्वतीभारतीसर्जनार्थं

स एव देव्या मूलरूपो बभूव॥४॥

The lord was born as Pradyumna. He created Sarasvatī, Bhārati and the Goddess (Durgā).

सृष्ट्वा युक्तं षोडशभिः

कलाभिर्मत्तत्त्वं सूक्ष्मरूपं स एव॥

को वदेत्तस्य चेष्टां तु पूर्णानंदो हरिः स्वयम्॥

न तेन सदृशः कोपि देशे काले च विद्यते॥

तस्यसावतारान्वक्ष्येहं शृणु पक्षीर्द्रसत्तमा॥४९॥

Who can tell the movements of Hari ? The lord is of blissful nature. There is none equal to him at any time or place. O lord of birds, now I shall tell you all about the j incarnations of Hari

साहंकारं क्रीडयामास देवः शृणु

त्वं वै षोडशाख्याः कलाश्च॥५॥

He created Mahat (in subtle form) with, sixteen digits accompanied by ego. I shall now tell you the sixteen digits.

भूतानि कर्मेन्द्रियपचंकानि

ज्ञानेन्द्रियाणीह तथा मनश्च॥

ततो बभूव ह्यनिरुद्धसंज्ञको

जीवांश्च संगृहह्य सुपूर्णशक्तिः॥६॥

सोयं विरिच्यादिसमस्तदेवान्

स्थूलेन देहेन ससर्ज नाथः॥

तथा स विष्णुः पुरुषाभिधस्तु

सनत्कुमारत्वमवाप वीन्द्र॥७॥

They are : Five primary elements (*mahābhūtas*) five organs of actions (*karmen-driyas*) and five organs of knowledge (*jñānendriyas*) and one mind.

Thereafter was born Aniruddha. The omnipotent lord gathered Souls and created Gods Brahmā and others and invested them with the gross body. O lord of birds, then the primeval Puruṣa Viṣṇu was born as Sanat Kumāra.

अनन्यसाध्यं ब्रह्मचर्यं च कर्तुं

दर्शेन्द्रियाणां शोषणार्थं सदैव॥

सनंदनादौ पठितः कुमारस्त-

स्मान्नान्यो नात्र विचार्यमस्ति॥८॥

The lord then became Sanandana and in that form he practised celibacy and subdued the ten organs of senses, a feat which cannot be accomplished by everybody. The prince Sanandana was no other than the lord himself.

सव एव विष्णुः सूकरत्वं
हवाप क्षोणीमुद्धर्तुं दैत्यवपुर्निहंतुम्॥
हिरण्याक्षं सञ्जानानां खगेन्द्रं तथा
भूमेः स्थापनार्थं च देवः॥१॥

Lord Viṣṇu became a hog and took the earth out of waters. He slew Hiranyākṣa, protected the pious and established the rule of law over the earth.

ततो हरिर्मद्विदासत्वमापनुषेर्भार्यायां
यामिन्यां यो महात्मा ॥
तत्रावतारे पंचरात्रं समग्रमुपादेष्टुं
नाप दानं स्वतंत्रः॥१०॥

The lord incarnated himself as Mahīdāsa from his mother Yāminī and father who was not a sage. In his incarnation as Mahīdāsa he preached philosophy of Pañcarātra.

स एव विष्णुः समभूद्वर्यां
नारायणाख्यः शमलापहश्च॥
तपस्तप्तुं शिक्षयितुं त्वृषीणां
तिरस्कर्तुं ह्यप्सरसां सहस्रम्॥११॥

Viṣṇu, known as Nārāyaṇa, was born in Badarī for effacing sin and destroying impurities. He practiced penance, taught sages and humbled celestial women.

ततो हरिः कपिलत्वं हवाप्य
तिरोहितान्कालबेने तत्त्वान्॥
चतुर्विंशतिं संशयं चोद्धरिष्य
नुपादिशच्चासुरये महात्मा॥१२॥

The lord became Kapila, explained tattvas, removed doubts and instructed Asuri.

स एव दतः समभूद्रमेशोन-
सूयायामत्रिरूपः परात्मा॥
आन्वीक्षिकं नाम सुतर्कविद्या-
मलर्कनाम्ने प्रददात्तां महात्मा॥१३॥

The lord was born of Aid and Anasuya. He was known as Datta. He imparted instructions in logic to his disciple Alarka.

स एव वंशेष्यभवद्रवेश्च
आकूत्यां यः सच्चिदानंदरूपः॥
स्वायंभुवं यत्तु मन्वंतरं च
देवैः साकं पालयामास वीन्द्र॥१४॥

Born in the Solar race from Ākūti and constituted of permanency (consciousness and bliss) he ruled in the Svayambhuva Manvantara together with the Devas.

स एव विष्णुः स उरुक्रमोभूदाग्नी
ध्रुपुत्र्यां मेरुदेव्यां च नाभेः॥
विद्यारतानां मानिनां सर्वदैव
मत्याश्चर्यं दर्शयितुं च वीन्द्र॥१५॥

O lord of birds, the widestrider Viṣṇu was born of Nābhi and Marudevī, the daughter of Agnidhra and showed marvels to the honourable learned men of Bhārata.

ततो हरिर्जगृहे कूर्मरूपं
सुरासुराणामुदधिं विमथ्यताम्॥
पृष्ठे धर्तुं मंदरं पर्वतं च
ब्रह्मांडं वा धर्तुमीशो महात्मा॥१६॥

Lord Hari incarnated himself as tortoise supporting the Mandam mountain when it was being used by gods and asuras for churning the ocean.

ततो हरिः प्रादूरभून्महात्मा
धन्वंतरिर्नाम हरिन्मणिद्युतिः॥
अपथ्यदोषान्यरिहर्तुमेव हस्ते
गृहीत्वा पूर्णकुंभं सुधाभिः॥१७॥

ततो हरिर्जगृहे श्रीवपुश्च
यन्मोहिनीति प्रवदंति लोके॥
दितिजानां महात्मा सम्यक्तेषां
वंचयितुं हरिर्बलम्॥१८॥

ततो हरिः प्रादूरभून्महात्मा धन्वंतरिर्नामा०

Lord Hari was born as Dhanvantari who was as bright as an emerald.

Lest the undesirable things should occur, the lord seized the jar of nectar and assumed the form of a pretty damsel Mohinī and deluded the puffed Asuras.

ततो हरिः प्रादुरभून्महात्मा
नृसिंहनामा भगवाननंतः॥
दैत्या हिरण्यकशिपुश्च तथोरुदेशे
संस्थापितः करजैर्दारितश्च॥१९॥

The noble lord incarnated himself as Nṛsiṃha and killed Hiranyakaśipu by tearing up his thighs with his nails.

ततो हरिर्भगवान्मनोभूददित्यां वै कश्यपाद्देवदेवः॥
इन्द्रायेदं खगेन्द्र तदर्थं वै पावितुं सोवितुं च॥ २०॥

The lord was born as Vāmana to Aditi and Kaśyapa for restoring to Indra the land which had been usurped by Bali.

ततो हरिर्जमदग्नेः

सुतोभूल्लोके सर्वेपशुरामं वदन्ति॥

ब्रह्मद्विषां क्षत्रियाणां च वींद्र

भूमिं निःक्षत्रां कर्तुकामो महेशः॥ २१॥

The lord was born to sage Jamadagni and was known as Paraśurāma. He wanted to liberate the earth from the yoke of Kṣatriyas who hated the Brāhmaṇas.

ततोभवद्व्यासरूपी स

विष्णुश्चतुर्वारं राघवास्यापि पूर्णः॥

पराशरात्सत्यवत्यां बभूव

पैलादिभिर्वेदभागांश्च कर्तुम्॥ २२॥

The lord was born as Vyāsa from Parāśara-Satyavatī. He divided the Vedas into four Samhitas for his pupils Paila and others.

ततो हरी रघुवंशेवतीर्णः कौसल्यायां राघवः सूर्यवंशे
समुद्रादोविग्रहं कर्तुमीशो हं तुं भूम्यां

रावणादींश्च वींद्र॥ २३॥

The lord was born in the house of Raghu in the Solar dynasty, to Kauśalyā and Daśaratha. He challenged the ocean to fight and subjugated him. He fought against Rāvaṇa and killed him.

ततो हरिर्व्यासरूपी बभूव

अष्टाविंशे द्वापरे ज्ञानरूपी॥

पराशरात्सत्यवत्यां महात्मा स्वयं

वेदानं संविभक्तुं च देवः॥ २४॥

Then, in the twenty-eighth Dvāpara age, lord Viṣṇu incarnated as Vyāsa.

Born as the son of Parāśara and Satyavatī, he classified the Vedas into four divisions.

ततो हरिः कृष्णरूपी बभूव

देवक्यां वै वसुदेवात्स विष्णुः॥

कंसादीन्वै नितरां हंतुकामः

सम्यक्पातुं पांडवांश्चापि वींद्र॥ २५॥

The lord was born as Kṛṣṇa to Devakī and Vāsudeva. He killed Kāṇsa and his associates, and protected the Pāṇḍavas.

ततः कलौ संप्रवृत्ते हरिस्तु

संमोहनार्थं चासुराणां खगेन्द्र॥

नाम्ना बुद्धो कीकटेषु प्रजातो

वेदप्रमाणं निराकर्तुमेव॥ २६॥

Then in the Kali age, the lord was born in the Kikaṭas as Buddha. He deluded the asuras and flouted the Vedas.

ततो हरिः कल्किः संप्रवृत्ते वींद्र

उत्पत्यते युगयोर्मध्यसंधौ॥

दस्युप्रायान्भूमिपान्वै निहंतुं

नाम्ना हरिर्विष्णुगुप्तस्य गेहे॥ २७॥

Then, at the interval between Kalki and Sweat age, the lord will be born in the house of Viṣṇugupta and slay the rulers who have turned thieves.

केशवाद्याश्चतुर्विंशतिर्वै संकर्षणादयः॥

विश्वादयः सहस्रं च पराद्या अमिताः स्मृताः॥ २८॥

अवतारा ह्यसंख्याता विष्णोर्नारायणस्य च॥

स्वयं नारायणास्ते ते नाणुमात्रं विभिद्यते॥ २९॥

The incarnations of Viṣṇu Nārāyaṇa are twentyfour: beginning with Keśava and Saṅkarṣana. Those beginning with Viśva are one thousand. Those beginning with Para are, enumerable.

बलतो रूपतश्चापि गुणतश्च कथंचन॥

अनंतोनंतगुणतः पूर्णो विष्णुर्न चान्यथा॥ ३०॥

These incarnations are of lord Nārāyaṇa himself. There is not the slightest variation is eternal by virtue of his eternal qualities, not otherwise.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे विष्णोरवतारनिरूपणं नाम पंचदशोऽध्यायः॥ १५॥

अध्यायः १६ / Chapter 16

श्रीकृष्ण उवाच

महालक्ष्म्याः स्वरूपं च अवतारान्खगेश्वर॥

शृणु सम्यङ् महाभाग तज्ज्ञानस्य विनिर्णयम्॥१॥

Śrī Kṛṣṇa said :—O lord of birds, now, listen to the nature of Mahālakṣmī, her incarnations and the extent of knowledge peculiar to her.

ईशादन्यस्य जगतो ह्यात्मो लोचन एव तु॥

विषयीकुरुते तत्त्याज्ज्ञानं लक्ष्म्याः प्रकीर्तितम्॥२॥

O lord of birds, the universe is distinct from the lord. The personal soul is the eye that perceives the universe. The knowledge of the universe is the knowledge belonging to Lakṣmī.

नित्यावियोगिनी देवी हरिपादैकसंश्रया॥

नित्यमुक्ता नित्यबुद्धा महालक्ष्मीः प्रकीर्तिता॥३॥

The eternal Goddess Lakṣmī is inseparable from the lord. The feet of the lord are her only shelter. She is a released soul. She is always awakened.

मूलस्य च हरेर्भार्या लक्ष्मीः सा संप्रकीर्तिता॥

पुंसो हि भार्या प्रकृतिः प्रकृतेश्चाभिमानिनी॥४॥

सृष्टिं कर्तुं गुणान्वीदं पुरुषेण सह प्रभो॥

तमःपानं तथा कर्तुं प्रकृत्याख्या तदाभवत्॥५॥

O lord of birds, she is called Prakṛti, for, she creates the Universe by her qualities—sattva, rajas and tamas and consumes the world by tamas.

वासुदेवस्य भार्या तु माया नाम्नी प्रकीर्तिता॥

संकर्षणस्य भार्या तु जयेति परिकीर्तिता॥६॥

अनिरुद्धस्य भार्या तु शांता नाम्नीति कीर्तिता॥

कृतिः प्रद्युम्न भार्याऽपि सृष्टिं कर्तुं बभूवह॥७॥

विष्णुपत्नी कीर्तिता च श्रीदेवी सत्त्वमानिनी॥

तमोभिमानिनी दुर्गा कन्यकेति प्रकीर्तिता॥८॥

As the consort of Vāsudeva, she is caged Māyā; as the consort of Saṅkarṣaṇa, Jaya; as the consort of Aniruddha, Śāntā; as the consort of Pradyumna, Kṛti; as the consort of Viṣṇu, Lakṣmī—the presiding deity of Sattva guṇa. As the presiding deity of tomoguṇa, she is Durgā or Kanyakā. As the sister of Kṛṣṇa the son of Nanda, she is caved Kanyakā.

कृष्णावतारे कन्येव नंदपुत्रानुजा हि सा॥

रजोभिमानिभूदेवी भार्या सा सूकरस्य च॥९॥

वेदाभिमनिनी वींद्र अन्नपूर्णा प्रकीर्तिता॥

नारायणस्य भार्या तु लक्ष्मीरूपा त्वजा स्मृता॥१०॥

As the goddess of earth, the presiding deity of rajas, she is the consort of Boar. As the presiding deity of the Vedas, she is Annapūrṇā. As the consort of Nārāyaṇa, she is Lakṣmī, the unborn.

यज्ञाख्यस्य हरेर्भार्या दक्षिणा संप्रकीर्तिता॥११॥

As the consort of Yajña Vārāha, she is Dakṣiṇā.

जयन्ती वृषभस्यैव पत्नी संपरिकीर्तिता॥

विदेहपुत्री सीता तु रामभार्या प्रकीर्तिता॥१२॥

As the consort of Vṛṣabha, she is Jayantī. As daughter of janaka and the wife of Rāma, she is Sītā.

रुक्मिणी सत्यभामा च भार्ये कृष्णस्य कीर्तिते॥

इत्यादिका ह्यनन्ताश्चाप्यावताराः पृथग्विधाः॥१३॥

रमायाः संति विप्रेन्द्र भेदहीनाः परस्परम्॥

अनन्तानंतगुणकाद्विष्णोर्न्यूनाः प्रकीर्तिताः॥१४॥

Rukmīṇī and Satyabhāmā were the wives of lord Kṛṣṇa. The incarnations of Lakṣmī are many, O lord of birds and there is no difference among them. The forms of Lakṣmī, O bird, are inferior to Viṣṇu who possesses enumerable distinctions.

अथ ब्रह्मा च वायुश्च श्रियः कोटिगुणाऽधमौ॥

वक्ष्ये च ब्रह्मणो रूपं शृणु पक्षींद्रसत्तम॥१५॥

Brahma and Vāyu are inferior to Viṣṇu by millions of qualities. Now, I shall tell you about the nature of Brahman, O lord of birds.

वासुदेवात्समुत्पन्नो मायायां च खगेश्वर॥

स एव पुरुषो नाम विरिंच इति कीर्तितः॥१६॥

Born of Lord Viṣṇu and his consort Māyā, Brahmā is called Viriṇca.

अनिरुद्धात्तु शांतायां महत्तत्त्वनुस्त्वभत्॥

तदा महान्विरिंचेति संज्ञामाप खगेश्वर॥१७॥

Born of Aniruddha and his consort Śāntā, and constituted of intellect (Mahat), he obtained the appellation—Mahāviriṇca.

रजसात्र समुत्पन्नो मायायां वासुदेवतः॥
विधिसंज्ञो विरिंचः स ज्ञातव्यः पक्षिसत्तम॥१८॥

Born of Vāsudeva from Māyā by rajas, he (Viriñci) is called Vidhi.

ब्रह्मांडांतः पद्मनाभो यो जातः कमलासनः॥
स चतुर्मुखसंज्ञां चाप्यवाप खगसत्तम॥१९॥

Born of Universal egg from the navel lotus of Viṣṇu and seated in the lotusitself, he is called Caturmukha—the four-faced god, O best of birds.

एवं चत्वारिरूपाणि ब्रह्मणः कीर्तिमानि च॥
वायोर्नामानि वक्ष्येहं शृणु पक्षींद्रसत्तम॥२०॥

Thus they declare the four names of Brahma. I shall now tell you the names of Vāyu, O lord of birds.

संकर्षणाच्च गरुड जयायां यो बभूव ह॥
स वायुः प्रथमो ज्ञेयो प्रधान इति कीर्तितः॥२१॥

Born of Saṅkarṣaṇa and Jaya, he is called Vāyu known by the appellation Pradhāna.

लोकचेष्टाप्रत्वात्स सूत्रनाम्नापि कीर्तितः॥
बदरीस्थस्य विष्णोश्च धैर्येण स्तनाय सः॥२२॥
धृतिरूपं ययौ वायुस्तस्माद्धृतिरिति स्मृतः॥
योग्यानां हरिभक्तानां धृतिरूपेण संस्थितः॥२३॥

As he activates men to work he is called Sūtra-Vāyu who assumed the form of *dhṛti* to puaise Nārāyaṇa at Badari with steadfast devotion. He stays in the heart of his loyal devotees and is called Hari. Present in the heart of all, V āyu. ever remembers lord Hari.

यतो हृदि स्थितो वायुस्ततो वै धृतिसंज्ञकः॥
सर्वेषां च हृदि स्थित्वा स्मरते सर्वदा हरिम्॥२४॥
अतो वायुः स्थितिर्नाम् बभूव खगसत्तम॥
अथवा वायुरेवैकः श्वेतद्वीपगतं हरिम्॥२५॥

Vāyu is, therefore, called Sthiti, O lord of birds. Or Vāyu alone remembers Hari. Staying in the White Island (*śvetadvīpa*), O lord of birds, he is caged Smṛti.

सदा स्मरति वै बींद्र अतोसौ स्मृतिसंज्ञकः॥
सर्वेषां च हृदि स्थित्वा ज्ञातो विष्णोरुदीरणत्॥२६॥

Vāyu abides in the hearts of all peoplethis is what Lord Viṣṇu has declared Hence, he is caged Mukti.

अतो मे मुक्तिनामाभूद्वायुरेव न संशयः॥
ज्ञानद्वारेण भक्तानां मुक्तिदो मदनुज्ञया॥२७॥

With my consent, he confers liberation to his devotees by imparting knowledge to them. Vāyu is called mukti.

यतो सौ वायुरेवैको मुक्तिनामा भूवह॥
विष्णौ भक्तिं वर्धयति भक्तानां हृदि संस्थितः॥२८॥

Abiding in the hearts of his devotees he multiplies their devotion for Viṣṇu. Therefore, he is called the devotee of Viṣṇu.

अतोसौ विष्णुभक्तश्च कीर्तितो नात्र संशयः॥
एषौसौ सर्वजीवानां चित्तसंज्ञामेवत॥२९॥

He constitutes the consciousness of living beings. He is called consciousness.

चित्तरूपो यतो वायुरतिश्चित्तमिति स्मृतः॥
प्रभुः प्रभूणां गरुड सोदराणां च सर्वशः॥३०॥

O bird, he is the lord of gods and of his associates. Hence, he is called an Overlord.

अतस्तु वायु रेवैको महाप्रभुरिति स्मृतः॥
सर्वेषां च हृदि स्थित्वा बलं पश्यति सत्तम॥३१॥

Staying in the heart of the people, O lord, he observes their strength. O lord of Vinatā, he is, therefore, called Bala.

अतो बलमिति ह्याख्यामवाप विनतासुत॥
सर्वेषां च हृदि स्थित्वा पुत्रपौत्रादिकैर्जनैः॥३२॥

A bidding in the hearts of people he conducts sacrifices through their sons and grandsons. He is, therefore, called a sacrificer.

याजनं कुरुते नित्यमतोसौ यष्टुसंज्ञकः॥
अनंतकल्पमारभ्य वायुपर्यंतमेव च॥३३॥

From Anantakalpa to Vāyukalpa, there is no complexity in Yoga. Therefore, Rju is called Yogya.

वक्रत्वं नास्ति योगस्य ऋजुर्योग्य इति स्मृतः॥
योगस्य वक्रता नाम काम्यता हरिपूजने॥

ईशरुद्रादिकानां च काम्येन हरिपूजनम्॥३४॥
कस्यचित्त्वथ पक्षींद्र हतस्त्वनृजवः स्मृताः॥३५॥

Complexity of Yoga arises from Hari's worship or from the worship of Īśa, Rudra, and others with an object in view. Those who perform such worship are called anṛjivas.

ऋष्यादीनां च मध्येपि काम्येन हरिपूजनम्॥

अतो न ऋजवो ज्ञेया मनुष्याणां च का कथा॥ ३६॥

Among the sages too, those who worship Hari for attaining the object of their desire are called anṛjus. The same practice is current among the people.

यावत्काम्यसपर्यां वै न जहाति नरोत्तमः॥

तथा ऋष्यादयश्चैव मोक्षस्य परिपंथिनीम्॥ ३७॥

[He cannot obtain release] until he gives up Hari's worship with an object in view, for desire is an obstacle in the path of realization, even for the sages.

अनादिकालमारभ्य कर्मजन्या च वासना॥

मोक्षाधिकारिणः सर्वे कुर्वते कस्य पूजनम्॥ ३८॥

Impressions of countless activities performed in previous ages are obstacles to the person seeking for liberation. He should, therefore, give up worship which aims at the fulfilment of desire.

नाष्टप्रायं च तत्सर्वं गुरोः संज्ञानबोधकात्॥

प्राप्ययोगं समाचर्य अंते मोक्षमवाप्नुयात्॥ ३९॥

By enlightenment received from Guru's instructions all activities practically cease to be. Being initiated in Yoga and practising the same, the aspirant achieves liberation after all.

काम्येन पूजनं विष्णोरैश्वर्यं प्रददाति च॥

ज्ञानं च विपरीतं स्यात्तेन यात्यधरं तमः॥ ४०॥

The worship of the lord with an object in view imparts riches which controvert knowledge and lead to darkness.

तदेव विपरीतं चेज्ज्ञानाय परिकीर्तितम्॥

शिलायां विष्णुबुद्धिस्तु विष्णु बुद्धिर्द्विजे तथा॥ ४१॥

सलिले तीर्थबुद्धिस्तु रोणुगायां तथैव च॥

शिवे सूर्ये षण्मुखे च विष्णुबुद्धिः खगेश्वरः॥ ४२॥

इत्यद्यमाखिलं ज्ञानं विपरीतिमिति स्मृतम्॥

शिलाद्येषु च सर्वेषु ऐक्यमैव विंचितनम्॥ ४३॥

विष्णुबुद्धिरिति प्रोक्तं न तु तत्रस्थवेदनम्॥

अनाद्यनंतकालेपि काम्येन हरिपूजनम्॥ ४४॥

If the lord is worshipped without any motive that worship leads him to perfect knowledge.

To take a stone, say *Śālagrāma* or a Brāhmaṇa for lord Viṣṇu or water for a holy place or Śiva, Sūrya or Kārttikeya for Viṣṇu, O lord of birds, is a false knowledge. To take stone, etc., as nothing but an entity inseparable from Viṣṇu is called *Viṣṇubuddhi*. One should not differentiate one form of the lord from the other.

यतो नास्ति ततो वायुर्ऋजुर्योग्यः प्रकीर्तितः॥

अन्येषां सर्वदा नास्ति अतो न ऋतजवः स्मृताः॥ ४५॥

Vāyu is called R̥ju the worthiest since he worshipped the lord without a motive. Those who worship the lord with a motive are called anṛjus.

हरिं दर्शयते वापि अपरोक्षेण सर्वदा॥

मोक्षाधिकारिणं काले अतः प्रज्ञेति कथ्यते॥ ४६॥

Vāyu is called wisdom (prajñā) since he shows the lord ever in sight to those who are on the verge of liberation.

परोक्षेणापि सर्वेषां हरिं दर्शयते सदा॥

अतो वायुः सदा वींद्र ज्ञान मित्येव कीर्तितः॥ ४७॥

He is called jñāna (knowledge) as it shows the lord even beyond the range of sight.

हिताहितोपदेष्टृत्वाद्भक्तानां हृदये स्थितः॥

ततश्च गुरुसंज्ञां चाप्यवाप स च मारुतः॥ ४८॥

Stationed in the heart of devotees and showing them, what is wholesome and what is not, he is called Guru.

योगिनां हृदये स्थित्वा स ध्यायति हरिं परम्॥

पार्थक्येनापि तं ध्यायन्माहाध्यातेति स स्मृतः॥ ४९॥

Stationed in the heart of Yogins and meditating on the lord as a distinct entity he is called a meditator.

यद्योग्यतानुसारेण विज्ञानाति परं हरिम्॥

रुद्रादौ विद्यमानांश्च गुणाज्ञानाति सर्वदा॥ ५०॥

As he comprehends the lord according to his ability and as he knows the qualities abiding in Rudra and other gods he is called Vijñā, O best of birds.

अतो वै विज्ञानामासौ प्रोक्तो हि खगसत्तम॥

काम्यानां कर्मणां त्यागाद्विराग इति स स्मृतः॥ ५१॥

He is non-attached Viraja since he has

abandoned all activities associated with the fulfilment of desire.

अथवा योगिनां नित्यं हृदि स्थित्वा स मारुतः॥

वैराग्यं संजनयति विराग इति स स्मृतः॥५२॥

Or he is called Viraja because abiding in the hearts of Yogins he creates, aversion in them for worldly pleasures.

देवानां पुण्यपापाभ्यां सुखमेवोत्तरोत्तरम्॥

तत्सुखं तूत्तरेषां च वायुपर्यंतमेव च॥५३॥

When the results of virtue and sin are exhausted, the gods, as far as Vāyu, deserve perfect bliss.

देवानां च ऋषिणां च उत्तमानां नृणां तथा॥

सुखांशं जनयेद्वायुर्यतोतः सुखसंज्ञकः॥५४॥

As Vāyu creates objects of enjoyment for the pleasure of gods, sages and nobles, he is called joyful.

भुनक्ति सर्वदा वींद्र तत्र मुख्यस्तु मारुतः॥

दुःखशोकादिकं किंचिद्देवानां भवति प्रभो॥५५॥

O lord of birds, Vāyu is the principal deity who suffers both pleasure and pain.

तच्चासुरोवशवशादित्यवेहि न संशयः॥

तन्जीवस्य भवेत्किंचिद्दैत्यानां क्रमशो भवेत्॥५६॥

Whatever calamity befalls the deities is due to the influence of Asuras.

यतः कलिश्चाधिकः स्यादतो दुःखीति स स्मृतः॥

दैत्यानां पुण्यपापाभ्यां दुःख मेवोत्तरोत्तरम्॥५७॥

Human soul suffers from affliction caused by the Daityas. People suffer often and anon specially in the Kali age.

तद्दुःखमुत्तरेषां च कलिपर्यंतमेव च॥

भुनक्ति सर्वदा वींद्र ततः कलिरिति स्मृतः॥५८॥

Vāyu consumes all sorrows accruing both from virtue and vice in the Kali age. Hence, Vāyu is called Kali.

सुखहर्षादिकं किंचिद्दैत्यानां भवति प्रभो॥

देवावेशो भवेत्तस्य नात्र कार्या विचारणा॥५९॥

O lord, whatever joys or pleasures accrue to the people are due to divine influences. There is not in the least any doubt in this.

देवानां निरयो नास्ति दैत्यानां विनतासुत॥

सुखस्वरूपं तन्नास्ति विषयोत्थमपि द्विज॥६०॥

O son of Vinatā, Devas do not go to hell, and Daityas do not seek pleasure from the objects of pleasure.

विषयोत्थं किंचिदपि देवावेशादुरीरितम्॥

तमो नास्त्येव देवानां दुःखं नास्ति स्वरूपतः॥६१॥

विषयोत्थं महादुःखं देवानां नास्ति सर्वदा॥

दुःखशोकादिकं किंचिदसुरावेशतो भवेत्॥६२॥

Whatever pleasure they enjoy accrues to them from Devas. Devas have no tamas; they suffer from no pain by coming in contact with the objects of pleasure. Whatever pain they suffer is due to the influence of asuras.

अतः कलिः सदा दुःखी सुखी वायुस्तु सर्वदा॥

मनुष्याणां मृषीणां च सुखं दुःखं खगेश्वर॥६३॥

Hence, Kali is a sufferer, Vāyu is joyous. Ordinary people and sages have both pleasure and pain.

भवेत्तत्पुण्यपापाभ्यां पुण्यभोगी च मारुतः॥

कष्टभंगः कलिलयो नात्र कार्या विचारणा॥६४॥

Vāyu enjoys the fruits of his virtuous deeds. He suffers from his sinful actions. It is hard to escape the results of good or bad activities.

प्राणादिसुखपर्यंता अंशा एकोनविंशतिः॥

प्रविष्टाः सन्ति लोकेषु पृथक्सन्ति खगेश्वर॥६५॥

Partial incarnations of Lord Vāyu from Prāṇa to Sukha are nineteen in number. O lord of birds, the lord has descended on earth several times, each time with a separate identity :

मारुतेवतारांश्च शृणु पक्षींद्रसत्तम॥

चतुर्दशसु चंद्रेषु द्वितीयौ यो विरोचनः॥६६॥

स वायुरिति संप्रोक्त इन्द्रादीनां खगेश्वर॥

हरितत्त्वेषु सर्वेषु स विष्वग्याव्यतेक्षणः॥६७॥

O lord of birds, I shall explain to you the total incarnations of Vāyu. Listen.

Of the fourteen Indras, the second is called Virocana who is identical with Vāyu. With his eyes expanded all around, he, the partial incarnation of Marut, is also called Rocana.

अतो रोचननामासौ मरुदंशः प्रकीर्तितः

रामावतारे हनुमात्रामकार्यार्थसाधकः॥

स एव भीमसेनस्तु जातो भूम्यां महाबल॥६८॥

When lord Rāma incarnated on earth, Vāyu was born as Hanumān for rendering assistance to Rāma.

कृष्णावतारे विज्ञेयो मरुदंशः प्रकीर्तितः॥६९॥

When lord Kṛṣṇa descended on earth, he was born as Bhīma, the off-spring of Vāyu.

मणिमानम दैत्यस्त संकराख्यो भविष्यति॥

सर्वेषां संकरं यस्तु करिष्यति न संशयः॥७०॥

तेन संकरनामासौ भविष्यति खगेश्वर॥

धर्मान्भागवतान्सर्वान्विनाशयति सर्वथा॥७१॥

तदा भूमौ वासुदेवो भविष्यति न संशयः॥

यज्ञीर्थैः सदृशो यस्य नास्ति लोके चतुर्दशे॥७२॥

A demon named Maṇimān will be born as one called Śaṅkara, who will, without doubt, pollute everything. This is why, O king of birds, his name will be Śaṅkara; he will pollute and destroy all Bhāgavata Dharmas. Then (Vāyu) will, without doubt, come into being as Vāsudeva; there will be none in the fourteen worlds to match him. He will truly be in perfect wisdom

अतः स प्रज्ञया पूर्णो भविष्यति न संशयः॥

अवतारास्त्रयो वायोर्मतं भागवताभिधम्॥७३॥

The full incarnations of Vāyu are three. Their creed is one and the same which is propounded in the Bhāgavata.

स्थापनं दुष्टदमनं द्वयमेव प्रयोजनम्॥

नान्यत्प्रयोजनं वायोस्तथा वैरोचनात्मके॥७४॥

The purpose of each and every incarnation is twofold : establishment of order and suppression of the wicked. There is no other purpose for the lord to incarnate.

अवतारत्रये वींद्र दुःखं गर्भादिसंभवम्॥

नासति नास्त्येव वायोस्तु तथा वैरोचनादिकं॥७५॥

शुक्रशोणितसंबंधो ह्यवतारचतुष्टये॥

नास्ति नास्त्येव पक्षींद्र यतो नास्त्यशुभं ततः॥७६॥

In the three incarnations of Vāyu, viz. Vairocana etc., O lord of birds, there are no pangs of birth. In the four incarnations there is no fusion of semen and blood. Hence, in these four incarnations there is nothing inauspicious.

पूर्वं गर्भं समाशोष्य समये प्रभवस्य च॥

प्रादुर्भवति देवेशी ह्यवतारचतुष्टये॥७७॥

In the four incarnations, at the hour of birth, the lord, at first, dries up the embryo before he is born out of the womb.

त्रयोविंशतिरूपाणां वायोश्चैव खगेश्वर॥

रूपैर्ऋजुस्वरूपैश्च ब्रह्मणः परमेष्ठिनः॥७८॥

सत्यमेव न संदेहो नित्यानंदसुखादिषु॥

एव मेव विजानीयान्यान्यथा तु कथंचन॥७९॥

एतस्य श्रवणादेव मोक्षं यांति न संशयः॥

तदनंतरजान्वक्ष्ये शृणु पक्षींद्रसतम्॥८०॥

Of the twenty-three forms of the Supreme lord Brahmā, Vāyu is one- In the enjoyment of eternal bliss, pleasure, etc., Vāyu is at par with Brahma. This truth knows no variation; listening to this leads to release. O lord of birds, I shall now tell you about the descent of Vāyu.

कृतौ प्रद्युम्नतश्चैव समुत्पन्ने खगेश्वर॥

स्त्रियौ द्वे यमले चैव तयोर्मध्य तु यद्विका॥८१॥

In the Kṛta age, there were born from Pradyumna twins Sāvitrī and Sarasvatī.

वाणीतिसंज्ञकां वींद्र ब्रह्मणीसंज्ञकां विदुः॥

पुरुषाख्यविरिंचस्य भार्या सावित्रिका मता॥

चतुर्मुखस्य भार्या तु कीर्तिता स सरस्वती॥८२॥

In between the two, was born Vāṇī. Sāvitrī was married to Viriñca, Sarasvatī to four-faced Brahma.

एवं त्रिरूपं विज्ञेयं वाण्यश्च खग सत्तम॥

वक्ष्येऽवतारान् भारत्याः समाहितमनाः शृणु॥८३॥

These are the three forms of Vāṇī. I shall now tell you about the incarnations of Bhārati. Please hear attentively.

सर्ववेदाभिमानित्वासर्ववेदात्मिका स्मृता॥

महाध्यातुश्च वायोस्तु भार्या सा परिकीर्तिता॥८४॥

Being the presiding deity of the Vedas she is the Veda itself. She is the mistress of Vāyu, the great meditator.

ज्ञानरूपस्य वायोस्तु भार्या सा परिकीर्तिता॥

सदा सुखस्वरूपत्वाद्भारती तु सुखात्मिका॥८५॥

She is also the mistress of Vāyu— incarnate. Being of the nature of joy she is identical with joy.

सुखस्वरूपवायोस्तु भार्या सा परिकीर्तिता॥
गुरुस्तु वायुरेवोक्तस्तस्मिन् भक्तियुता सती॥८६॥

She is the mistress of Vāyu who is identical with joy. Vāyu is the preceptor of Bharatī. Since she is devoted to Vāyu, the preceptor, she is called *Gurubhakti*. She is the mistress of Vāyu, the great preceptor.

ततस्तु भारती नित्या गुरुभक्तिरिति स्मृता॥
महागुरोहि वायोश्च भार्या वै परिकीर्तिता॥८७॥
हरौ स्नेहयुतत्वाच्च हरिप्रीतिरिति स्मृता॥
धृतिरूपस्य वायोश्च भार्या सा परिकीर्तिता॥८८॥

She has devotion for Hari; hence, she is called Hari-Priti. She is the mistress of Vāyu of the form of dhṛti.

सर्वमंत्राभिमानित्वात्सर्वमंत्रात्मिका स्मृता॥
महाप्रभोश्च वायोश्च भार्या वै सा प्रकीर्तिता॥८९॥

Since she is the presiding deity of all sacred texts, she is identical with them. She is the wife of lord Vāyu.

भुज्यन्ते सर्वभोगास्तु विष्णुप्रीत्यर्थमेव च॥
अतस्तु भारतीय ज्ञेया भुजिनाम्ना प्रकीर्तिता॥९०॥

She presents all objects of senses to lord Viṣṇu for propitiating him or for his enjoyment. Hence, she is called Bhuji.

चित्ररूपस्य वायोस्तु भार्या सा परिकीर्तिता॥
रोचनेन्द्रस्य भार्या च श्रद्धाख्या परिकीर्तिता॥९१॥

She became the mistress of Citra. In the name of Śrāddha she became the mistress of lord Rocana.

हनुमांश्च तदा जज्ञे त्रेतायां पक्षिसत्तमा॥
तदा शिवाख्यविप्राच्च जज्ञे सा भारती स्मृता॥९२॥

O lord of birds, Hanumān, the son of Vāyu, lived in the Tretā age. Then, Bhāratī was born as the daughter of a Brahmin, Śiva, by name.

न केवलं भारती सा शच्याद्यैश्चैव संयुता॥
तस्मिन्संजनिता सर्वाः प्रापुर्योगं स्वभर्तृतिः॥९३॥

Not only Bhāratī and her companions such as Śacī, etc., but also all the rest who were born of him were married to their partners.

अन्येति च विज्ञेया कन्या तन्मत्तिसंज्ञिका॥
त्रेतांते सैव पक्षीन्द्र शच्याद्यैश्चैव संयुता॥९४॥

दमयंत्यनलाज्जाता इन्द्रसेनेति चोच्यते॥
नलं नंदयते यस्मात्तस्माच्च नलदंती॥९५॥

His daughter named Mati was also called *Anyagū* (one who has relations with another than her partner). She was born together with Śacī, etc., at the end of Tretā, O lord of birds. Born of Anala, she is known as Indrasenā. As she delighted Nala, she is called the delighter of Nala.

तत्र स्वभर्तृसंयोगं नैव चाप खगेश्वर॥
तत्रान्यगात्वं विज्ञेयं पुरुषस्थेन वायुना॥९६॥
किञ्चित्कालं तथा स्थित्वा कन्यैव मृति माप सा॥
शच्यादिसंयुता सैव द्रुपदस्य महात्मनः॥९७॥

She was separated from her lord, since in her previous birth she had illicit relations with Vāyu in human form.

In her previous birth Mati had died as a maiden together with Sad and others.
वेदिमध्यात्समुद्भूता भीमसेनार्थमेव च॥
तत्रान्यगात्वं नास्त्येव येगश्च सह भर्तृभिः॥९८॥

She was born out of the sacrifice conducted by Drupada and was named Draupadī. She married Bhīmasena. The sin of illicit copulation with a person in her previous life did not visit her in the next birth. Hence, she had no separation from her husband.

केवला भारती ज्ञेया काशिराजस्य कन्यका॥
काली नाम्ना तु सा ज्ञेया भीमसेनप्रिया सदा॥९९॥

Bhāratī, the daughter of Kāśīrāja known by her popular name Kali became the mistress of Bhīmasena.

वाच्यादिभिः संयुतैव द्रौपदी द्रुपदात्मजा॥
देहं त्यक्त्वाऽविशिष्टैव कारदीग्रामसंज्ञकैः॥१००॥

Draupadī, daughter of Drupada, gave up her body together with her maidens. O lord of birds, she will be born in the Kali age in the house of Śaṅkara in the village of Kāraṭi.

संकस्य गृहे वीन्द्र भविष्यति कलौ युगे॥
वायोस्तृतीरूपार्थं सा कन्यैव मृतिं गत॥१०१॥

She died as a maiden to become the mistress of Vāyu in her third birth.

इत्याद्या वायुभार्याश्च ब्रह्मभार्याश्च सत्तम॥

स्वभर्भ्यां च पक्षीन्द्र गुणैश्चैव शताधमाः॥१०२॥

O good one, such are the mistresses of Vāyu

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे महालक्ष्म्यवतारादिनिरूपणं नाम षोडशोऽध्यायः॥१६॥

अध्यायः १७ / Chapter 17

गरुड उवाच

चतुर्जन्मसु वै कृष्ण शन्साद्यः सह भारती॥

एकदेह विशिष्टैव भुवि जातेति चोक्तावान्॥१॥

कारणं ब्रूहि मे ब्रह्मन् शिष्याय तव सुव्रत॥

गरुडे नैवमुक्तस्तमुवाच मधुसुदनः॥२॥

Garuḍa said :—You have said, O lord, that Bhārati, Śacī, etc., had the self-same bodies in all their four births. O cherisher of good vows, please tell me the reason thereof. Asked by Garuḍa thus, lord Kṛṣṇa, the destroyer of asura Madhu, answered him thus.

श्रीकृष्ण उवाच

विशिष्टदेहसं प्राप्तौ भारत्याः पक्षिसत्तम॥

वक्ष्यामि कारणं वीन्द्र सावधानमनाः शृणु॥३॥

Śrī Kṛṣṇa said :—O lord of birds, O noble one, I shall tell you the reason thereof. Please listen.

पुरा कृतयुगे वीन्द्र रुद्रभार्या च पार्वती॥

इन्द्रभार्या शची देवी यम भार्या च शामला॥४॥

अश्विभार्या उषा देवी भर्तृभिः सहिता खगा॥

ब्रह्मलोकं ययुस्तत्र ब्रह्माणं ददुशुस्तदा॥५॥

O lord of birds, in the Kṛta age, formerly, Pārvatī the mistress of Rudra, Śacī, the mistress of Indra, Śyāmalā, the mistress of Yama, Uṣā, the mistress of Aśvins, went to the region of Brahmā.

हावं भावं विलासं च दर्शयामासुरंजसा॥

दृष्ट्वा ता उद्धता ब्रह्मा शशाप खगसत्तम॥६॥

In the presence of Brahmā, they displayed their amorous feelings. O best of birds, on seeing that they were excited by love, Brahmā cursed all the four.

उद्धताश्च यतो यूयं मानुषीं योनिमाप्स्यथ॥

तत्र स्वभर्तृसंयोगमवाप्स्यथ खगेश्वर॥७॥

and Brahmā. O lord of birds, they are inferior to their husbands in hundreds of merits.

“Since you are excited by love, you will be born as mortals and will marry the mortals.”

एवं शप्तास्तु ताः सर्वा आजग्मुर्मैरुपर्वतम्॥

तत्रोपविष्टं ब्रह्माणं वंचयामासुरंजसा॥८॥

तूष्णीमेव स्थिते वीन्द्र वंचयन्त्यः स्थिताः पुनः॥

ततस्तूष्णीं स्थितं वीन्द्र वंचयामासुरंजसा॥९॥

After they were cursed by Brahma they came to the mountain Meru where they saw Brahma again. They practised deception on Brahma while the latter stood silent. They deceived him thrice.

त्रिवारानंतरं ब्रह्मा शप्तवांस्ता महाप्रभुः॥

त्रिवार वंचनं यस्मादेकवारं च दर्शनम्॥१०॥

किं चाश्रुत्वाऽतः पश्चवाच्चतुर्जन्मसु भूतले॥

एकदेशान्मानुषत्वं भविष्यति न संशयः॥११॥

When lord Brahma had been deceived again, he cursed the ladies in the following way. Since you have practised deception on me four times, you will have four births in human form.

In the first birth, you will be born as normal human beings.

द्वितीये जन्मनि तथा अन्यगात्वमवाप्स्यथ॥

तृतीये जन्मनि तथा भर्तृसंयोगमाप्स्यथ॥१२॥

In the second birth, you will be born as human beings but turn unchaste. In the third birth you will be born as human beings and married to men with whom you will remain for life.

जन्मन्याद्ये चतुर्थे च नान्यगात्वमवाप्स्यथ॥

तथा स्वभर्तृसंयोगं नावाप्स्यथ च सर्वशः॥१३॥

In the fourth birth, as in the first, you will not turn unchaste and you will not be separated from your husbands.

एवं शप्तास्तु ताः सर्वा ब्रह्मणा पक्षिसत्तम॥

तदा विचारयामासुर्मिलित्वा मेरुमूर्धनि॥१४॥

Thus cursed by Brahma, the four ladies discussed the matter among themselves on the peak of Meru. They said—

ब्रह्मशापस्त्वनिर्वाय उपायैः शतशोपि च॥

नीचैः समागमो निंद्यस्तथैव च विपत्तिदः॥१५॥

"The curse of Brahma cannot be nullified, though we make hundreds of attempts. Association of the divine with the human is not commendable. It brings misfortune.

उत्तमेन च संगेन दैवेनाप्यर्थदो भवेत्॥

देवानामुत्तमो वायुस्तदर्थ संगमाचरेत्॥१६॥

विचार्यैवमुमाद्या भारत्याः सेवां तु चक्रिरे॥

सहस्रवत्सरांते सा भारती तोषिताब्रवीत्॥१७॥

Association with the noble brings wealth and prosperity. Of all the gods, Vāyu is the best. We can associate with him in human form without degrading ourselves.

With this unanimous decision they began to worship Bhārati.

Pleased with their worship, at the end of one thousand years, Bhārati said.

मत्सेवां च किमर्थं वै ह्याचरिष्यति सुव्रताः॥

तस्यांरक्ताश्च ता देव्यस्त्वब्रुवन्स्वचकीर्षितम्॥१८॥

"O ladies of good vow, wherefore do you worship me?" Being devoted to her, they expressed their woes thus.

पुरा वयं तु शप्ताः स्म ब्रह्मणा क्रोधरूपिणा॥

एकदेहान्मानुषत्वमवाप्स्यथ वरांगनाः॥१९॥

चतुर्थजनमन्यप्येवं द्वितीये जन्मनि प्रभो॥

समाप्स्थान्यगात्वं चेत्येवं शप्ता ह भामिनि॥२०॥

"O madam, Brahma has, in fury, cursed us thus- "In the first birth, you will be born as human beings, in the second too as such, but will turn unchaste. In the third, you will marry and live with your mates for life. In the fourth, as, in the first, you will not turn unchaste."

अस्माकं वायुना दैवनान्यगात्वं न दोषभाक्॥

अतस्त्वयैकदेहत्वमिच्छामो देवि जन्मसु॥२१॥

Now, that we shall be united with human beings we shall not incur the sin of unchastity if we unite ourselves with Vāyu. O Bhārati, we desire to be identical with you in these births.

इत्युक्ताताभिरथ च तथेत्युक्त्वा द्विजोत्तमम्॥

सा पार्वतयादिभिर्युक्त भारतीयभवद्भुवि॥२२॥

Thus urged by the ladies, O best of birds, Bhārati agreed to their request and descended to the earth together with those ladies.

शिवनाम्नो द्विजस्यैव गृहे सा तु कुमारिका॥

कर्मैक्यार्थं तपश्चक्रेः विष्णोश्च शिवसंज्ञिनः॥२३॥

She was born to a Brahmin named diva. She practised penance for the fulfilment other object.

तपसा तोषितो विष्णुः शिव संज्ञो महाप्रभुः॥

वरं प्रादात्तृतीयेस्मिनकृष्णजनमनि भो स्त्रियः॥२४॥

सम्यक्त्वभर्तृसंयोगो भविष्यति विना भवम्॥

यतो नया च पार्वत्या प्रेरित एव सर्वशः॥२५॥

The great lord Viṣṇu named Śiva was pleased with her penance and conferred a boon to all those women. O ladies, you will enjoy in the company of a suitable person in the form of Kṛṣṇa even without having an intercourse.

विलासं दर्शयामास ब्रह्मणः परमेष्ठिनः॥

अतः सा पार्वती श्रेष्ठा ब्रह्मदेहे न संशयः॥२६॥

Since urged by Pārvaṭi you have displayed amours to lord Brahmā, Pārvaṭi will be considered to be the best amongst

कृष्णदेहेपि तस्यास्तु न भविष्यति संगमः॥

अन्यगात्वं द्वितीयेस्मिन्भविष्यति न संशयः॥२७॥

Even though she remains in the company of lord Kṛṣṇa, she will not be sexually united with him.

In the second birth, you will be stained with a scandal for having illicit intercourse with a person other than your husband.

रुद्रांतःस्थो हरिश्चैव वरं दत्त्वा स्त्रियां प्रभुः॥

अंतर्धानं ययौ श्रीमान्स्वतलोकं गतवानभूत्॥२८॥

Thus, lord Hari, stationed in the heart of Rudra, conferred boon to the ladies and disappeared.

विसृज्य ताश्च तं देहं बभूवुर्नलकन्यकाः॥

इंद्रसेनेति संज्ञां च लब्ध्वा ताश्च तपोनवनम्॥२९॥

When the lord had left for his celestial abode, the ladies gave up their physical bodies

and were born as daughters to king Nala and were named Indrasenā and others.

ययुस्तत्र चरन्त्यस्ता ददृशुर्मुद्गलं तृषिम्॥
स्य दर्शनमात्रेण बभूवुः काममोहिताः॥३०॥

They went to forest (for living an ascetic's life) but fell in love with Sage Mudgala at first sight.

मुद्गलस्याभिमानं हि नाशयित्वा च मारुतः॥
मयमास तत्रस्था भारत्यादिवरांगनाः॥३१॥

At the same time, Vāyu intervened and overpowered Mudgala. Vāyu copulated with Bhārati and her companions.

तद्देहेन विसृष्टा सा बभूव द्रौपदीति च॥
यस्मात्सा द्रुपदाज्जता तस्मात्सा द्रौपदी स्मृता॥३२॥

When Bhārati left her present body she was born as Draupadī. She was so called as she was the daughter of Drupada.

वेदिमध्यात्समुद्भूता तस्मात्सऽयोनिजा स्मृता॥
कृष्णवर्णा यतस्तसमात्सा कृष्णा भूतले स्मृता॥३३॥

Since she was born of sacrifice she was known as one not born of a womb. As she was dark-complexioned she was known as Kṛṣṇa.

कृष्णादेहपि भात्या अभिमानः सदा स्मृतः॥
शच्यादेरभिमानस्तु तस्मिन्देहे कदाचन॥३४॥

While she lived as Kṛṣṇa she had the recollection that she was in fact Bhārati. Śacī and others too recollected their original Self but only sometimes.

यस्याः स्वभर्तृसंयोगलो च खगसत्तम॥
अभिमानस्तदैव स्यात्तस्या एव न चान्यथा॥३५॥

Bhārati alone had the memory of her previous life during the intercourse, not others.

एतासां रमणे काले उमायाः पक्षिसत्तम॥
अभिमानश्च नास्त्येव स्वाप एव रताः सदा॥३६॥

When Pārvatī indulged in intercourse with her husband she had no such idea. She thought she was indulging in love-sport in a dream.

पार्थस्य रमणे काले द्रौपद्याश्च कलेवरे॥
भारत्याश्च तथा शच्या अभिमानद्वयं स्मृतम्॥३७॥

उमादेः श्यामलादेश्च अभिमानक्षतिस्तदा॥
सर्वासां स्वाप एव स्यान्नात्र कार्या विचारणा॥३८॥

When Draupadī copulated with Arjuna, she felt she was Bhārati. Śacī, Umā and Śyāmalā thought they were sporting in dream.

अर्जुनं वीररूपेणं प्रविष्टो वायुरेव च॥
भारतीं रमते नित्यं शालां च युधिष्ठिरः॥३९॥
सुन्दरेण च रूपेण प्रविष्टो नकुले मरुत्॥
रमते भारतीं नित्यं नकुलश्चाप्युषां खग॥४०॥

In fact, Vāyu had entered into the bodies of Arjuna, Yudhiṣṭhira, Nakula and Sahadeva. When the latter were copulating with Bhārati, Śyāmalā, Uṣā and Draupadī, it was Vāyu who in fact had the intercourse.

नीतिरूपेण चाविष्टो सहदेवे च मारुतः॥
द्रौपदीं रमते नित्यं सहदेवोप्युषां खग ॥४१॥
शच्याद्या द्रौपदीदेहे नापुः संगं च मारुतः॥
तासामतोऽन्यगामित्वं कृष्णा देहे न चिन्तयेत्॥४२॥

In the form of Draupadī, Śacī and the rest had their intercourse with Vāyu in the body of Arjuna and others, hence, their union with Arjuna and others was not illegal.

धर्मादिदेहसंगं च भारत्या नैव चिन्तयेत्॥
मनुजस्य च देहस्य तासां संगं न चिन्तयेत्॥४३॥

Similarly, Bhārati had no intercourse with Yudhiṣṭhira, Arjuna and others, since they could not copulate with a mortal.

अपरोक्षवतीनां तु तासां लेपो न सर्वथा॥
अथवा मुद्गलस्येव रतिकाले खगेश्वर॥४४॥
रमणं चक्रुरेव ता अतो दोषो न विद्यते॥
एकस्मिन्निवसे वीद्र धर्मो वयुश्चतावुभौ॥४५॥
रमणं चक्रतुः सम्यक्कृष्णादेहेऽपि मानद॥
तथाप्यनन्यगामित्वं चिन्तनीयं न संशयः॥४६॥

As they have realized Self, even if they transgress norms they cannot invite scandal.

O lord of birds, once upon a time, Dharma and Vāyu copulated with Kṛṣṇā jointly. Even then Kṛṣṇā cannot be accused of unchastity.

सुराणां सुरभोग्याश्च भोगं जानन्ति देवताः॥
न जानन्त्येव मर्त्यासु तेषु देहेषु ते पुनः॥४७॥

The gods know some peculiar ways of copulation, of which the mortals are quite ignorant.

नीरक्षीरविवेकं च हंसो वेत्ति च चापरः॥
अतः स्वभर्तृसंयोगं कृष्णादेहेन चिंतयेत्
कृष्णादेहेन्यगामित्वं नैव चिन्त्यं खगेश्वर॥४८॥

It is the swan alone who can distinguish water from the milk.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे भारत्या विशिष्टदेह संप्राप्त्यै कारणानिरूपणं नाम सप्तदशोऽध्यायः॥ १७॥

अध्यायः १८ / Chapter 18

श्रीकृष्ण उवाच

अथानंतरजान्वक्ष्ये शृणु पक्षींद्रसत्तम॥
शृणु तान्सावधानेन श्रुत्वा तानवधारय॥१॥

Śrī Kṛṣṇa said :—I shall now tell you about the subsidiary creation for your knowledge. Please, hear attentively and retain the same in your memory, O lord of birds.

पुरुषाख्यविरिंचानुजातः शेषो महाबलः॥
हरे रमायाश्च यस्य स्वसिमन्निद्रां प्रकुर्वतः॥२॥

After Viriñca, was born the powerful Śeṣa. When Lord Viṣṇu and Lakṣmī rested in the ocean.

शयनार्थमभूदेष तेन कृत्यं हरेन् तु॥
सर्वदा हरिदासोहं सर्वदा हरिपूजकः॥३॥

Śeṣa served as a couch, though lord Hari did not need it.

(When the lord moved) Śeṣa was replaced by Garuḍa, (Here is the praise of Hari by Garuḍa).

"I always remain as your slave, O Hari. I always worship you.

हरे सदा नमामि त्वां बहु जन्मनि जन्मनि॥
एवं बुद्धा तु गरुडो ह्यभूच्च शयनं हरैः॥४॥

I am always your devotee. I shall remain so in each and every birth of mine".

सूत्रनाम्नस्तथा वायोः सदायं विनतासुत॥
कालनामा च गरुडो वाहनार्थं हरेरभूत्॥५॥

Thus, Garuḍa served as the Vehicle of lord Hari. Garuḍa was the son of Vāyu called Sūtra. Born of Vinatā he was popularly known as Vainateya.

When Bhārati, etc. in the form of Draupadī are copulating, their male partners are divine beings, not human ones. Hence, their copulation with human beings such as Arjuna is not untenable.

ततो महत्तत्त्वतनोर्विरिंचान्तु खगेश्वर॥
अहंकारात्मको रुद्रः समभूत्सेवितुं हरिम्॥६॥

O lord of birds, identical with ego, you were born of Viriñca identical with intellect. The propitiation of Hari has been the mission of your life.

त्रय एते महाभाग परस्परसमाः स्मृताः॥
गायत्रीभारतीभ्यां ते त्रयः शतगुणा वराः॥७॥

O lord, the three are at par with one another but are superior to Gāyatrī and Bhārati in respect of virtues.

शेषः स एव विज्ञेयो भक्तो नारायणस्य च॥
विष्णोर्वायोरनंतस्य त्रिभिरशैर्युतः सदा॥८॥

Śeṣa, the devotee of Nārāyaṇa, was possessed of three amśas of Viṣṇu, Vāyu and Ananta.

सुमित्रांशो दशरथाज्जातो यो लक्ष्मणः खग॥
सोपि शेषस्तु विज्ञेयो वाय्वनंतांशसंयुतः॥९॥

O lord, born of Sumitrā and Daśaratha, Lakṣmaṇa was the incarnation of Śeṣa having certain amśas of Vāyu and Ananta.

रामस्य सेवां कर्तुं सा सीता भूम्यां खगाधिप॥
बलभद्रस्तु रोहिण्यां वसुदेवाभूत्खग॥१०॥

O lord of birds, Sītā was born of Earth in order to propitiate Rāma. Balabhadra was born of Vāsudeva and Rohiṇī having the amśas of both.

सोयमेष तु विज्ञेयस्त्वंशद्वयसमन्वितः॥
आविष्टः शुक्लकृष्णेन हरिणा रोहिणीसुतः॥११॥
त्रय एते माहाभागाऽवताराः फणिनः स्मृताः॥
न वींद्रास्यावतारोस्ति भूम्यां चाज्ञ तथा हरेः॥१२॥

He, the son of Rohiṇī, was pervaded by Hari of white and dark complexion.

The three—Śeṣa, Lakṣmaṇa and Baladeva are the incarnations of lord Viṣṇu.

Lord Viṣṇu has ordained that the three should not be counted among his incarnations.

रुद्रावतारान्वक्ष्येहं ताञ्छृणु त्वं समाहितः॥

योहंकारात्मको रुद्रः स एवाभूत्खगेश्वरः॥१३॥

I shall now tell you the incarnations of Rudra. Hear attentively, O lord of birds.

सदाऽशिव इति त्वाख्यामवाप स विनाशकः॥

तमोभिमानी स ज्ञेयस्त्वशिवत्वात्सदाशिवः॥१४॥

Rudra identical with ego obtained the title 'ever-inauspicious' and was assigned the task of destruction.

He became the presiding deity of tamas. Being not auspicious he was called ever-inauspicious (Sadā-aśivah).

कपालमालामशिवां सदा धारयते यमः॥

अतः सदाऽशिवो ज्ञेयो न च भागवतः शिवः॥१५॥

As he ever wore the inauspicious garland of skulls, he was called everinauspicious. He should be ever distinguished from Śiva, the devotee of Viṣṇu.

गजानिनं चापवित्रं यतो धारयते हरः॥

लोकानमंगलान्सर्वान्हरते च सदा हरः॥१६॥

हर्याज्ञया सदा लोकान्विषयासक्तचेतसः॥

विमुखाङ्कुरुते यस्माद्विष्णोस्तस्मात्सदाशिवः॥१७॥

As he wore the unholy hide of an elephant, destroyed the sinful wicked people and with the consent of lord Viṣṇu made the worldly people averse to the lord, he was called ever-inauspicious.

कदाचिदसुरावेशाद्विरुद्धं कुरुते हरः॥

अतः सदाशिवो ज्ञेयो न च भागवतः शिवः॥१८॥

Sometimes, influenced by the Asuras, he acted contrary to the wishes of the lord, he was called ever-inauspicious. As such, he should be distinguished from Śiva, the devotee of lord Viṣṇu.

सोयं श्मशानवसतिं कर्तुमैच्छद्यतो हरः॥

अतः सदाशिवो ज्ञेयो न भागवतः शिवः॥१९॥

As he liked to abide in the cemetery he was caged inauspicious. As such, he should be distinguished from Śiva, the devotee of lord Viṣṇu.

दशवर्षं तपः कर्तुं विवेश लवणांभसि॥

अतो रुद्रस्तपः संज्ञामवाप च खगोत्तमः॥२०॥

To practise penance, he remained in the salt-ocean for ten divine years. Hence, he obtained the title tapas, O lord of birds.

व्यासपुत्रः शुकः प्रोक्तो वायोरावेशसंयुतः॥

रुद्रावतारो विज्ञेयो ज्ञानार्थमभवद्भुवि॥२१॥

Śuka, the son of Vyāsa, who had been influenced by Vāyu was the incarnation of Rudra. He was born for the spread of knowledge in the world.

अत्रिपत्न्यनुसूयायां जज्ञे रुद्रो महातपाः॥

दुर्वासास्तु स विज्ञेयो मानभंगाय भूभूताम्॥२२॥

Rudra was born as the great ascetic Durvāsas of Sage Atri and Anasūyā, humiliation of Kṣatriyas being the mission of his life.

द्रोणाज्जातो द्रौणिसंज्ञो रुद्र एव प्रकीर्तितः॥

प्रारब्धं भोक्तुकामोसौ परपक्षप्रकाशकः॥२३॥

Born of Droṇa, Aśvatthāman was Rudra himself. He was born to reap the fruits of the seeds of his actions sown in the former birth and to illumine (by contrast) the virtues of his enemy.

ईशानकोणे संस्थितो यस्तु

रुद्रो ह्यवाप वै वामदेवेति संज्ञाम्॥

स्ववामभागे संस्थितं चैव

वायुस्तं योग्यभक्तं सेवते सर्वदैवम्॥२४॥

Stationed in the north-eastern direction, Rudra obtained the title of Vāmadeva. Stationed to the left of Vāyu, he is propitiated by him, his worthy disciple.

अतो रुद्रो वामदेवेति

संज्ञामवाप शिष्टत्वमथोत्तमत्वम्॥

कालात्मकत्वं च बलात्मक-

त्वमवाप रुद्रो न तु सुंदरत्वतः॥२५॥

Hence, Rudra got the title of Vāmadeva. Further, on the strength of his lordship and

nobility he obtained the titles of *Kāla* and *Bala* and not by the virtue of his handsome features.

सदा रुद्रो त्रिपुरस्थांश्च

दैत्यान्विष्णुद्रुहो हंतु कामो महात्मा॥

अघोररूपं धृतवान्नुद्र एव

ततस्त्वघोरेति स आप संज्ञाम्॥ २६॥

To slay the Asuras of Tripura who were inimical to Viṣṇu, Rudra assumed the form of Aghora. Hence, he is called Aghora.

सेवां कर्तुं त्विच्छते दैत्यसंघा-

न्किञ्चित्कालं तपसा क्लिश्यमानान्॥

वरान्दातुं सद्य एवाभिजातः

सद्याकजातेत्येव संज्ञामवाप॥ २७॥

To confer boon to the daityas who had followed the path of service and practised penance, Rudra was born in a trice and was called Sadyojāta.

उरोः पुत्रस्तु और्वश्च रुद्र एव प्रकीर्तितः॥

उड्यत्कृष्टवाचित्वाद्रुस्तु रोदनवाचकः॥ २८॥

Aurva, the son of Ūru, was called Rudra. Ūru was so called because he was given to loud weeping (*ūru*).

उरू रुद्रो ह्यतः प्रोक्तस्तपुत्रश्चौर्वसंज्ञकः॥

रुद्रमुर्वरिं कर्तुमौर्वाभूद्रुद्र एव सः॥ २९॥

The son of Ūru was called Aurva. Rudra was called Aurva since he wanted to revive the cult of weeping (in devotion).

गरुड उवाच

रोदनं कुरुते कस्मादुरुसंज्ञो हरेः हरः॥

रुद्रमुर्वरितं कस्मात्कुरुते और्विकारकः॥ ३०॥

Garuḍa said :—O lord, please tell me why Sage Ūru wept in devotion and why his son Aurva tried to revive the cult of weeping.

एतद्विस्तार्य मेब्रूहि पौत्राय तव सुब्रत॥

इत्युक्तस्तेन स हरिरुवाच करुणा निधिः॥ ३१॥

O lord of good vow, I, your grandson, desire to hear all this in detail. Being addressed by Garuḍa, the compassionate lord spoke in reply.

श्रीकृष्ण उवाच

दृष्ट्वा स्वबिंबं सुगुणैस्तु

पूर्णं संकर्षणाख्यं नतपादपद्मम्॥

श्रीब्रह्मशेषैर्जिष्णुकामैस्तथान्यैर्भारत्या

वै स्वस्तिपैश्चापि नित्यम्॥ ३२॥

Śrī Kṛṣṇa said :—Rudra saw his own self reflected in Saṅkarṣaṇa who was possessed of good qualities, whose lotus-feet were bowed to by Brahmā, Śeṣa and others desirous of gaining victory (over the senses), as well as by Bhāratī and Svastipās.

दृष्ट्वा हरिं पुलकांगस्तु रुद्रः

सबाष्पचक्षु रुद्धकण्ठश्च हृष्टः॥

अनाद्यनतब्रह्मकल्पेषु नैव कृतं

यया स्मरणं सर्वदेव॥ ३३॥

पादारविन्दे सुनखैर्विभूषिते

दृष्टे मया केन पुण्येन देव॥

दृष्ट्वादृष्ट्वा पादपद्मं मुरारेः

पुनः पुना रुद्धकंठो बभूव॥ ३४॥

On seeing Hari, Rudra was extremely delighted. His eyes were brimful of tears. His throat was choked with emotion. He was beside himself with joy. He said :

O lord, during the enumerable Kalpas of Brahmā that have passed so far, I have never remembered your name. O Lord, then, by what virtue have I seen your lotus feet adorned with beautiful nails?

On seeing, over and over again, the lotus feet of the lord, Garuḍa was choked in throat.

रुद्रोद भयकंपितांगः कथं

पुनर्दर्शनं मे प्रभोः स्यात्॥

मुकुन्द नारायण विश्वमूर्ते

वागिन्द्रियेण स्तवनं मे कथं स्यात्॥ ३५॥

With his body shivering with fear Rocca wept and spoke to the lord again.

"O Mukunda, Nārāyaṇa and omniformed lord, how shall I praise you with my tongue.

मद्दर्शनं सर्वदा पापयुक्तं

तथा मद्वाक् सर्वदा पापयुक्ता॥

मद्दर्शनं सर्वदा स्त्रीषु सक्तमभूच्च

ते दर्शनं मे ह्यसक्तम्॥ ३६॥

My very sight is productive of sin. My very speech is attended by sin. My very eyes are set on women, instead of being set on you.

आसक्ता पुत्रदाराकिनां सम्यक्
शक्तिस्तवने नास्ति विष्णोः॥
विष्णुस्तुतौ नावकाशोस्ति वाचो
दृष्टोहं त्वं केन पुण्येन देव॥३७॥

I have been attached to my children, wife and other members of my family. I have no ability to offer praise. My tongue is not free to eulogize you. By what merit have I seen you O lord?

अनन्तकर्णेश सुचंद्रसां श्रोत्रेण
नित्यं न कथा श्रुता ते॥
श्रुता मया बहुधा लोकवार्ता दृष्टो
मया त्वं केन पुण्येन देव॥३८॥

O lord of many ears, I did not hear your narrative with attention. Conversely, I have been indulging in gossip with the lay people. By what merit have I seen you, O lord?

दृष्ट्वादृष्ट्वा पादपीठं हरंश्च
पुनःपुनः रुद्धकंठो बभूव॥
रुरोद रुद्रो भयंकपितांगः
कथं पुनः श्रवणं स्यात्कथायाः॥३९॥

Seeing the footstool whereon the lord had put his feet, Rudra had his throat choked with emotion. He wept while his body shivered with fear, thinking how could he hear the narrative of the lord.

त्वमीशं वैकुण्ठ सुवायुसंज्ञस्त्व-
दर्पितं गंधपुष्पादिकं च॥
सदा लिप्तं च भुजैर्विलिप्तं
तन्मूत्रविष्ठादिमर्दमाम्बुमिः॥४०॥
स्त्रीणां कुचोदैश्च कचोदकैश्चक-
क्षोदकैर्गात्रजलैर्मुकुंदं॥
अनर्पितैस्त्रिगंधादिकैश्च
दृष्टो मया केन पुण्येन देव॥४१॥
स्पृष्ट्वास्पृष्ट्वा हरि निर्माल्यगंधं
पुनः पुन रुद्धकंठो बभूव ॥
रुरोद रुद्रो भयंकपितांगः।
कथं पुनः स्पर्शनं स्यात्सद मे॥४२॥

O lord Vaikuṇṭha, known as Vāyu, I have not offered any scent or flower to you. I have applied these to my arms. Mixed with

perspiration from my breast, arm-pits, hair of the head and other parts of my body, the flowers and scents have acquired the impurity of urine and faeces. O lord, I have not offered any cloth or scent to you. By what merit have I seen you, O lord.

Breathing in the scent of flowers that had been left after they were offered to the deity, Rudra's throat was choked and he wept while his body shivered with fear.

नृसिंह नासास्थित नासिकेश
मन्नासया क्वापि सुपद्मसौरभम्॥
नाघ्रातमित्यं पुनराघ्रातमेव
ह्यनर्पितं गंधपुष्पादिकं च॥४३॥

Rudra said :—O lord! how could I touch your body. O man-lion stationed at the tip of nose, O lord of nose, I have not smelt the fragrance of fresh lotuses. If I have smelt, I have not offered the same to you.

सुनासिकं सुष्ठुदंतं मुरारे
दृष्टं मुखं केन पुण्येन देव॥
घ्रात्वाघ्रावा विष्णुनिर्माल्यगंधं
पुनःपुन रुद्धकंठो बभूव॥४४॥

By what merits, O lord, have I seen your face with lovely nose and shining teeth.

Breathing out the scent of flowers that were left after they had been offered to the deity, he had his throat choked again and again.

रुरोद रुद्रो भयंकपितांगो
जिघ्रामि निर्माल्यमिदं कथं ते॥
जिह्वास्थितो जिह्व संज्ञो मुरारे
जिह्वेन्द्रियेणापि तथार्पितं च ॥४५॥

With his body shivering with fear, Rudra wept and said : O lord, how do I breathe out the smell of flowers that had been left after they were offered to you ?

नैवेद्यशेषं तुलसीविमिरितं
विशेषतः पादजलेन सिक्तम्॥
यो स्नाति नित्यं पुरतो मुरारेः
प्राप्नोति यज्ञायुतकोटिपुण्यम्॥४६॥

O lord Jihvā, as you always sit on the tongue (of the faithful), if a person in the presence of

your image takes bath every day in the water containing the remains of the eatables that had been mixed with Tulasī leaf offered to you, that has been sprinkled over with the water wherewith your feet have been washed, though the offering of the eatable has been made just by word of mouth, obtains the merit of performing ten thousand crores of sacrifices.

एतादृशं एव नैवेद्यशेषं
न भुक्तं वै सर्वदादित्यरूपम्॥
अनर्पितं तव देवस्य विष्णोर्भुक्तं
मया बहुवारं मुकुन्द॥४७॥

Such remains of eatables, as. luminous as the Sun, I have neither eaten nor offered to you. I have taken meals but not offered the same to you.

पादारविंदे नार्पितं भक्ष्यभोज्यं
दृष्टो मया केन पुण्येन देव॥
भुक्त्वाभुक्त्वा हरिनैवेद्यजातं सुखं
त्वदीयं रमया लालितं च॥४८॥

I have not offered any eatable at you lotus-feet. By what merit have I seen you, O lord?

While eating the remains of the eatables, after they had been offered to you, I saw your face tended by Lakṣmī.

द्युभ्वाश्रयं तव मूर्धानमाहुः
किरीटयुक्तं कुटिलैः कुंतलैश्च॥
अनेकजनमार्जितपुण्यसंचयैर्दृष्टं
मया सज्जनसंगमाच्च॥४९॥

I saw your head adorned with diadem and curly hair being the support of heaven and earth. I have seen your face by the aggregate of merit accumulated in my several previous births, in the company of noble people.

अनेकजन्मार्जितपापसंचयैर-
दर्शनं यास्यति देवदेव॥
एवं सुभत्या च रुरोद रुद्रो
दृष्ट्वा हरिं सुर्वगुणैः संपूर्णम्॥५०॥

Alas! O lord, it will disappear again by the aggregate of sins accumulated in my several previous births.

Thus, at the sight of Hari adorned by all merits Rudra wept out of devotion.

पादारविंदं तव विश्वमूर्ते
योगीश्वरैर्हृदये संगृहीतम्॥
दृष्टं मया दयया वासुदेव द्रक्ष्ये
कथं पुनरित्थं रुरोद॥५१॥

O omniformed lord, your lotus-feet kept in the heart by the great Yogins, have been seen by me out of compassion. O Vāsudeva, how shall I see them again. Thus Rudra wept again.

दृष्टं मया त्वरिबले भविनाशिंशंख-
क्रादिकैस्त्रिजगतापि च देव पूर्णम्॥
एतादृशं त्वदुदरं च कथं रमेश
द्रक्ष्ये पुनः पुनरहं त्विति संरुरोद॥५२॥

I saw your belly in the field of battle containing three worlds. I saw your body adorned with discus, conch, etc., which could stop the recurrence of birth. O lord of Lakṣmī, how could I see it over and over again.

आनन्दपूर्णं नखपूर्णं सुकेशूर्णं
लोमादिपूर्णं गुणपूर्णं सुघोणपूर्णं॥
वक्षःस्थलं तव विभोस्तु विशालभूतं
सद्भूषणं विमलकौस्तुभशोभि लक्ष्म्या॥५३॥
सुकोमलं श्रीतुलस्यास्तथैव
सुपुष्पितं चंदं नैश्चर्चितं च॥
एतादृशं तव वक्षःस्थलं च
दृष्टं मया तव कारुण्यदृष्ट्या॥५४॥

O lord, full of bliss, equipped with good nails, hair and nose and abounding in virtues, your chest wide and shining with brilliant Kaustubha gem with bright ornaments and the company of Lakṣmī, tender and adorned with the leaves of Tulasī and flowers of various sorts and anointed with sandal paste—such a wide and beautiful chest I have seen by your compassion alone.

पुनः पुनर्दर्शनं मे कथं स्यादेवं
रुद्रः स च भक्त्या रुरोद॥
अतस्तूरुर्नाम संप्राप्य रुद्रस्तत्पुत्रो-

भृद्दौर्वसंज्ञः स एव ॥५५॥

How shall I see you again and again? Thus, out of 'devotion, Rudra wept and wept again.

Thus Rudra obtained the title Ūrū and his son obtained the title Aurva.

यस्माद्दुदं चोर्वरिति वै चकार
तस्मात्स रुद्रस्त्वौर्वसंज्ञो बभूव॥

और्वसतु लोकान्मोक्ष योग्यांश्च
दृष्ट्वा ह्यत्यंतं वै विषयेष्वेव निष्ठान्॥५६॥

Since he made Rudra fertile, the son of Rudra was named Aurva. Aurva saw people worthy of liberation as well as engrossed in the objects of senses.

स्तूहैव चौर्वो विष्णुपादारविंद
स्मृत्वास्मृत्वा रुद्रकाण्ठो बभूव॥
ते पापिष्ठाः पापरूपान्भजन्तो
दिनेदिने दुर्विषयान्कदिन्द्रियैः॥५७॥

Aurva praised the lotus-feet of Viṣṇu, remembered them again and again and felt choked in the throat. These sinners employ their senses to evil objects every day.

कदा चैतान्हेयबुद्ध्या विमुंचे
न जानेहं चेति सम्यग् रुरोद॥
एते हि मूर्खा विषयानर्थलब्धै
कुर्वन्ति यत्नं पर मादरेण॥५८॥
कदिन्द्रियार्थं हि धनादिकं च
त्यजन्ति च सर्वे विषयेषु निष्ठाः॥
त्वनमायया मोहितानष्ट-

बुद्धीन्कदा चैतान्मुंचसे विश्वमूर्ते॥५९॥

How shall I shun them and remain unattached. I do not know this, O lord. Thus he wept bitterly.

These stupid people are addicted to the objects of senses just for attaining pleasure. Addicted to the objects and for satisfying their desire they spend their wealth. They are deluded by your Māyā. They lose their power of discernment. O omniformed lord when will you relieve them of delusion.

स्मृत्वास्मृत्वा वासुदेवस्य मायां
रुरोद चौर्वो भयंकपितांगः॥
अतीव कष्टेन च लोकवृत्तसा
श्रिता दैन्यं स्वीकार्यं विहाय॥६०॥

Aurva, with his body shivering with fear remembered Māyā of the lord and wept.

अतीव दैन्येन धनादिकं च
संपाद्य सर्वेऽपि सुपापशीलाः॥
कष्टार्जितं द्रव्यधनादिकं च
त्यजन्ति सर्वे पशवो व्यर्थमेव॥६१॥

These men of wicked nature accumulate wealth with great effort. These animals (in the garb of human beings) earn with great toil without any return.

सत्पात्रभूते विष्णुबुद्ध्या कदापि
त्यजन्ति नैते मायया वै मुरारैः॥
एषामयुर्व्यर्थमाहुर्महांतः कथं
नष्टा इति सम्यगुरोद॥६२॥

Deluded by the Māyā of Viṣṇu, these wealthy people do not part with their wealth in favour of a worthy person who can be equated with the lord. The noble have declared their life to be a wastage. Thus Sorrowful at their loss Rudra cried aloud.

एषामायुर्व्यर्थमेवं गतं च
एषां दृष्ट्वा यौवनं तु ध्रुवं च॥
स्कन्धस्थ मृत्युर्हसते कृष्ण विष्णो
तं वै न जानन्ति विमूढचेतसः॥६३॥

Their life is lived in vain. Their youth tools spent in vain. Death that remains ever close to a man laughs at them. But these deluded people know it not.

गृहं मदीयं शतवर्षं च
जीवेत्पुत्रा मदीया शतवर्षं तथैव॥
अहं च जीवे शतवर्षं सुखेन
मदीयभार्यापि सुलक्षणाऽऽस्ते॥६४॥

Let my family live for hundred years. Let my sons live for hundred years. Let me also live in comfort for hundred years. Let my auspicious wife too live for hundred years.

गावश्च मे संति सदुग्धपूर्णा
मित्राणि मे सन्ति मुदा हि युक्ताः॥
दास्ये सुतंवरणार्थं तु
वध्वै पुत्रिं विवाहार्थमहं ददामि॥६५॥

Let my cows always yield milk. Let me give my son to my daughter-in-law and my daughter to my son-in-law.

दास्ये चाहं सत्सु पुत्रीं धनं वा
 दास्ये चाहं धनिकेष्वेव नित्यम्॥
 अदृष्टशून्यान् भगवान्वासुदेवो
 दृष्ट्वादृष्ट्वा हसते सर्वदैव॥६६॥

I shall marry my daughter in a noble and rich family. I shall give wealth to them on their marriage. Taking note of these people who are devoid of discernment, lord Vāmadeva laughs at their folly.

नाहं करिष्यते श्रवणं कथाया
 मद्भाग्यनाशश्च भविष्यतीति॥
 नाहं हरिं पूजयिष्ये सदैव
 पुत्रादिनाशश्च भविष्यतीति॥६७॥
 [The stupid person speaks thus :]

"I shall not hear the narrative of the lord lest it should destroy my good fortune. I shall not worship the lord, lest it should cause destruction of my sons and prosperity."

कालेकाले दिष्टनामा हरिस्तु
 फलप्रदो वासु देवोऽखिलस्य॥
 एतादृशान्मूर्खजनांश्च दृष्ट्वा
 रुरोद चौर्वो वासुदेवैकनिष्ठः॥६८॥

Lord Vāsudeva, designated as fortune confers fruits of acts to all and sundry, at the opportune time. Solely devoted to Vāsudeva, Aurva saw these stupid people and wept.

अतस्त्वौर्वो रुद्ररूपी खगेन्द्र
 जानीहि नित्यं कृष्णसुशिक्षितार्थः॥
 यदा सती दक्षपुत्री खगेन्द्र
 दक्षाध्वरे स्वशरीरं विसृज्य॥६९॥
 जज्ञे पुनर्मेनकायां हिमाद्रेस्तदा रुद्रस्त्वौर्वसंज्ञामवाप॥
 ऊर्ध्वरिता भवेत्युक्तवा ऊर्ध्वरिता बभूव ह॥७०॥

O lord of birds, Aurva is Rudra who has been rightly instructed by lord Kṛṣṇa himself. When Sati, the daughter of Dakṣa abandoned her body in Dakṣa's sacrifice, O lord of birds, she was reborn as the daughter of Himādrī and Menakā. Rudra was designated as Aurva.

Be celibate, asked by Brahma thus Rocks, remained celibate.

पाणिग्राहं रुद्रदेवो महात्मा
 यदा हिमाद्रेः कन्यकायाश्चकार॥

तस्यां परं लंपटः संबभूव
 अतो रुद्रः परसंज्ञामवाप॥७१॥

But when Rudra married the daughter of Himādrī he became attached to her. Hence, he got the designation *Para*.

सदाशिवाद्या दश रुद्रभ्रतरः
 सौमित्रेयो रौहिणेयस्त्रयश्च॥
 समाएते मोक्षकाले सुतौ च
 शतैर्गुणैर्न्यूनभूताश्च ताभ्याम्॥७२॥

Rudra had ten brothers. Among these, the three, viz. Sadāśiva Saumitraya and Rauhineya—were inferior to Rudra and his consort by one hundred merits.

गरुड उवाच

आनन्दनिर्णयं ब्रूहि कृष्ण पूर्णदयानिधे॥
 निर्णेतुं ज्ञानिनां यद्वज्रापनार्थं तथा मम॥७३॥

Garuḍa said :—O compassionate lord, please tell me about the Eternal Bliss (*ānanda*), explaining its nature to satisfy my curiosity and for enlightening the seekers after truth.

ब्रूहि शिष्याय दयया उर्द्धर्तुं मां च सर्वदा॥
 पूर्णकामस्य ते कृष्ण का स्पृहा विद्यते प्रभो॥७४॥

O lord, please tell me, since I am your disciple, just for lifting me up, and out of compassion for me. Since you are fully satiated, you have no desire to be fulfilled.

एवमुक्तो हृषीकेशः पक्षीशेन महात्मना॥
 उवाच कृपया कृष्णः प्रसन्नः कमलेक्षणः॥७५॥

Thus addressed by the lord of birds, the lotus-eyed lord was pleased and spoke with compassion.

श्रीकृष्ण उवाच

गयात्र्याश्च शतानन्द एकानन्दस्तु वेधसः॥
 एतादृशः शतानन्दो ब्रह्मणः परिकीर्तितः॥७६॥
 शेषादेश्च शतानन्दः सरस्वत्याः खगोत्तम॥
 एकानन्दस्तु विज्ञेयो भारत्या विनतासुत॥७७॥

Śrī Kṛṣṇa said :—Śatānanda was born of Gāyatrī, Ekānanda of Brahmā. Śatānanda belonged to Brahmā, Śeṣa and Sarasvatī, O best of birds, while Ekānanda belonged to Bhārati, O son of Vinatā.

एवं तु निर्णयो ज्ञेय आनन्दस्य सदा खग॥
एवमुक्तं मया सर्वे किमन्यच्छ्रोतुमिच्छसि॥७८॥

O bird, such is the information about

॥ इति श्रीगरुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे रुद्रोदनहेत्वाननतन्ताननन्दतारतम्यनिरूपणं
नामाष्टादशोऽध्यायः॥ १८॥

अध्यायः १९ / Chapter 19

गरुड उवाच

त्योक्तं कृष्ण गोविंद रुद्राच्छतगुणादपि॥
ब्रह्माणी भारती चोभे अधिके देवसत्तम॥१॥

Garuḍa said :—O lord Kṛṣṇa, Govinda, you have said that Brahmāṇi! and Bhārati are superior to Rudra by hundred merits, O best of gods.

मया श्रुतं विरिंचेन उमापर्यंतमेव च॥
अनंतांशैर्विहीनत्वं विरिंचोक्तं सुराधिप॥२॥
सहस्रांशैर्विहीनत्वं त्वयोक्तं कृष्ण माधव॥
सर्वेषो चैव पूर्वेषामवेक्ष्यैव हरे विभो॥३॥

O lord of gods, I have heard all what Brahmā has said of the gods and goddesses ending with Umā, about the *aṁśas* of Ānanda found missing to the extent of a thousand.

ज्ञानानंदबलादीनां वायुपर्यन्तमेव च॥
सहस्रांशैर्विहीनत्वं ज्ञानादीनां महेश्वर॥४॥
निर्णयं ब्रूहि गोविन्द सर्वज्ञोसि न संशयः॥
गरुडेनैवमुक्तस्तु वासुदेवो ब्रवीद्भवम्॥५॥

O all-pervasive, supreme lord, please tell me your ideas on Knowledge, Bliss, Strength, etc., including Vāyu at the last and the proportion of *aṁśas* in them reaching a thousand. Considering the views of your predecessors on this topic, you proclaim your judgment, O Govinda, since you are omniscient, O lord.

Thus accosted by Garuḍa, Vāsudeva said in reply.

श्रीकृष्ण उवाच

आनंदांशैर्विहीनत्वमपेक्ष्यैव खगाधिप॥
उत्तरेषामुत्तरेषां योगादेवमिति स्फुटम्॥६॥
परिमाणे शतगुणे आनन्दे स्फुटतावशात्॥
अनन्तगुणवत्त्वं च ब्रह्मणा समुदीरितम्॥७॥

Ānanda. I have told you all. What more do you desire to know?

Śrī Kṛṣṇa said :—O lord of birds, by the degrees of Ānanda present in each, I have explained to you the superiority and inferiority of jñāna, bhakti, etc. Brahmā has declared that if hundred per cent Ānanda is felt, there would be endless guṇas.

सहस्रगुणितत्वं च वायुना समुदीरितम्॥
यथानंदे तथा ज्ञाने विष्णौ भक्तौ बलाधिके॥८॥
सर्वे गुणैः शतगुणाः क्रमेणोक्ता नु तेऽखिलाः॥
भारत्याश्च शतं ज्ञानं सुखं भक्तिबाधिके॥९॥
एवं ज्ञानं सुविज्ञेयं मारुतेस्तु बलादिकम्॥
एवं ज्ञानं शतं ज्ञेयं मारुते नात्र संशयः॥१०॥
भारत्याश्च शतं ज्ञानं बलं च समुद्राहतम्॥
एवमेव च वायोश्च ज्ञानं चैवमिति स्फुटीभवेत्॥११॥

Accordingly, Ānanda is thousandfold in jñāna, hundredfold in Bhakti, of the same proportion in Bhārati, Māruti and Vāyu.

यथा दीपाच्छतगुणा अग्निज्वाला न दीपवत्॥
स्फुटीभवेद्यथैवाग्निर्बहुलोपि न सूर्यवत्॥१२॥
यथैव सूर्याद्विगुणश्चंद्रो नैव स्फुटीभवेत्॥
आनंदतारतम्यं च यथोक्तं तु मया तव॥१३॥
तथैव जानीहि खग नान्यथा तु कथंचन॥
अहं विजानामि मयि स्थितान्

गुणान्सर्वैर्विशेषैश्च खगेंद्र संयुतान्॥१४॥
सुसूक्ष्मरूपांश्च सदा खगेंद्रं

मयाप्यदृष्टो नास्ति नास्त्येव कश्चित्॥१५॥

Just as the flame of fire hundredfold more powerful than the earthen lamp is not so illuminating as the lamp itself or just as the widespread fire is not so refulgent as the Sun, just as the moon, twice as large as the Sun is not so refulgent as the Sun, in the same way, O lord, know the relative gradation of Ānanda in jñāna, bhakti, etc., I know my qualities, O lord

of birds, which are endowed with many specialities and which possess subtle forms. There is nothing which remains unknown to me.

सर्वावतारेष्वपि विद्यमानं हरिं
विजानाति रमापि देवी॥ १६॥

Goddess Lakṣmī too knows me in all my incarnations.

हरेर्गुणान्सर्वविशेषसंयुतानखण्ड-
रूपान्सा विजानाति देवी॥
सुसूक्ष्मरूपान्सा विजानाति देवी

ब्रह्मादिभ्यो मत्प्रसादाधिकं च॥ १७॥

She knows my indivisible subtle qualities endowed with many specialities, through Brahma or by my grace.

स्वात्मस्वरूपं प्रविजानाति देवी
सुसूक्ष्मरूपं सुविशेषैश्च युक्तम्॥
स्वान्यं प्रपञ्चं प्रविजानाति देवी

ब्रह्मादिभ्यो मत्प्रसादाधिकं च॥ १८॥

Goddess Lakṣmī knows her own subtle form endowed by special traits.

ब्रह्मापि पश्येत्सर्वगं वासुदेवं
वाय्वादिभ्यो ह्यधिकान्सद्गुणांश्च॥
श्रोत्रं न जानाति हरेर्गुणांश्च
सुसूक्ष्मरूपांश्च विशेषसंयुतान्॥ १९॥

Brahmā too perceives the all-pervading Vāsudeva endowed with noble qualities proportionately larger than those of Vāyu, Ears do not know the qualities of the lord which are subtle and special.

स्पष्टस्वरूपेण यथा विदुः सुरा मुक्त्वा
ब्रह्माणं न तथा तेप्यमुक्ताः॥
स्वात्मानमन्यच्च सदा विशेषैर्युक्तं
विजानाति विधिश्च मारुतः॥ २० ॥

Except lord Brahma even the gods, until and unless they are released, are ignorant. Brahmā and Vāyu know their Self and the Supreme Self endowed with special traits.

वाणि विजानाति हरेर्गुणांश्च
स्वयंभुवो नैव तावद्विशेषान्॥
त्रैगुण्यरूपात्परतः सदैव
पश्येद्विष्णुं कृष्णरूपं खगेंद्र॥ २१॥

Sarasvatī perceives my special qualities. who am a self born lord but not beyond my form as Kṛṣṇa constituted of three guṇa.

शेषो रुद्रो वींद्र एतैश्च
सर्वे तमो मात्रे प्रविजानन्ति संस्थम्॥
वाणीदृष्टान्सविशेषान् गुणांस्ते
जानन्ति नो सत्यमेवोक्तमंग॥ २२॥

O Lord of birds, Śeṣa and Rudra perceive me stationed in the tamoguṇa. But they do not know my other guṇas and their special traits. O dear, I have told you the truth.

उमा सुपर्णा वारुणी चेति
तिस्रः सहैव ताः प्रविजानन्ति सुस्थम्॥
हरेर्विशेषान् रुद्र दृष्टान् खगेंद्र
जानन्ति नैताः क्वापि देशे च काले॥ २३॥

Umā, Suparṇā and Vārūṇī three know me very well as I am stationed (in their heart). But, O lord of birds, my special traits perceived by Rudra are not known to them at any place or time.

इन्द्रादयः प्रविजानन्ति वींद्र
अहंकारे व्याप्तरूपं हरिं च॥
दक्षाद्या वै बुद्धितत्त्वे स्थितं
तं जानन्ति ते सोमसूर्यादयश्च॥ २४॥

O lord of birds, Indra and other gods know me as pervading the Ego; Dakṣa and other Prajāpatis as pervading the intellect. So also Soma and Sūrya.

विष्णुं हरिं भूतत्त्वे स्थितं च
ये चान्ये च प्रविजानन्ति नित्यम्॥
अन्ये च पश्यन्ति यथा स्वयोग्य-
मंडांतरस्थं हरिरूपं खगेंद्र॥ २५॥

केचित्प्रपश्यन्ति हरेश्च रूपं
त्वदीयहृत्स्थं हृदि केचित्सदैव एवंप्रकारं
प्रविजानीहि वींद्र ह्यथो शृणु
त्वं मम भार्याः षडेताः॥ २६॥

Others know me pervading the elements; Others know me as pervading the Cosmic Egg; others as present in the heart of devotees like yourself, others as existing (in the form of Atman) in the heart of all.

O lord of birds, you should realize me as such. Now hear what I tell you about my six wives.

रुक्मिण्याद्याः षण्महिष्यो

ममश्रीनीलां च या मम भार्या खगेन्द्र॥

सर्गे पूर्वस्मिन्हव्यवाहस्य पुत्री

तास्ता भजे सद्य एवाविशेषात्॥२७॥

Rukminī, etc. are my six principal queens. O lord of birds, amongst them Nilā was the daughter of Agni in the previous creation, I make no distinction in sexual enjoyment with them.

कन्यैवा सा कृष्णपत्नी च

कामांस्तांस्तान् भजेन्मसा चिंतितांश्च ॥

अतीव यत्नं कव्यवाहं खगेन्द्र

पितृष्वेकः सर्वदा वैचकार॥२८॥

As a maiden she cherished to wed Kṛṣṇa (my form), She relished what she conceived in mind. O lord of birds, Agni tried his best to marry her with one of the Piles.

तथैव सा नैव भर्तारमाप यतस्तु

सा कृष्णनिष्ठैकचिन्ता॥२९॥

But the maiden did not agree to any proposal, her mind being extremely set on Kṛṣṇa.

तदाब्रवीत्कव्यवाहश्च पुत्रीं

पतिं किमर्थं नेच्छसि मूढबुद्धे॥

तदाब्रवीत्कव्यवाहं च

पुत्री हरिं विना सर्वगुणोपपन्ने॥

जन्मन्यस्मिन् भर्तृता नास्ति देव

यतो भर्ता हरिरवैक एव॥३०॥

Then, the fire-god spoke to his daughter. O silly one, why don't you marry ? Thereupon, the maiden spoke to her father thus.

O father, in this life, accompanied by all facilities, there can be no husband without Hari. He alone can be my husband.

यतो लोके सुस्त्रियः सर्व एव

सदा ज्ञेया विधवास्ते हि नित्यम्॥

अनादि नित्यं भुवनैकसारं

सुसुन्दरं मोक्षदं कामदं च॥३१॥

एतादृशं न विजानन्ति यास्तु

सर्वास्ता वै विधवाः सर्वदैव॥

निमित्तभूतं भर्तृरूपं च जीवं

दैवोपेतं भरिभक्त्या विहीनम्॥३२॥

सुकश्मलं नवरथैः स्रवंतं

दुर्गन्धयुक्तं सर्वदा कुत्सितं च॥

एताः दृशे भर्तृजीवे न तात

प्रयोजनं नास्ति कृष्णं विहाय॥३३॥

In this world, there are several women who though married are always widows. Those who do not regard Hari as their husband-Hari who is beginningless, eternal, the quintessence of the universe, beautiful, bestower of liberation and accomplisher of desires-are always widows.

O father, leaving Kṛṣṇa I shall not seek for the hand of any person, though forced by misfortune. He may be only an apparent cause (of producing children). As he is devoid of devotion for the lord, as he is impure, pouring forth impurities from nine doors, emitting bad smell and contemptible, he is not acceptable to me. For such a despicable person I have no love, O my father, when as an option lord Kṛṣṇa is there.

देवस्त्रियो निजभर्तृन्विहायु

तत्र स्थितं प्रीणयंत्येव नित्यम्॥

अतश्च तःसधवाः सर्वदैव

लोकेर्विद्या नात्र विचार्यमस्ति॥३४॥

The celestial women abandon their husbands and enjoy intercourse with the lord who stays with them (in heaven). As these women find their husbands in the lord, they are honoured by the people. There can be no second thinking in this respect.

भर्तास्ते हरिभक्त यदि

स्युरासां स्त्रीणां जन्मसाफल्यमेव॥

अनेकजन्मार्जितपुण्यसंचयै-

स्तद्भर्तारो हरिभक्ता भवेयुः॥३५॥

If they get husbands devoted to Viṣṇu, their life becomes fruitful. They can get husbands devoted to Viṣṇu by the aggregate of merits accumulated in several births.

यद्भर्तारो हरिभक्ता न संति
 ताभिस्त्याज्यं स्वीयगात्रं भृशं हि॥
 स्वभर्तृभूतं कृष्णरूपं हरिं च
 स्मृत्वा सम्यग् यदि गात्रं त्यजेयुः॥ ३६॥
 तदा नैव ह्यात्महत्यादिदोषाः
 स्त्रीणामेवं निर्णयोयं हि शास्त्रे॥
 यद्भर्तारो न विजानन्ति विष्णुं
 तासां संगो नैव कार्यः कदापि॥ ३७॥

Those who have husbands not devoted to Viṣṇu should immediately cast off their bodies. If at the time of giving up their bodies they remember lord Viṣṇu in the form of Kṛṣṇa as their husband, they do not incur the sin of committing suicide—this is the statement of the Śāstras

The women should desert their husbands if they are averse to Viṣṇu.

अनेक जन्मार्जितपुण्य-
 संचयात्तद्भर्तारो विष्णुभक्ता भवेयुः॥
 कलौ युगे दुर्लभा विष्णुभक्ता
 हरेभक्तिर्दुर्लभा सर्वदैव॥ ३८॥

If they have stored merit accruing from their pious acts performed in previous lives, their husbands can be devoted to Viṣṇu.

हरेः कथा दुर्लभा मर्त्यलोके
 हरेर्दीक्षा दुर्लभा दुर्लभा च ॥
 हरेस्तत्त्वे निर्णयो दुर्लभो हि
 हरेदासेः संगमो दुर्लभश्च॥ ३९॥

Rare are the devotees of Viṣṇu in Kali age. Rare is a devotion for the lord. Rare is the narrative of the lord to be heard in the ' mortal world. Initiation in the cult of Viṣṇu is rare, very rare. Rare is the company of the devotees of Hari.

प्रदक्षिणं दुर्लभं वै मुरारे-
 र्नमस्कारो दुर्लभो वै कलौ च॥
 तद्भक्तानां पालनं दुर्लभं च
 सद्दृष्टवानां दुर्लभं ह्यनदानम्॥ ४०॥

Rare is the chance for circumambulating the lord or for homage to Hari. Rare is the means for maintaining his devotees. Rare is the gift of food to them.

तन्त्रोक्तपूजा दुर्लभा वै
 मुरारेर्नामग्रहो दुर्लभश्चैव विष्णोः॥
 सुवैष्णवानां पूजनं दुर्लभं हि
 सद्दृष्टवानां भाषणं दुर्लभं च॥ ४१॥

Rare is the tantric worship conducted for the lord. Rare is the recitation of his name. Rare is the worship of his devotees. Rare is the dialogue with him.

शालग्रामस्पर्शनं दुर्लभं च
 सद्दृष्टवानां दर्शनं दुर्लभं हि॥
 गोस्पर्शनं दुर्लभं मर्त्यलोके
 सद्गायनं दुर्लभं सद्गुरुं च॥ ४२॥

Rare is the touch of Śālagrāma stone, or the sight of the pious Vaiṣṇavas. Rare is the holy touch of the cow or the singing of holy chants. Rare is the noble and good preceptor.

सद्भार्याः सत्पुत्रका दुर्लभा हि
 शेषाचलस्थस्य हरेश्च दर्शनम्॥
 • सुदुर्लभं रंगनाथस्य तीरे कावेर्या
 वै दर्शनं विष्णुपद्याः॥ ४३॥

Rare are the people with faithful wives and worthy sons. Rare is the sight of the lord on the mountain Sesa. Rare is the sight of Raṅganātha on the Kaverī. Rare is the sight of the Ganges.

कांचीक्षेत्रे वरदराजस्य सेवा
 सुदुर्लभा दर्शनं चैव लोके॥
 सुदुर्लभं दर्शनं रामसेतोः
 सुदुर्लभा मध्वशास्त्रो च शक्तिः॥ ४४॥

Rare is the worship of Varadarāja in Kāñcī. Rare is the sight of Rāma's bridge. Rare is the ability to understand Mādhva philosophy.

भीमातीरे संस्थितस्यापि विष्णोः
 सुदुर्लभं दर्शनं चाहुरार्याः॥
 रेवातीरे संस्थितस्यापि विष्णो-
 र्गयाक्षेत्रे विष्णुपादस्य चैव॥ ४५॥
 तथा बद्रौ संस्थित स्यापि विष्णोः
 सुदुर्लभं मर्त्यलोके स्थितानाम्॥

शेषाचले श्रीनिवासाश्रमे च
 तपस्विनो दुर्लभा मर्त्यलोके॥ ४६॥

Rare is the sight of Viṣṇu on Bhīmā, Revā (Narmadā), Gayā or Badarī.

On the Śeṣa mountain, or the holy hermitage of Śrīnivāsa, the ascetics are very rare on the mortal soil.

प्रयागाख्ये माधवस्यापि नित्यं

सुदर्शनं दुर्लभं वै नृणां हि॥४७॥

At Prayāga, rare is the sight of Mādhava.

अतो नेच्छाम भर्तारं कृष्णादन्यं कदाचन॥

एवमुक्त्वा सा पितरं ययौ शेषाचलं प्रति॥४८॥

Hence, I do not desire a husband other than lord Kṛṣṇa. Having uttered such words to her father she went to the mountain Śeṣa.

कपिलाख्यमहातीर्थे आरुरोह महागिरिम्॥

तत्रस्थं श्रीनिवासं च दृष्ट्वा नत्वा महासती॥४९॥

त्रिदिनं समुपोष्याथ गत्वा पापविनाशनम्॥

तत्र स्नात्वा विवाहार्थमेकांतं प्रयावयत्॥५०॥

At the sacred place Kapila, she ascended the great mountain. She saw Śrīnivāsa therein. She paid homage, abstained from food for three days, went to the holy spot the destroyer of sin. In order to secure a worthy husband she went to a solitary place for meditation.

तस्या उत्तरदिग्भागे क्रोशयुगे महातले॥

गर्तभूते च एकांते चचार तप उत्तम्॥५१॥

To the north of it, at the distance of two Krośas at Mahātala, she commenced a great penance in a solitary pit.

ध्यात्वा नारायणं देवं तत्रासीच्च कुमारिका॥

दिव्यवर्षसहस्रांते स्तोतुं समुपचक्रमे॥५२॥

She meditated upon Nārāyaṇa for one thousand divine years. At the end of this period she began to praise the lord.

कुमार्युवाच

त्वमेव माता च पिता त्वमेव

भर्ता च सखा त्वमेव॥

त्वमेव पुत्रश्च गुरुर्गरीयान्मित्रं

स्वसा त्वं मम वल्लभश्च॥५३॥

अनाद्यनन्तेष्वपि जन्मसु प्रभो॥

विचार्यमाणा न विजानेप्यहं च॥

एते हि सर्वे च निमित्तमाव्रतः

पित्रादयस्त्वं ह्यनिमित्तमाव्रतः॥५४॥

Kumārī said :—You are my mother, father, husband, friend, son, preceptor, brother, sister and my darling. Throughout this vast universe, O lord, I have been trying to know Reality but have not succeeded in my attempt. Father, mother, etc. are just artificial relations. You are the sole true relation, my lord.

अतो मुरारेश्च तवैव भार्या

भूयासमित्येव तदा व्रतं मे॥

दुःसंगमात्रादिसगमागमं न

संसिद्धिरित्येव वदान्यमूर्ते॥५५॥

Hence, I shall be your wife. This is my vow. O you of attractive form, I pray, I may not be united with a person I do not desire.

त्वदूषकाणां तव दासवयं

विदूषकाणां दर्शनं छिधि देव॥

गुरुद्रुहां दर्शनं छिधि विष्णो

भक्तद्रुहां छिधि कृष्ण॥५६॥

O lord, ward off from my sight the people who have offended you, who have tried to frustrate my desire to become your devotee, who bear malice to their preceptors and your worshippers.

तव धृग्भिर्भाषणं छिधि देव

त्वं संगमं देहि पदारविंदे॥

श्रश्नैलवासाय नमोनमस्ते

नमोनमः श्रीनिवासाय तुभ्यम्॥५७॥

O lord, you ward off my talk with those who hate you. You establish my contact with your lotus feet. Homage to you, O lord who inhabit Śrī Śaila and who are the abode of Lakṣmī, your loving consort.

स्वामिन् परावर रमेश निदानमूर्ते

कालो महानपि गतश्च निदर्शनं ते॥

अनंतजन्मार्जितसाधनैश्च त्वर्दशनं

स्याच्च चतुर्भुजस्य॥५८॥

O lord of Lakṣmī, the superior and inferior, the primary cause of creation, I have not seen you since long. Of you, the fourarmed god, the vision is possible only by the aggregate of merits accumulated in several previous lives.

कथं मम स्यात्तव दर्शनं प्रभो

सर्वैश्च दोषैश्च सुसंगतायाः॥

दास्यास्पदायास्तव दासदास्याः

प्रसीद देवेश जगन्निवास॥५९॥

Polluted by all sorts of sins, O lord, how can I have your vision. O lord of birds, I am your devotee, the devotee of your devotees. O abode of the universe, be pleased with me.

एवं स्तुतस्तथा विष्णुः श्रीनिवासो दयानिधिः॥

प्रादुरासीद्वरदराट् भक्त्या तस्या जनार्दनः॥६०॥

Thus praised, the compassionate lord Varadarāja was pleased by her devotion. He appeared before her and said :

वरं वरय भद्रं ते वरदोहमिहागतः॥

हरिणोदीरितं वाक्यं श्रुत्वा प्राह स्मितान्ता॥६१॥

O good lady, express your desire. I have come to you to fulfil the same.

On hearing the words of Viṣṇu, her face was brightened with smile.

उवाच परया भक्त्या श्रीनिवासं जगत्प्रभुम्॥

अहं हि भार्या तव माधव सुंदर॥६२॥

She spoke to Hari, the abode of Lakṣmī and the lord of the universe with great devotion. O lord with a lovely face, may I become your wife.

इति तस्या वचः श्रुत्वा श्रीनिवासोऽब्रवीद्वचः॥

श्रीभगवानुवाच

अहं कुमारि सुभगे कृष्णजन्मनि भूतले॥६३॥

On hearing her words, the lord spoke to her in gentle words.

The Lord said :—"O blessed maiden, I shall become your husband when I incarnate as Kṛṣṇa on earth."

भवामि तव भर्ताहं नात्र कार्या विचारणा॥

एवमुक्ता सुता कन्या पुरण्यराशिं हरिं परम्॥६४॥

उवाच परमप्रीता हर्षगद्गद्या गिरा॥

कन्योवाच

कृष्णजन्मन्यहं पत्नी भूयासं प्रथमेहनि॥६५॥

संस्कारात्प्रथमं चाहमंगनाभ्यः समावृणे ॥

ओमित्युक्तः पुनर्वाक्यमुवाच मधुसूदनः॥६६॥

Thus addressed by the lord, the maiden who was extremely pleased spoke to Hari, the depository of merits, in the joyously faltering voice.

The maiden said :—May I become your wife when you incarnate on earth as. Kṛṣṇa, on the day previous to our marriage. May I precede other women in enjoying intercourse with you

The lord agreed and spoke to her again.

श्रीभगवानुवाच

कुमार्या विधृतत्वाच्च मत्प्रदानाच्चः भामिनि॥

तेषां मनोभीष्टसिद्धिर्भविष्यति न संशयः॥६७॥

The Lord said :—Since you as a maiden have sought for my favour which I bestowed upon you, O pretty maid, as a result of it, the other maidens will also reap the fruit of their cherished desire.

इति तस्यै वरं दत्त्वा तत्रैवांतरधीयते॥

देहं तत्रैव संत्यज्य कुमारी चैव पुत्रिका॥६८॥

कुम्भ कस्य गृहे जाता नीला नाम्ना तु सा स्मृता॥

कुम्भकस्तु महाभाग नंदशोभस्य शालकः॥६९॥

Thus after bestowing the boon on the maiden the lord disappeared all at once. The maiden gave up her body there and then and was born in the house of Kumbhaka and was called Nīlā. Kumbhaka was the brother-in-law of Nandaśobha.

कल्पवाहः स विज्ञेयः पितृणां प्रथम स्मृतः॥

तस्य गत्वा गृहमहं वृषभाचलवासिनः॥

शिवस्य वरतश्चैव त्यजेयः खगसत्तम॥७०॥

दितिजान्विनिहत्यैव नीला प्राप्ता खगेश्वर॥

ततो नाग्निजितो राज्ञो गृहे जाता कुमारिका॥७१॥

He was the first who carried Kavya to the pitrs. He was abiding on the mount Vṛṣabha, at that time. I went to his house, O best of birds. Being unconquerable, by the boon conferred by lord Śiva, I killed him and was married to Nīlā.

नाग्निजित्कव्यवाहोभूत्कन्या नीलाह्वयाभवत्॥

तस्याः स्वयंवरे चवाहं गोवृषान्सप्तसंख्यकान्॥७२॥

शिवस्य वरतश्चैवाप्यवध्यान्देवमानुषैः॥

बद्ध वृषान्पाञ्चित्वा प्राप्ता नीला महाखगा॥७३॥

कुम्भकस्य सुता नीला देहस्थाः प्राविशन् भृशम्॥

एकावयवतो यस्मात्तस्मात्तत्रैव साविशत्॥७४॥

In her second birth, Nīlā was born as the

daughter of Nāgnijit, Kavyavāha. In the Śvayamvara of Nīlā, I controlled seven bulls who by the favour of lord Śiva were uncontrollable by gods and mortals. I conquered kings who had assembled at the ceremony. I married her.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे नीलाविवाहनिर्णयो नामैकोनविंशोऽध्यायः॥ १९॥

अध्यायः २० / Chapter 20

श्रीकृष्ण उवाच

या पूर्वसर्गे नलसंज्ञस्य वींद्र
पुत्री भूत्वा विष्णुपत्नी सकामा॥
प्रदक्षिणं भ्रमणं वै चकार
गुणेन भद्रासंज्ञा बभूव॥ १॥

Śrī Kṛṣṇa said :—O lord of birds, Bhadrā, the daughter of Nala, desired lord Viṣṇu to be her husband. As she, who was auspicious by merit, worshipped and circumambulated the lord she was called Bhadrā.

कन्याभावे संस्थितां भद्रसंज्ञां पिता
नलस्त्वब्रवीत्तां स पश्यन्॥
भद्रे किमर्थं गात्रपीडां करोषि
फलं हि तन्नन्दिनि मे वदस्व॥ २॥

To Bhadrā the maiden, the father Nala spoke thus. O Bhadrā, why do, you trouble your body (by worshipping the lord). What is the fruit of this suffering, tell me, O daughter.

भद्रोवाच

शृणुत्वं मे तात नमस्क्रियादेः
फलं वक्तुं का समर्था भवेच्च॥ ३॥

Bhadrā said :—Dear father, now hear. None can declare the gain derivable from paying homage to lord Viṣṇu.

तथाप्यहं तव वक्ष्यामि तात
यशशक्त्या शृणु सम्यग्घिताया॥

सदा हरिर्मर्मनाथो दयालुरहं
हरेस्तव दासानुदासी॥

मां पाहि विष्णोस्तव वंदे पदे
इत्युक्त्वा प्रणामं चाकरोहंडारूपम्॥ ४॥
Even then, I shall tell you something, as far

भूमौ द्विधा संप्रजाता कुमार्येव न संशयः॥

भद्राजन्म प्रवक्ष्यामि शृणु पक्षींद्रसत्तम्॥ ७५॥

Thus Nīlā was born twice on earth and married to me. I shall now tell you the birth of Bhadrā. Please hear the narrative, O lord of birds.

as I can, just for the welfare of the world. The compassionate lord Viṣṇu is alone my guide. I am a slave of his slaves. May he protect me. I bow to his feet. Saying so, she prostrated at the feet of the lord.

हरेः प्रणामं त्विति कर्तव्यशून्यं
व्यर्थं तमाहुर्जानिनस्तच्छृणु त्वम्॥
रमेश मध्वेश सरस्वती-
शेत्येवं वदन्प्रणमेद्विष्णुदेवम्॥ ५॥

The wise declare that homage to Hari, if it is not accompanied by the prescribed worship, is fruitless. O father, now, hear details. 'One should bow to lord Viṣṇu by reciting the formula : O lord of Ramā, O lord of Madhu, O lord of Sarasvatī, homage to thee.' [Bhadrā continued].

यथा प्रसन्नो वंदनादेवदेवस्तथा
न तुष्टः पूजनात्कर्मतश्च॥

यथा नामस्मरणाद्वन्द्वनाद्वा
पापानियच्छेत्तु तथा न चान्यैः॥ ६॥

(O father) the lord of lords is pleased not so much by worship as by offering homage to him or by reciting his name.

देहं तु ये पोषयंत्येव तात हरेः
प्रणामैः शून्यभूतं च पुष्टम्॥

तदेवमाहुर्व्यर्थमेवेति तात
तत्पोषकाणां नरके दुःखमाहुः॥ ७॥

O father, people attain health and prosperity by offering homage to him. But such prosperity and good health are valueless. They occasion suffering in hell.

यमोऽपि तं तत्र उलूखले तु
निधाय पिष्टं सुखलैः करोति॥

यो वा परं न करोत्येव तात
 प्रदक्षिणं देवदेवस्य विष्णोः॥८॥
 तस्यैव पादौ तलयन्त्रे निधाय
 यमश्च नित्यं प्रकरोति पिष्टम्॥
 एषां जिह्वा हरिकृष्णेति नाम
 न वक्ति नित्यं व्यर्थभूतां वदन्ति॥९॥

Yama, puts such people in the mortar and crushes them with pestle. If there be people who do not circumambulate the lord Yama crushes their feet in the *talayantra*. If there be people who do not utter the name of Hui and Kṛṣṇa, Yama extracts their tongue which he grinds in the mortar.

तेषां जिह्वा यमलोक यमस्तु
 निष्कास्य पिष्टं प्रकरोति नित्यम्॥
 काशीनिवासेन च किं प्रयोजनं
 किं वा प्रयोग मरणेन तात॥१०॥
 किं वा रणाग्रे मरणेन सौख्यं
 किं वा मखादेः समनुष्ठितेन ॥
 समस्ततीर्थेष्वटनेन किं
 किमधीतशास्त्रेण सुतीक्ष्णबुद्ध्या॥११॥
 येषां जिह्वाग्रे हरिनामैव नास्ति
 तेषां गात्रैर्नमनं नापि विष्णोः॥
 येषां पद्भ्यां नास्ति हरेः प्रदक्षिणं
 तेषां सर्वं व्यर्थमाहुर्महान्तः॥१२॥

What avails residence in Kāśī or death at Prayāga or in the battlefield or performance of a sacrifice or visit to holy shrine or deep study with sharp intellect, if the name of lord Hari is not uttered or if homage is not paid to him.

If there be people who do not circumambulate the lord, their activities come to nothing. Thus say the learned people.

हर्यर्पणाद्रहितं नाम कस्मात्प्रदक्षिणं नमनं चाहुरर्घ्यम्॥
 अतो विष्णोर्नमनं कार्यमेव तात कार्यम्॥१३॥

Offering homage to the lord and uttering his name are superior to the worship rendered unto him. Hence, one should pay homage to Viṣṇu as well as utter his name, O father.

जन्म होतुर्लभं नश्वरं तु
 यथा जलस्थं बुद्बुदं तत्तथैव॥

नो विश्वासं कुरु गात्रे त्वदीये
 जीवेष्वापि स्वः परश्चेति तात॥१४॥

Rare is to attain human life which is mortal and evanescent as the bubble in waters. O father, do not trust your body, make no distinction between your own and other people.

सद्यः कृतं नमनं न त्वदीयं
 सद्यः कृतं स्मरणं न त्वदीयम्॥

कदा प्राप्स्यते मरणं तन्न जाने
 न विश्वासं कुरु गात्रे महात्मन्॥१५॥

So far you have not rendered homage to the lord, not uttered his name. The hour of death is quite uncertain. Do not trust your body, O lord.

एतच्छ्रुत्वा नलो वींद्र पुत्रीवाक्यं सुनिर्मलम्॥
 नमस्कारं च कृत्वान्यथाशक्त्या प्रदक्षिणम्॥१६॥

O lord of lords, Nala heard her speech simple and straightforward. He paid homage and at his best circumambulated the lord. She too did likewise.

सापि प्रदक्षिणं चक्रं नमस्कारं सदा हरेः॥
 एवं बहुदिनं कृत्वा ध्यात्वा नारायणं परम्॥१७॥
 कलेवरं च तत्याज मरणे हरिचिंतया॥
 मत्पितुर्वसुदेवस्य भगिन्या उदरे खग॥१८॥
 कैकेयीति च नाम्ना सा त्वभवद्भद्रसंज्ञका॥
 यस्माद्भद्रगुणैर्युक्ता भद्रा सा भद्रनामिका॥१९॥

Continuing the tradition for long and meditating on lord Nārāyaṇa she gave up her body at last. As she meditated, on Hari at the hour of death she was born to the sister of my father Vāsudeva. She was named Kaikeyī and was also called Bhadrā as she was possessed of auspiciousness.

तस्यात्मजैश्च कैकेयैः पंचभिः खगसत्तम॥
 प्रत्याहतामिमां भद्रां प्राप्तवान् खगसत्तम॥२०॥

Her five brothers Kaikeyas gave her to me in marriage, O best of birds.

वक्ष्येहं मित्रविंदायाः पाणिग्रहणकारणम्॥
 सावधानमना भूत्वा शृणु पक्षीन्द्र सत्तम॥२१॥

I am going to tell you about the circumstances how Mitravinda was married. O noble lord of birds, now hear attentively.

मित्रविंदोवाच

यान्यूर्वसर्गेष्ववणोनिकामतो

हृग्नीषोमानामिका मित्रविंदा॥

मित्रं हरिं प्राप्तुकामा सदैव

तत्रोपायं चिंतयामास देवी॥ २२॥

Mitravinda said :—In the previous creation. Mitravinda performed at will several sacrifices, Agnisoma and others for attaining Hari as friend.

हरिप्राप्तौ साधनाः संति तेषु

मुख्यं कचिर्चितयामास देवी॥

तेषां मध्ये श्रवणं श्रेष्ठमाहुः

पुराणानां सात्त्विकानां सदापि॥ २३॥

There being many ways to attain her purpose, Matravinda thought of a sure one. She found that the hearing of the Sattvika Purāṇas was the best way.

विष्णोरुत्कर्षो वर्तते यत्र

वयोस्तथोत्कर्षः सज्जनानां पुराणे॥

श्राद्धं सदा विष्णुबुद्ध्या सदैव

नान्यच्छ्राव्यं साधनं तत्र चैव॥ २४॥

That Purāṇa alone is worthy of hearing which narrates the merits of Viṣṇu and Vāyu. One should hear that Purāṇa out of faith and devotion for Viṣṇu. There could be no better way of attaining the lord.

यस्मिन्दिने श्रवणं नास्ति

विष्णोस्तेषां जन्म व्यर्थमाहुः कथायाम्॥

स्नानं जप पंचयज्ञं व्रतं च

इष्टापूर्ते कृच्छ्रचान्द्रे च दत्तम्॥ २५॥

If they hear a Purāṇa which contains no reference to Viṣṇu, their life becomes miserable. Their baths of purification, their repetition of lord's name, their five great sacrifices, their observance of vows, their performance of ṣṭāpūrta and Kṛcchra Cāndrāyaṇa are rendered useless. All such performances are fruitless including the ceremony of initiation in the Vaiṣṇava cult, though it may have been properly performed, if it is devoid of Hari's narrative.

सर्वं व्यर्थं वैष्णवानां च दीक्षा

कथां बिना सम्यगनुष्ठितां वै॥

यैर्न श्रुतं भागवतं पुराणं

ससंप्रदायैर्गुरुभिः संयुतैश्च॥ २६॥

The wise declare that the life of such people is rendered fruitless as have not heard the Bhāgavata or the Brahma-kaṇḍa of the present Purāṇa, in the company of their preceptor or the 'followers' of the Bhāgavata sect.

Such is the efficacy of the illustrious narrative of the glorious lord.

यैर्न श्रुतं भागवतं पुराणं यैर्न

श्रुतं ब्रह्मकाण्डं पुराणम्॥

तेषां जन्म व्यर्थमाहुर्महांतस्मा-

च्छ्राव्या हरिवार्ता सदैव॥ २७॥

One should not linger even for a moment where there is no stream in the form of lord's narrative, no resort at the feet of Nārāyaṇa, and no talk about the lord.

न यत्र गोविंदकथामहानदी

न यत्र नारायणपादसंश्रयः॥

न यत्र विष्णोः सततं वचोस्ति

न संवसेत्तत्क्षणमात्रं कथंचित्॥ २८॥

यस्मिन् ग्रामे भागवतं न शास्त्रं

न वर्तते भागवता रसज्ञाः॥

यस्मिन् गृहे नास्ति गीतार्थसारः

यस्मिन् ग्रामे नाम सहस्रकं वा ॥ २९॥

In the village, where there is no recital of the Bhagavata Purāṇa, no follower of the Bhāgavata cult who can taste the flavour of the Bhāgavata verses, where there is no exegesis or commentary on the supreme songs of the lord or his one thousand names, where there are no people who understand the substance thereof, one should not live even for a moment.

तथो रसज्ञा यत्र न सन्ति तत्र

न संवसेत्क्षणमात्रं कथंचित्॥

यस्मिन् दिने दिव्यकथा च विष्णोर्न

वास्ति जंतोस्तस्य चायुर्व्यथैव॥ ३०॥

The day is wasted if there is no talk of lord Viṣṇu, no narrative of his divine tale. Though he has human form, which is rare to attain his life is wasted.

गर्भे गते नात्र विचार्यमस्ति

तन्मन्यते दुर्लभं मर्त्यलोके॥

कर्णं कल्पैर्भूषितं सुंदरं च
न सुंदरं चाहुरार्या रसज्ञाः ॥ ३१ ॥

The ear adorned with the divine flowers looks not so beautiful as the one adorned by the ornaments in the form of Viṣṇu's tale.

विष्णोः कथाख्याभरणसौश्च युक्तं
तदेव कर्णं सुंदरं चाहुरार्याः ॥
तस्मात्सदा भागवतार्थसारं
शृण्वन्ति ये सततं वाचयन्ति ॥ ३२ ॥

Fruitful is the life of the people who narrate or listen to the tale of the lord as told in the Bhāgavata Purāṇa.

तेषां जन्म स्वस्थमाहुर्महांतो
महत्फलं चास्ति तथैव तेषाम् ॥
सोष्णीषकंचुकयुताश्च हरेः कथां वै
शृण्वन्ति येपि च पठन्ति सदैव मर्त्याः ॥ ३३ ॥

Those who clad in head dress and bodice hear or recite the narrative of the lord are alone worthy of respect in the world, not those who are addicted to vicious objects of senses.

सर्वेपि ते पूजनीया हि लोके
न वै शिश्ने चोदरे चैव सक्ताः ॥
ये दाक्षिण्यादर्थलोभाद्वदन्ति
सदा पुराणं भगवत्तत्त्वसारम् ॥ ३४ ॥

Those who recite the Bhāgavata Purāṇa out of greed for riches or those who know but do not reveal the secret of the Bhāgavata go to Yama's abode.

प्रच्छादयन्ते तत्त्वगोप्यानिये तु
तेषां गतिः सूर्यसूनुः सदैव ॥
ये धर्मकांडे सदैव उत्पादयन्ते
सुरुचिं तत्र नित्यम् ॥ ३५ ॥
मौल्येन ये कथयेयुः पुराणं
तेषां गतिः सूर्य सूनुः सदैव ॥
मौल्येन ये भागवतं पुराणं
शृण्वन्ति वै हरिशास्त्रार्थतत्त्वम् ॥ ३६ ॥
मौल्येन वेदाध्ययनं प्रकुर्वन्ते
तेषां गतिः सूर्यसूनुः सदैव ॥
यदृच्छया प्राप्तधनेन ये तु
संतुष्टास्ते ह्यत्र योग्याः सदैव ॥ ३७ ॥

Those who create interest in Dharma and Karma Kāṇḍas but not in the Brahma Kāṇḍa and those who recite the Purāṇa by accepting fee go to Yama's abode. Those alone are worthy of recital who remain satisfied with whatever money is offered willingly by devotees.

धनार्जने ये त्वतितृष्णाभियुक्ता-
स्तेषां न वै भागवतेधिकारः ॥
मत्वा लोके हरिरेवति
नित्यमंतर्यामी नास्ति तदन्य ईशः ॥ ३८ ॥

Those who are extremely greedy of wealth have no right to recite this Purāṇa.

एवं सदा ये प्रविचिंतयन्ति
योगक्षेमं बिभृयाद्विष्णुरेषाम् ॥
सद्वैष्णवानामशुभं नास्ति
नास्ति प्रदृश्यते संशयज्ञानरूपात् ॥ ३९ ॥

For the well-being of the people who regard lord Viṣṇu and none else to be allpervading, lord alone undertakes the charge.

The pious followers of lord Viṣṇu fear no misfortune or calamity.

कर्मानुसारेण हरिर्ददात
फलं शुभानामशुभस्य चैव ॥
अतस्तदर्थं नैव यत्नं च
कुर्याद्भनार्थं वै हरितत्त्वे च कुर्यात् ॥ ४० ॥

The lord bestows the fruits of auspicious and inauspicious Karmans. One should never endeavour for the accumulation of wealth, rather one should fix one's mind in devotion for Viṣṇu.

अतः स्नात्वा दिव्यमंत्रं जपित्वा
विसर्जयित्वा विष्णुनिर्माल्यगन्धम् ॥
शुचिर्भूत्वा भागवतं पुराणं
संश्राव येत्सर्ववेत्तापि नित्यम् ॥ ४१ ॥

One should take bath for purification, recite sacred mantra, dispose articles of worship. Being purified thus, he who is well versed in the Purāṇas should recite regularly the Bhāgavata Purāṇa every day.

कर्मानुसारेण धनार्जनं च
वेदार्जनं शास्त्रसमार्जनं च ॥

भविष्यति श्रवणं चापि विष्णो-

रत्यादराच्छ्रवणं दुर्घटं च ॥४२॥

Acquisition of wealth, knowledge of the Vedas and Śāstras and the narrative of Viṣṇu come as a result of previous auspicious activities. Of these listening to Hari is very rare.

अत्यादराद्भागवतस्य सारमा-

स्वादयेदुर्घटं मर्त्यलोक॥

आस्वाद्य तद्भागवतं पुराणमानं-

बाष्पैर्युक्तता दुर्घटता च॥४३॥

One should enjoy the essence of the Bhāgavata Purāṇa—a rare thing in this mortal world. One should enjoy the essence so that tears of joy may trickle down the eye—a phenomenon very rare to occur.

श्रुत्वा तत्त्वानां निर्णयं

धारणं च सुदुर्घटं चाहुरार्याः समस्तम्॥

श्रुत्वा तत्त्वानां धारणानंतरं च

कामक्रुधोजारणं दुर्घटं च॥४४॥

श्रुत्वा तत्त्वानां धारणानंतरं च

तथा योगे दुर्घटं संगतं च॥४५॥

श्रुत्वा तत्त्वानां धारणानंतरं स

सद्वैष्णवानां स्पर्शनं दुर्घटं च॥

एते दोषा ज्ञानपूतानपीह

कुर्वन्ति संदेहयुतान्दसैव॥४६॥

Listening to the essence of the Bhāgavata Parana and then retaining the same in memory is an act hard to accomplish. Rare is the

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे भद्राकृतभगवत्पतित्वप्रापकतपश्चर्यादिनिरूपणं नाम
विंशोऽध्यायः॥ २०॥

अध्यायः २१ / Chapter 21

श्रीकृष्ण उवाच

कालिंद्या अपि चोत्पत्तिं प्रवक्ष्यामि खगेश्वर॥

विवस्वानाम सूर्योभक्तस्य पुत्री व्यजायत॥१॥

कालिन्दीसंज्ञका वींद्र यमुना यानुजा स्मृता॥

कृष्णपत्नीत्वकामेन चचार तप उत्तमम्॥२॥

Śrī Kṛṣṇa said :—O lord of birds, now I shall tell you the birth of Kālindī too.

A daughter was born to Vivasvat of the solar race. O lord of birds, she was Kālindī known

achieving of desire and indignation, absorption in meditation, association with the pious Vaiṣṇavas. The omission of such occurrences makes even the wise as the target of doubt.

अतो ह्यहं श्रवणं सत्कथायाः

सदा करिष्यते नात्र विचार्यमस्ति॥

तेनाप्यहं हरिनामाभिवाञ्छा

निश्चित्य चित्तं श्रवणे वै चकार॥

आदेहमेवं श्रवणं च कृत्वा

त्यक्त्वा देहं भूतले संप्रजाता॥४७॥

निवस्तुं वसुदेवस्य भगिन्या उदरे खगा॥

सुमित्रा संज्ञकायां च जाता वै मित्रविंदिका॥४८॥

Therefore, I remained always engaged in listening to the auspicious tale of Hari. I recited his name, heard his tale so long as I lived. After death, I was born on earth from the womb of Sumitrā, the sister of Vāsudeva.

श्रवणेन हरिं मित्रं प्राप्ता सा मित्रविंदिका॥

अतः सा मित्रविंदेति संज्ञया संबभूव ह॥४९॥

Since she obtained Hari as Mitra (as friend) I was named Mitravinda.

स्वयंवरे मित्रविंदा राज्ञां मध्ये तु भामिनी॥

ममांसे व्यसृजन्मालां तां गृहीत्वा खगेश्वर॥

विधूय नृपतीन्सर्वांन्पुं प्रापतः खगेश्वर॥५०॥

In the Svayamvara, Mitravindā discarded all candidates who had come to woo her and put garland around my neck as a token of acceptance. I then conquered all the kings and reached home with her. O lord of birds.

also as Yamunā, the daughter of the sun. She practiced penance with a desire to obtain lord Kṛṣṇa for her husband.

तप आलोचनं प्रोक्तं तत्त्वानां च विनिर्णयः॥

पूर्वार्जितानां पापानामनुतापस्तपः स्मृतम्॥३॥

Penance, they say, is a self-reflection, whereby reality is sought to be determined or it is a way of repentance for the sins of previous life.

प्रायो नाम तपः प्रोक्तं चित्तनिग्रह उच्यते॥
प्रायश्चित्तमिति प्रोक्तं न तु क्षौरं खगेश्वर॥४॥

Prāya is a penance wherein the mind is controlled. Hence, Prāyaścitta (expiation) is a way of self-control. It is not the tonsure of head which they do while entering penance.

अनुतापयुतं भूतं तच्छृणु त्वं खगेश्वर॥
पूर्वं न जप्तं दिव्यमंत्रं मुकुन्दं तप्तं सदा
क्लेशदावानलेन॥५॥

This penance has its root in remorse. O lord of birds, you may hear in detail.

O lord, I have not uttered the sacred mantra, I have thrown myself in the forest conflagration in the form of Kleśas. (i. e. worldly afflictions).

न वै स्मृतं हरिनामामृतं च
सदा स्मृतं हरिदोषादिकं च॥
न तु स्मृतं हरितत्त्वामृतं च
सम्यक् श्रुतं लोलवात्तादिकं च॥६॥

I have not remembered the ambrosial name of Hari. Rather, I have remembered his faults. I have not thought upon the ambrosial essence of Hari's teachings. Rather, I have indulged in gossips with the common people.

न पूजितं हरिपादारविन्दं
सुपूजिताः पुत्रमित्रादिकाश्च॥
न वन्दितं हरिपादारविन्दं
सुपवन्दितो मित्रपादः सुधोरः॥७॥

I have not worshipped the lotus-feet of Hari. On the other hand, I worshipped my sons and friends. I did not bow at the lotus feet of Hari. On the other hand, I worshipped the feet of my friends.

न दृष्टं वै हरेर्वक्त्रं कुंतलैः संवृतं च॥
पुत्रादिकं लालितं वै मुकुन्दं न लालितं
तव वक्त्रं मुरारे॥८॥

I have not seen the face of Hari covered with tresses grey as the incense smoke. I have fondled with my sons with affection and not caressed your loving face.

सुलालितं भूषणैः पुत्रमित्रं
न लालितं सर्वपापाहारि॥

न भुक्तं वै हरिनैवेद्यशेषं
मित्रालये षड्सान्नं च भुक्तम्॥९॥

I have adorned my sons and friends with ornaments but not the face of my lord who can eschew the effects of my sins which I committed in my previous life.

सुपुष्पगंधा नार्पिता ते
मुरारे समर्पिताः पुत्रमित्रादिकेभ्यः॥
सन्तप्तोह पुत्रमित्रादिकेषु
कदा द्रक्ष्ये तव वक्त्रं मुकुन्दम्॥१०॥

I did not partake of the remment of food offered to you but I partook of six varieties of food at the house of my friends. I did not offer you flowers and fragrances but did the same to my sons and friends. I am now tired of my sons and friends. When shall I see your face, O lord?

अवैष्णवानैः शिगुशाकादिकैश्च
ह्यनर्पितानैश्च तथाप्यसंस्कृतैः॥
तथाप्यभक्ष्यै रसना च दग्धा
कदा द्रक्ष्ये तव वक्त्रं मुकुन्दम्॥११॥

I have polluted my tongue by consuming the prohibited vegetables not sanctified by mantras, apart of which has not been offered to you, which are not permitted in the coteries of your devotees and which are forbidden in the codes that prescribe rules of conduct. When shall I see your face, O lord ?

अष्टाक्षरीपूजया दिव्यतीर्थैर्विष्णोः
पुरा भ्रामितैः शंखतीर्थैः॥
न पावितं मच्छरीरं मुरारे
कदा द्रक्ष्ये तव वक्त्रं मुकुन्दम्॥१२॥

I have not purified my body by worshipping you with the eight-syllabled mantra or by visiting holy places or by blowing conches in front of your idol. When shall I see your face, O lord ?

अनर्पितैर्गंधपुष्पादिकैश्च
अनर्पितैर्भूषणैर्वस्त्रजातैः॥
अवैष्णवानां दिग्धगंधादिदोषैर्गात्रं
दग्धं कदा ह्युद्धरिष्ये मुकुन्दम्॥१३॥

I have incurred sin by not offering perfumes and flowers, ornaments or clothes. My body is

polluted by anointing it with the perfumes prepared by those who are not the devotees of Viṣṇu. When shall I see your face, O lord?

दग्धौ च पादौ मम वासुदेव
न गच्छन्तो क्षेत्रपथं हरेश्च॥
नेत्रे च दग्धे मम सर्वदापि
नालोकितं तव देव प्रतीकम्॥१४॥

O Vāsudeva, my feet are burnt since they have not traversed the shrines of Viṣṇu. My eyes are burnt since they have not sighted your charming face.

दग्धौ च हस्तौ मम वासुदेव
न पूजितं तव विष्णोः प्रतीकम्॥
मया कृतं पापजातं मुरारे कदा
द्रक्ष्ये तव वक्त्रं मुकुन्द॥१५॥

My hands are burnt since they did not perform your worship. I have incurred sin by indulging in sinful activities. When shall I see your face, O lord ?

मदीयदोषानगणयन् पूर्ण
दयां कुरु त्वं शुद्धदास्यामुकुन्द॥
यावन्ति लोमानि मदीयगत्रे
सन्ति प्रभो सर्वदोषैर्विदूर॥१६॥
तावन्ति पापानि मदीयगोत्रे कदा
द्रक्ष्ये तव वक्त्रं मुकुन्द॥
अनन्तदेहे पतिपुत्रैर्गृहैश्च
मित्रैर्घनैः पशुभृत्यादिकैश्च॥१७॥

O lord, do not mind my faults, have pity on me. I have sincerely placed myself at your service. O lord, as many hair do I have on my body so many sins do I have on my head. When shall I see your face, O lord ?

सुखं नाप्तं ह्यणुमात्रं मुकुन्द
सेवा मुक्ता तव देवस्य विष्णोः ॥
इतः परं पुत्रमित्रादिकं च
यास्ये नाहं तव दासी भवामि॥१८॥

I have not attained even the slightest pleasure since I gave up your worship, in spite of the fact that I have my husband, sons, friends, servants, buildings, cattle and wealth. Henceforth, I shall not visit my kins and friends. I shall ever remain your devotee, nay a slave.

येये ब्रूयुः पुत्रामित्रादिकैश्च
सम्यक् सुखं जायते मर्त्यलोके॥
तेषामास्ये मूत्रविष्ठादिकं च
सम्यक् सदा पतितं चेति जाने॥१९॥

Those who regard their kins and friends as the sources of joy have their faces filled with urine and faeces. This is what I know.

मित्रादीनां यत्कृतं द्रव्यजातं
वृथा गतं मलरूपं च जातम्॥
सद्वैष्णवानां यत्कृतं द्रव्यजातं
हरिप्राप्तैः कारणं स्यात्सदैव॥२०॥

Wealth spent on friends is a mere waste. It turns into filth, dirt and impure matter. Given to the devotees of Hari it becomes the cause of attaining Hari.

एतादृशं तत्तु जातं मुकुन्द
अलं ह्यलं तेन दुःखं च भुक्तम्॥
संगं दत्तासज्जनानां सदा
त्वं बिना च त्वं दुर्जनानां च संगत्॥२१॥

Whatever has passed so far, I have suffered utterly thereby. Please, favour me with the company of the noble by your grace and not with the company of the wicked by your indifference.

संगैः सदा दुर्जनानां मुरारे
गात्रं दग्धं न विरागेण युक्तम्॥
एतादृशाहं कां गतिं वा मुकुन्द
यास्ये न जाने दयया मां च पाहि॥२२॥

O lord, my body is tarnished by association with the wicked. It is not detached from worldly pleasures. Without you, what course shall I adopt, O lord, have mercy on me and favour me with protection.

एतादृशो ह्यनुतापः खगेंद्र
प्रायश्चित्तं न च क्षौरादिकं च॥
भानोः कन्या ह्यनुतापं च
कृत्वा विचारमास हरेः सुतत्त्वम्॥२३॥

Thus the daughter of Sūrya repented. And she set her mind on Hari after repentance.

सर्वोत्तमो हरिरिकः सदैव
यतः पूर्णः सर्वगुणैस्ततश्च ॥

सृष्टौ यस्माज्जायते विश्वजात-

मतो हरिः सर्वगुणैश्च पूर्णः॥२४॥

Lord Hari is the best of all gods. He embodies all merits. Everything in the Universe emanates from him. Hence, he contains all qualities.

यो देवानामाद्य अकार एवयतो

ब्रह्माद्या नैव पूर्णाः समस्ताः॥

लक्ष्मीप्रसादाच्चिरपुण्येन जातो

यथायोग्यं पूर्णगुणो विरिंचः॥२५॥

He is the first and foremost of the gods as the letter a is in the series of alphabet. Brahma and other gods do not possess all merits. But somehow, by the favour of Lakṣmī or the aggregate of virtues accumulated in previous lives Brahmā. has come to embody all virtues.

न लक्ष्मीवदगुणपूर्णो विरिंचो

न विष्णुवदगुणपूर्णो रमापि॥

न वायुवद्भारती चापि पूर्णा

न शेषवद्भारुणी चापि पूर्णा॥२६॥

But Brahma is not so complete in merits as Lakṣmī. Lakṣmī is not so complete in virtue as Viṣṇu. Bhārati is not so complete as Vāyu. Vāruṇī is not so complete as Śeṣa.

न वै रुद्रवत्पार्वती पूर्णरूपा

ह्यन्येष्वेवं नैव पूर्णाः सदैव॥

अलोचनामेवमेषा हि कृत्वा

तपश्चक्रे यमुनायाश्च तीरे॥२७॥

Pārvatī is not so complete as Rudra. Others too are not complete either, Brooding over the matter in her mind, she practiced penance on the bank of Yamunā river.

तदाचाहं यमुनायाश्च तीरं पार्थेन

साकं मृगयां गतः खगा॥

दृष्ट्वा च तां तत्र तपश्चरन्तीं

तदाऽब्रुवं मत्सखायं च पार्थम्॥२८॥

At that time, I had gone a hunting on the

bank of Yamunā. I saw her there practicing penance. I spoke to my friend Arjuna.

हे पार्थ शीघ्रं व्रज कन्यासमीपं

त्वं पृच्छ कस्मादत्र तपः करोषि॥

एवं प्रोक्तस्तत्समीपं स गत्वा

पृष्ट्वा चैतत्कारणं शीघ्रमेव॥२९॥

O friend, approach the maiden immediately and ask her about the purpose of her penance.

आगत्य मामवदत्काल्गुनोयं

सर्वं वृत्तान्तं त्वसौ मत्समीपे॥

ततस्त्वहं सुमुहूर्ते च तस्याः

पाणिग्रहं कृतवांस्तत्र सम्यक्॥३०॥

Thus asked, Arjuna approached her and asked her the purpose of her penance. After knowing her purpose, he returned and told me all that he had learnt other. Then, at the auspicious hour, I married her.

तस्याश्च तापात्संततं

मद्विचारान्मत्सन्नोहं सततं सुप्रसन्नः॥

पूर्णानन्दे रममाणस्य नित्यं तथा च

मे किं सुखं स्यात्खगेन्द्र॥३१॥

I did so, for I was moved by her penance. I had no personal motive, O lord of birds. I always remain in full bliss otherwise. What more joy or comfort could I derive from this alliance.

मया विवाहोऽनुग्रहार्थं हि

तस्या अंगीकृतो न तु सौख्याय वीन्द्र॥

तथा वक्ष्ये लक्ष्मणायाश्च रूपं

पाणिग्राहे कारणं चापि वीन्द्र॥३२॥

I married just to favour her, but not for my pleasure, I shall now tell you the story of Lakṣmaṇa and the reason why I married her.

शृणुष्व तत्तव वक्ष्यामि गोप्यं

सच्छिष्यके नास्ति गोप्यं गुरोश्च॥३३॥

Listen, I am going to tell you a great secret. There is nothing that the preceptor will not disclose to his disciple.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे भगवतः

कालिन्ध्या विवाहे हेतुनिरूपणं नामैकविंशोऽध्यायः॥२९॥

अध्यायः २२ / Chapter 22

श्रीकृष्ण उवाच

या लक्ष्मणा पूर्वसर्गे खगेन्द्र
पुत्री ह्यभूद्वह्निवेदस्य वेत्तुः॥
सुलक्षणैः संयुतत्वाद्यतः सा
सुलक्ष्मणेति प्रथिता खगेन्द्र॥१॥

Lord Kṛṣṇa said :—O lord of birds, in her previous birth Lakṣmaṇa was the daughter of a learned Brāhmaṇa Vahnideva. Since she possessed auspicious marks, she was called Sulakṣmaṇa.

यथा लक्ष्मीर्लक्षणैः सा सुपूर्णा
यथा हरिर्लक्षणैर्वै सुपूर्णः॥
यथा वायुर्लक्षणैः पूर्णं यथा गायत्री
लक्षणैः सा सुपूर्णा॥२॥
यथा रुद्राद्या लक्षणैर्वै प्रपूर्णा
रुद्रादिवल्लक्ष्मणा चैव पूर्णा॥
गुणेनैवं धर्मतः किञ्चिदेव

तथानुसांधानाद्वियते नाम चापि॥३॥

Like Lakṣmī, Hari, Vāyu, Gāyatrī, Rudra, Lakṣmazā was possessed of good qualities. She drew her name from three sources, viz., her traits, activities and devotion.

तस्मादाहुर्लक्ष्मणेत्येव सर्वे
तल्लक्षणं शृणु चादौ खगेन्द्र॥
नारायणे पूर्णगुणे रमेशे
द्वात्रिंशत्संख्यानि सुलक्षणानि॥४॥

Nārāyaṇa, the lord of Lakṣmī is possessed of thirty two auspicious traits. O lord of birds, I tell them serially. The person who hears the same obtains a quick deliverance.

संत्येव पक्षीन्द्र वदाम्यनुक्रमान्ततः
श्रुत्वा मोक्षमाप्नोति नित्यम्॥
यः सप्तपादः षण्णवत्संगुलैर्ग-
श्चतुर्हसतः पुरुषस्तीक्ष्णदंतः॥५॥
य एतत्सर्वं मिलितं चैकमेव
हरेर्विष्णोर्लक्षणं चाहुरार्याः॥
मुखं स्निग्धं वर्तुलं पुष्टिरूपं
द्वितीयं तल्लक्षणं चाहुरार्याः॥६॥

हनुर्यस्यानुन्नतं चास्ति वीन्द्र
तल्लक्षणं प्राहुरार्यास्तृतीयम्॥
यदन्ता वै तीक्ष्णसूक्ष्ममाश्च
सन्ति तल्लक्षणं चाहुरार्याश्चतुर्थम्॥७॥
यस्यधरे रक्तिमा त्वस्ति वीन्द्र
तल्लक्षणं पंचमं चाहुरार्याः॥
यस्य हस्ता अतिरक्ताः खगेन्द्र
तल्लक्षणं प्राहुरार्याश्च षष्ठम्॥८॥
यस्मिन्खाः सन्ति रक्ताः
सुशोभास्तल्लक्षणं सप्तमं चाहुरार्याः॥
यस्मिन्कपोले रक्तिमा त्वस्ति वीन्द्र
तल्लक्षणं ह्यष्टमं प्राहुरार्याः॥९॥
शंखचक्रादिरेखा वर्तते
तन्वमं प्राहुरार्याः ॥
यस्योदरं तंतुरूपं सुपुष्टं
बलित्रयैर्रक्तिं सुंदरं च॥१०॥
तल्लक्षणं दशमं प्राहुरार्या
एकादशं निम्नाभिं तदाहुः॥
ऊरुद्वयं यस्य च मांसलं वै
तल्लक्षणं द्वादशं प्राहुरार्याः॥११॥
कटिर्हि दीर्घा पृथुलास्ति यस्य
त्रयोदशं लक्ष्म तदाहुरार्याः॥
यस्यास्ति मुष्को सुपरिष्ठितो वै
चतुर्दशं लक्ष्म तदाहुरार्याः॥१२॥
समुन्नतं शिशनमथो हि लक्ष्म
यस्यास्ति तत् पंचदशं वदन्ति॥
सुताम्रकं पादतलं खगेन्द्र
तल्लक्षणं षोडशं प्राहुरार्याः॥१३॥
निम्नौ च गुल्फौ सप्तदशं
तदाहुरार्यां वारूपं प्राहुरष्टादशं च॥
एकोनविंशं त्वक्षिपद्गं सुरक्तं
प्राहुर्बाहुं जानं विंशं तथैव ॥१४॥
विस्तीर्णोर्श्चैकविंशं तदाहुः
सिंहास्कंधं द्युत्तरं विंशमाहुः॥
त्रयोविंशं सूक्ष्ममास्य तदाहु-
श्चतुर्विंशं सुप्रसन्ने च दृष्टी॥१५॥
ह्रस्वं लिङ्गं मार्दवं चापि वीन्द्र
तल्लक्षणं पंचविंशं वदन्ति॥

समौ च पादौ कटिजानु चोरू
 षड्विंशमाहुश्च समे च जंघे॥१६॥
 समानहस्तौ समकर्णौ मिलित्वा
 द्वात्रिंशत्कं लक्षणं प्राहुरार्याः॥
 द्वात्रिंशत्कं लक्षणं वै मुकुदे
 द्वात्रिंशत्कं लक्षणं वै रमायाम्॥१७॥

The lord has seven feet, ninety-six fingers, four hands, sharp teeth. These four combined constitute the first trait. A loving, round and blooming face is the second trait. An un-elevated chin is the third. Sharp and small teeth the fourth. Red lips the fifth. Blood-red hands the sixth. Red and bright nails the seventh. Red cheeks the eighth. Marks of conch and disc the ninth. Thin but developed belly marked with three wrinkles the tenth. The deep navel the eleventh. The plump pair of thighs the twelfth. Long, extensive waist the thirteenth. Well set, scrotum the fourteenth. Straight and elevated penis the fifteenth. The red soles the sixteenth. Depressed ankles the seventeenth. Lovely neck the eighteenth. Lotus eyes the nineteenth. Red arms and knees the twentieth. The wide breast the twenty-first. Lionlike shoulders the twenty-second. Small mouth the twenty-third. Extended eyes the twenty-fourth. Small and tender penis the twenty-fifth. Even feet, even waist, even knee, even thighs the twenty-sixth. Even legs, even hands and even ears from twenty-seven to thirty-second. Thus, the lord possesses thirty-two traits. The same number of traits exist in his consort Lakṣmī.

द्वात्रिंशत्कं लक्षणं ब्रह्मणोपि
 तद्भारत्याः प्रवदन्त्येव सत्यम्॥
 तथा च शंका सममेव चक्रिणेत्येवं
 सदा मा कुरु निर्णयं ब्रुवे॥१८॥

Brahma too has thirty-two marks. So has Bhārati. The same number of marks characterize Viṣṇu. I shall tell you my decisive (bought on this point).

एकस्य वै लक्षणस्यापि
 विष्णोर्लक्ष्मीरतं नैव सम्यक् प्रपदे॥

अतो न तैर्लक्षणैः संयुतं च हरिं
 चाहर्लक्षणज्ञाः सदैव॥१९॥

My consort Lakṣmī is ignorant of the value of even my single mark. Those who know Hari say that Hari is possessed of many marks.

जानाति लक्ष्मीर्लक्षणं वायुरूपे
 स्वापेक्षया ह्यतिरिक्तं खगेंद्र॥
 स्वलक्षणापेक्षया भारती तु
 शतैर्गुणैरधिका वेधसोपि॥२०॥

O lord of birds, Lakṣmī knows the additional marks as compared with her own in the Vāyu form of Viṣṇu. Bhārati has one hundred additional marks in comparison with her own.

खगेंद्र तस्माल्लक्षणे साम्यचित्तं
 विश्वादीनां सर्वदा मा कुरुष्व॥
 अष्टाविंशति प्राहू रुद्रादिकानां
 भूनेत्रयोर्लक्षणेनैव हीनाः॥२१॥
 अलक्षणं मन्यते यद्वि तस्य
 दुर्लक्षणं नैव तच्चिन्तनीयम्॥
 अष्टाविंशतिं लक्षणं वै हरस्य
 न भारतीयवच्चिन्तनीयं खगेंद्र॥२२॥

O lord of birds, do not think, therefore, that such forms of the lord as Viśva have the same qualities as those of Viṣṇu. Gods, like Rudra, have twenty-eight marks as they have no marks of eyes and brows. But the absence of these marks should not be regarded as defect.

अतो हरः क्रोधरूपी सदैव
 तयोरभावत्सत्यमुक्तं तथैतत्॥
 अतो द्वयं नास्ति रुद्रे खगेंद्र
 शिशोदे किञ्चिदाधिक्यमस्ति॥२३॥

In the absence of marks of eyes and brows, lord Hari contains anger; his penis and belly are somewhat larger in proportion.

सप्ताधिकैर्विंशतिलक्षणैस्तु
 समायुताः स्वस्त्रियो लक्ष्मणाद्याः॥
 षड्विंशत्या लक्षणैश्चापि युक्ता
 वारुण्याद्या पञ्चविंशैश्च चन्द्रः॥२४॥
 अर्थश्चतुर्विंशतिभिश्चैव युक्तो
 नासावायोद्वयधिका विंशतिश्च
 लक्षणैश्चैकविंशत्या शची युक्ता न संशयः॥२५॥

प्रवाहा विंशकैर्युक्ता यम एकोनविंशकैः॥

पाशयष्टादशभिर्युक्तो दशसप्ततयुतोऽनलः॥ २६॥

वैवस्वतः षोडशभिर्मित्रः पंचदशैर्युतः॥

चतुर्विंशैस्तु धनपः पावकस्तु त्रयोदशैः॥ २७॥

The ladies of the lord, Lakṣmaṇā, etc., have twenty seven marks. Vāruṇī, etc., have twenty-six. Candramā contains twenty-five; Kubera twenty-four; the nose and breath twenty-two; Śacī the same number; Pravahas nineteen; Yama the same number; Varuṇa eighteen; the air seventeen; Vaivasvata sixteen; Mitra fifteen, Kubera twenty-four; Fire thirteen; Gaṅgā twelve; Budha eleven; gam ten; Puṣkara nine.

गंगा द्वादशभिर्युक्ता बुध एकादशैर्युतः॥

शनिस्तु दशसंख्याकैः पुष्करो नवभिर्युतः॥ २८॥

अथ षोडशसाहस्रं भार्यास्तु मम वल्लभाः॥

अष्टभिश्चैव संयुक्ताः सप्तभिः पितरस्तथा॥ २९॥

षड्भिश्च देवधर्वाः पंचभिस्तदनंतराः॥

चतुर्भिः क्षितिपाः प्रोक्तास्त्रिभिरन्ये च संयुताः॥ ३०॥

I have sixteen thousand women who are my beloveds, possessed of eight marks. Pitts have seven marks; Devas and Gandharvas six, their successors five; Kings four and others three.

उदरे किंचिदाधिक्ये ह्रस्वे पादे कर्णयोः॥

शिखाधिक्यं विना विप्र भार्यायां च शिवस्य च॥ ३१॥

A slight arrangement of the belly, small feet, short ears, long tufts, except in a Brāhmaṇa lady and in the consort of Śiva, are regarded as great defects.

लक्ष्मणायां पंच दोषाः शिरोगुल्फादिकं विना॥

नाभ्याधिक्ये सहैवाष्टौ दोषाः संत्यतिवाहिके॥ ३२॥

जंघाधिक्ये सहैवाष्टौ दोषाः शच्याः सदा स्मृताः॥

एवमेव हि दोषाश्चाप्यूहनीयाः खगेश्वर॥ ३३॥

Lakṣmaṇa has five defects, except those of the head and the ankle. There are eight other defects in the body, such as the enlargement of the navel, legs, etc. These defects are present in Śacī, O lord of birds, such defects should be marked by the seeker.

दुर्लक्षणैः सदा वींद्रं संश्रुतैस्तत्त्वदिद्वेत्॥

महोदरो लंबनाभिरीषामात्रोग्रदंष्ट्रकः॥ ३४॥

अंधकूपराभीराक्षो लंबकणौष्ठनासिकः॥

लंबगुल्फो वक्रपादः कुनखीश्यावदंतकः॥ ३५॥

दीर्घजंघो दीर्घशिश्नस्त्वेकांडश्चैकनासिकः॥

रक्तश्मश्रू रक्तरोमा वक्रास्य संप्रकीर्तितः॥ ३६॥

दग्धपर्वतसंकाशो रक्तपृष्ठः कलिः स्मृतः॥

अलोमांसोऽलोमशिरा रक्तगंडकपोलकः॥ ३७॥

ललाटे पांडुता नित्यं वामस्कन्धे करे खगा॥

क्रूरदृष्टिर्दृष्टिपादस्तथा वै घर्घरस्वरः॥ ३८॥

अत्याशी चातिपानश्च स्तनौ शुष्कफलोपमौ॥

ऊरौ नवांजिकारोमः तथा पृष्ठे च मस्तके॥ ३९॥

ललाटे त्रीणि दीर्घे तु समे द्वौ संप्रकीर्तितौ॥

सर्पाकारस्तु यो मत्स्यस्तस्य शिश्ने प्रकीर्तितः॥ ४०॥

पादत्राणोपमो मत्स्यो रसनाग्रे प्रकीर्तितः॥

शिश्नाकारश्च यो मत्स्यो गुदे तस्य प्रशस्यते॥ ४१॥

वृश्चिकाकारमत्स्यस्तु पदोस्तस्य प्रशस्यते॥

श्वाकारश्चापि मत्स्यो वै मुखे तस्य प्रकीर्तितः॥ ४२॥

हस्ते तु बहुरेखाः स्युल्लोम नासापुटे स्मृतम्॥

अतिदीर्घं तु चांगुष्ठं कनिष्ठं चातिदीर्घकम्॥ ४३॥

दुर्लक्षणं त्वेवमादि कलावस्ति ह्यनेकशः॥

सुलक्षणान्यनेकानि मयि संति खगेश्वर॥ ४४॥

O lord of birds, one should know the following defects well known to the learned.

Enlarged belly, long navel, fierce prolonged teeth like a pole or a plough, eyes deep like the hidden well, long ears, lips and nose, long ankle, curved feet, bad navel, dark brown teeth, long legs, long penis, single scrotum, single nose, red beards, red hair, curved mouth, body scorched as a hill, red back- these are the bad signs in Kali. Shoulders and ears without hair, red cheeks, pale forehead, pale shoulders, pale hands, fierce look, fierce glance, indistinct sound, excessive eating and excessive drinking, breasts as dry fruits, hairy thighs, hairy back, hairy forehead with three long parallel lines, penis marked with the snake-like fish, tip of the tongue marked with the shoe-like fish, the anus marked with penis-like fish, feet marked with scorpion-like fish, the mouth marked with a dog-like fish, hands marked with many lines, nose hairy, thumb and little finger overlong. Such like bad marks abound in the Kali age.

Several good marks are present in me, O lord of birds.

द्वात्रिंशलक्षणं विष्णोर्ब्रह्माद्यापेक्षयैव तत्॥
सहाभिप्राय गर्भेण ब्रह्मणोक्तं तव प्रभो॥४५॥

Thirtytwo marks of Viṣṇu, Brahmā has already explained with reference to himself.

ब्रह्मोक्तस्य मयोक्तस्य विरोधो नास्ति सत्तम॥
मयोक्तस्यैव स व्यासः कंबुग्रीवः प्रदर्शयते॥४६॥

Those stated by me or by Brahma are not contradictory to each other. Whatever I had stated I repeat succinctly.

रक्ताधरं रक्त तालु चैकीकृत्य मयोदितम्॥
अतो विरोधो नास्त्येव तथा ज्ञानात्प्रतीयते॥४७॥

I have stated these by collecting the scattered material together. As it is evident, there is no contradiction in what I have stated at other places in the text.

सप्ताधिकैर्वशतिलक्षणैस्तु समायुता
याः स्त्रियो लक्ष्मणाद्याः॥४८॥

Lady Laksmā and others possess twenty-seven marks. In comparison to Bhārati she is short of five marks in pudendum, ears, hands, breast and belly.

भगे नेत्रे च हस्ते च स्तने कुक्षौ तथैव च॥
भारत्यपेक्षया पंचभिर्न्यूना त्वस्ति लक्षणैः॥४९॥

O lord of birds, she has neither the additional marks of gods, nor the additional marks of Rudra. She is possessed of twentysix marks minus six marks of Varuṇa, plus additional marks in ears, belly, nose, hair, ankle and pudendum.

न रुद्रवन्न चान्यानि लक्षणानि खगेश्वर॥
षड्विंशत्या लक्षणैश्चापि युक्ता वारुण्याः
षड्लक्षणैश्चैव हीना॥५०॥

कर्णे कुक्षौ नासिकाकेशपाशे
गुल्फे भगे किंचिदाधिक्यमसित॥

इंद्रो युक्तः पंचविंशत्या खगेन्द्र
सदा हीनो लक्षणैः सप्तसंख्यैः॥५१॥

हस्ते पादे उदरे कणेर्याश्च
शिश्ने गुल्फे त्वधरोष्ठेधिकं च॥

चतुर्विंशत्या लक्षणैश्चापि युक्तो
नास्तिव्यवायुस्तद्वदेवाष्टभिश्च॥५२॥

नाभ्यां गुल्फे हनुर्ग्रयोश्च
स्कंधे द्विजे नेत्रे त्वधरोष्ठेधिकं च॥
त्रयोविंशत्या लक्षणैश्चापि युक्ता
शची तथा नवदोषैश्च युक्ता॥५३॥
भगे केशे ह्यधरोष्ठे च
कर्णे जंघे गंडे वक्षसि गुल्फयोश्च॥
तथोत्तरोष्ठे किंचिदाधिक्यमस्ति
एवं विजनीहि खगेन्द्रसत्तम॥५४॥

Indra possesses twenty-five marks, devoid of seven marks (of Varuṇa), with additional marks in hands, feet, belly, ears, penis, ankle and lips. Śaci contains twentythree marks and nine defects, with additional marks in pudendum, hair, lips, ears, legs, cheeks, breasts, ankles and lips.

द्वाविंशत्या लक्षणैः संयुतस्तु
दशभिर्दोषैः प्रवहो नाम वायुः॥
तथांगुष्ठे किंचिदाधिक्यमस्ति
विंशत्येकादशभिर्दोषतोर्कः॥५५॥
तद्विंशत्या लक्षणैः संयुतस्तु
तदा दोषैर्द्वादशाभिश्च युक्तः॥
एकोनविंशतया लक्षणैश्चापि
युक्तस्यायोदशभिस्तदभावैर्युतोग्निः॥५६॥

The wind pravaha contains twentytwo marks of merit and ten marks of defects. There are some additional marks on her thumb. The Sun contains twenty marks of merit and eleven defects. Fire contains nineteen marks of merit and thirteen defects.

अष्टदशभिर्लक्षणैः संयुतस्तु वैवस्वतस्तदभावैश्चतुर्दशभिः॥
मित्रस्तु सप्तदशभिर्लक्षणैः संयुतः खगः॥५७॥
सदोषैः पंचदशभिः संयुक्तो नात्र संशयः॥
तैश्च षोडशभिर्युक्तो धनपो नात्र संशयः॥५८॥
तदभावैः षोडशभिः संयुक्तः संप्रकीर्तितः॥
तैः पंचदशाभिश्चैव युक्तोग्रे ज्येष्ठपुत्रकः॥५९॥
तैः सप्तदशभिर्दोषैः संयुक्तो नात्र संशयः॥
तैश्चतुर्दशभिश्चैव गंगा संपरिकीर्तितः॥६०॥
तथाष्टादशभिर्दोषैः संयुता नात्र संशयः॥
तैस्त्रयोदशभिश्चैव संयुतो बुध एव तु॥६१॥
दोषैरेकोनविंशतया संयुतो नात्र संशयः॥
शनिर्विंशतिदोषेण युतो द्वादशलक्षणैः॥६२॥

लक्षणैश्चैकादशभिः पुष्करः परिकीर्तितः॥
 एकविंशतिसंख्याकैरसद्भावैः प्रकीर्तितः॥६३॥
 दशभिर्लक्षणैर्युक्ताः पितरो ये चिराः खगाः॥
 त्रयोविंशतिदोषैश्च संयुता नात्र संशयः॥६४॥
 अष्टभिर्लक्षणैर्युक्ता देवगंधर्वसत्तमाः॥
 दोषैश्चतुर्विंशतिभिः संयुक्ताः परिकीर्तिताः॥६५॥
 सप्तलक्षणसंयुक्ता गंधर्वा मानुषात्मकाः॥
 यैस्तु पंचविंशतिभिर्दोषैः संयुक्ताः प्रकीर्तिताः॥६६॥
 षड्गुणैः क्षितिपा युक्ता षड्विंशत्या च दोषतः॥
 तदन्ये पंचभिर्युक्ताश्चतुर्भिः केचिदेव च॥६७॥
 त्रिभिः केचिच्चततो हीना न संति खगसत्तम॥
 यस्मिन्ने क्षितिपे वा खगेन्द्र आधिक्यं
 यददृश्यते लक्षणस्य॥६८॥

न ते नरा ते वै क्षीतीशाः सर्वे नैव
 ह्युत्तमाः सर्वदेव॥
 ये देवा ये च दैत्याश्च सर्वेष्वेवं खगधिपाः॥६९॥
 लक्षणालक्षणैश्चैव क्रमेणोक्ता न संशयः॥
 लक्षणैः सप्तविंशत्याऽलक्षणैः संयुताः खगाः॥७०॥

Vaivasvata contains eighteen marks and fourteen defects; Mitra seventeen marks of merit and fifteen defects; Kubera sixteen marks of merit and sixteen defects. My eldest son contains fifteen marks and seventeen defects; Gaṅgā fourteen marks of the merit and eighteen defects; Budha (Mercury) thirteen marks and nineteen defects; Śani (Saturn) twenty marks and twenty defects; Puṣkara eleven marks and twenty one defects; Pitṛs ten marks and twentythree defects. Devas, Gandharvas eight marks and twentyfour defects; Gandharvas in human forms seven marks and twentyfive defects; Kings six marks and twentysix defects. Some others possess four or five marks and three defects. This is the lower limit for the number of marks, merits and defects.

If a common man of a royal person possesses some additional marks (and no defect) he is neither a man nor a god. Each and every person cannot be wholly whole or perfectly perfect. Devas and Daityas possess twenty seven marks of merits and twenty seven marks of defects. None but the supreme god has thirtytwo marks and no defects.

अतः सलक्षणा ज्ञेया द्वात्रिंशल्लक्षणैर्न हि॥
 पितुर्गृहे वर्धमाना सदापि स्वकुटुंबं
 श्रेष्ठयितुं खगेन्द्र॥७१॥

उवाच सा पितरं
 दीयमानमनादिकं त्रिमित्रादिकेषु॥
 सदापि ये त्वनुसंधानेन युक्ता
 अंतर्गते तत्रतत्र स्थिते च॥७२॥

Thus, Sulakṣaṇā grew up in her father's house. Once when her father was distributing food among his friends and relatives, for the prosperity of the family she said to her father : O father, gifts should be made over to those who have realized the lord in their self. If they are made to an unworthy person who has not realized the Self, the food and the drink go waste.

अज्ञातत्वे चान्नपानादिकं च
 दत्तं संतो व्यर्थमेवं वदन्ति॥
 हरिं वक्ष्ये तत्रतत्र स्थितं च तं वै
 शृणु त्वादरेणाद्य नित्यम्॥७३॥
 बालो हरिर्बालरूपेण कृष्णः
 क्षीरादिकं नवनीतं घृतं च॥
 गृह्णाति नित्यं भूषणं वस्त्रजातमेवं
 दद्यात्सर्वदा विष्णुतुष्ट्यै॥७४॥

Now, I shall tell you about lord Hari, where he stays, what he eats and what he drinks. Please hear attentively. Hari in the form of child Kṛṣṇa drinks milk, eats butter, and wears fresh dress and ornaments. Gifts should be made, thus, for the pleasure of Viṣṇu.

मित्रह्रिः केशवाख्यो मुकुंदो
 भुङ्क्ते दत्तं त्वन्नपानादिकं च॥
 पूर्वं दद्यात्सर्वदा वै गृहस्थो
 धन्यो भवेदन्यथा व्यर्थमेव॥७५॥

Hari eats and drinks in the company of his friends. Therefore, a householder should gift sumptuous food and tasteful drink in favour of the lord and receive his blessing. Otherwise, all that food and drink go in vain.

गृह्णाति नित्यं माधवाख्यो
 हरिश्चेत्येवं ज्ञात्वा देयमन्नादिकं च॥
 एवं ज्ञात्वा दीयमानेन नित्यं
 प्रीणाति विष्णुर्नान्यथा व्यर्थमेव॥७६॥

The donor should be conscious that the lord receives his gift with pleasure. He should confer gifts to a worthy person. If knowing thus, he donates gifts every day. Viṣṇu is pleased thereby. Otherwise, gifts of the donor are rendered waste.

गृहे नित्यं वासुदेवो हरिस्तु
प्रीणाति नित्यं तत्र तिष्ठन्सुपर्णः॥
एवं ज्ञात्वा स्वगृहं अलंकुर्याद्भ्रातुरुपैः सदै॥७७॥

One should keep one's house decorated with the articles of precious metal knowing that lord always likes them.

गोविंदाख्यातिष्ठति वैष्णवानां
पुत्रैर्युतस्तिष्ठति वासुदेवः॥
मित्रे मुकुन्दः शालके चानिरुद्धो
नारायणो द्विजवर्ये सदास्ति॥७८॥

Lord Govinda abides with his sons in the house of the devotees of Viṣṇu. The lord by the name of Mukunda abides in the abode of Mitra. By the name of Aniruddha he abides in the public rest house. By the name of Nārāyaṇa he abides in the house of a Brāhmaṇa.

गोष्ठे च नित्यं विष्णुरूपी हरिस्तु
अश्वे सदा तिष्ठति वामनाख्यः॥
संकर्षणः शूद्रवर्णे सदास्ति
वैश्ये प्रद्युम्नस्तिष्ठति सर्वदैव॥७९॥

By the name of Hari he abides in the cowpen. By the name of Vāmana he abides in the stable. By the name of Saṅkarṣaṇa he abides in Śūdra. By the name of Pradyumna he abides in Vaiśya.

जनार्दनः क्षत्रजातौ सदास्ति
दाशेषु नित्यं महिदासो हरिस्तु॥
मह्यं नित्यं तिष्ठति सर्वदैव
ह्युपेंद्राख्यो हरिरुक्तेकः सुपर्णः॥८०॥

By the name of Janārdana he abides in Kṣatra. By the name of Mahīdāsa he abides in the fisherman. By the name of Upendra he abides in the earth.

गजे सदा तिष्ठति चक्रपाणिः
सदांतरे तिष्ठति विश्व रूपः॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे लक्ष्मणाविवाहहेतुनिरूपणं नाम द्वाविंशोऽध्यायः॥ २२॥

नित्यंशुनि तिष्ठति भूतभावनः
पिपीलिकायामपि सर्वदैव ॥८१॥

By the name of Cakrapāṇī he abides in the elephant. By the name of Viśva he abides in the heart. By the name of Bhūtabhāvana he abides in dogs.

त्रिविक्रमो हरिरूप्यन्तरिक्षे
सर्वजातावंतरूपी हरिश्च ॥
हरिर्न वर्णोस्ति न गोत्रमस्ति
न जातिरीशे सर्वरूपे विचित्रे॥८२॥

By the name of Trivikrama he abides in the ant. By the name of Hari he abides in the firmament. By the name of Ananta and Hari he abides in all castes. The multi-formed Hari has no class, no family, no race.

एवं ज्ञात्वा सर्वदा लक्ष्मणा तु
हरिं सदा प्रीणयामास देवी॥
सर्पयया वै क्रियमाणया हरिः
पतिर्मम स्य दिति चिंतयसाना॥८३॥

Knowing all this, Lakṣmaṇā set herself to propitiate the lord. "May lord be pleased with my worship and become my husband".

तत्याज देहं विष्णुपतित्वकामा
मद्रेषु वै वींद्र पुत्री प्रजाता॥
स्वयंवरे लक्ष्मणाया अहं च
भित्त्वा लक्ष्यं भूपतीन्द्रावयित्वा॥८४॥

Desiring Viṣṇu to be her lord she gave up her body and was born in the country of Madras.

प्राणिग्रहं लक्ष्मणायाश्च कृत्वा
गत्वा पुरीं रमयामास देवी॥
तथैवाहं जांबवत्या विवाहं
मत्पत्नीत्वे कारणं त्वां ब्रवीमि॥८५॥

In the Svayaṁvara of Lakṣmaṇā I hit the target, conquered the rival wooers and married Lakṣmaṇā, brought her home and gratified her desire.

Now, I shall give details of my marriage with Jāmbavatī and explain why I married her.

अध्यायः २३ / Chapter 23

श्रीकृष्ण उवाच

सोमस्य पुत्री पूर्वसर्गे बभूव भायं

मदीया जाम्बवती मम प्रिया॥

तासां मध्ये ह्यधिका वींद्र

किंचिद्दुद्राभ्यः पंचगुणौर्विहीना॥१॥

Śrī Kṛṣṇa said :—Jāmbavatī, the daughter of Soma, in her previous birth became my wife. She became superior to all the ladies of my harem.

यदावेशो बलवान्स्याद्रमायां

तदानाम प्रियते केशवोलम्॥

यदावेशाद्वासमुपैति काले तदा

तासां साम्यमाहुर्महांतः॥२॥

लक्ष्म्यावेशः किंचिदत्स्त्येव

नित्यमतस्ताभ्यः किंचिदाधिक्यमस्ति॥३॥

When I am deep in love with Lakṣmī, my passion for Jāmbavatī subsides. When I am less in love with Lakṣmī I have equal passion for all. But among these I have more love for Jāmbavatī.

गरुड उवाच

तासां मध्ये जाम्बवन्ती तु

कृष्ण आराधनं कीदृशं सा चकार॥

तन्मे ब्रूहि कृपया विश्वमूर्ते

आधिक्ये वै कारणं ताभ्य एव॥४॥

Garuḍa said :—O omniformed lord, what sort of worship was performed by Jāmbavatī that she became superior to all others.

गरुडेनैवमुक्तस्तु भगवान् देवकीसुतः॥

मेघगंभीरया वाचा उवाच विनतासुतम्॥५॥

Thus asked by Garuḍa, lord Kṛṣṇa son of Devakī, spoke in a voice resembling the thunder of clouds.

श्रीकृष्ण उवाच

या पूर्वसर्गे सोमपुत्री बभूव

पितुर्गृहे वर्तमानापि साध्वी ॥

जन्म स्वकीयं सार्थकं वै चकार

पित्रा साकं विष्णुशुश्रूषणे न च ॥६॥

Śrī Kṛṣṇa said :—Jāmbavatī, the daughter of Soma in her former birth, purified her life as well as her father's by the worship of Viṣṇu.

शुश्राव नित्यं सत्पुराणानि चैव

चक्रे सदा विष्णुपादप्रणामम्॥

चक्रे सदा तारकस्यापि विष्णोः

प्रदक्षिणं स्मरणं कुर्वती सा॥७॥

She heard the sacred Purāṇas, bowed to and circumambulated Viṣṇu who takes men across the ocean of life and death. She kept him ever in her memory.

पित्रा साकं सा तु कन्यसा खगेंद्र

वैराग्युक्ता श्रवणात्संबभूव॥

कोशं च मित्रं द्विरदादिकं च

अनर्घ्यरत्नानि गृहादिकं च॥८॥

सर्वं होतन्मश्वरं चैव

मेने ममाधीनं हरिणा वैकृतं च॥

येनैव दत्तं पुत्रमित्रादिकं च

तेना हृतं वेदनां नैव चक्रे॥९॥

O lord of birds, by hearing the Purāṇas ceaselessly she and her father became detached from worldly affairs. Wealth, friendship and her previous possession—elephants, gems, house, etc., she regarded as evanescent.

अद्यैव विष्णुः परमो दयालुः

दयां मयि कृतवांस्ते न सुष्ठु॥

पित्रा साकं कन्यका सा तु वींद्र

सदात्मनि ह्यमले वासुदेवे॥१०॥

एकांतत्वं सुष्ठु भक्त्या गता

सा यदृच्छया सोपपन्नेन देवी॥

अकल्पयन्त्यात्मनो वींद्र वृत्तिं

चकार यत्सावधिराधं प्रथैव॥११॥

She thought, "all this wealth, friendship, etc., are given and taken back by Hari." She was not distressed thereby. "The most compassionate lord has taken pity on me today", she said.

Both she and her father set their heart on Vāsudeva with sincere devotion. She became averse to seeking means for her sustenance. She

accepted Whatever came to her without being sought.

सा वै वित्तं विषुपादारविन्दे
दुःखार्णवात्तारके संचकार॥
वागीन्द्रियं खग सम्यक् चकार
हरेर्गुणानां वर्णने वा सदैव॥१२॥

She placed her wealth at the lotus-feet of the lord who takes men across the ocean of suffering. She set her tongue to the praise of Hari.

हस्तौ च विष्णोर्गृहसंमार्जनादौ
चकार देवी गात्रमलापहारम्॥
श्रोत्रं च चक्रे हरिसत्कथोदये
मोक्षादिमार्गे ह्यमृतोपमे च॥१३॥

She applied her hands to the act of sweeping the temple of Viṣṇu with devotion that removes impurity. She directed her ears to hearing the sacred tale of Hari—the tale that takes one to heaven or effects release.

नेत्रं च चक्रे प्रतिमादिदर्शने
अनादिकलीनमलापहरिणी॥
सद्वैष्णवानां स्पर्शने चैव
संगे निर्माल्यगंधानुविपलेपने त्वक्॥१४॥

She set her eyes to seeing the idols of Viṣṇu—a fact that effaces impurities of body accrued from eternal times. She set her body to the pious embraces of the Vaiṣṇavas, kept herself in their company or busied herself with her body anointing with the fragrant substances that were left after the worship of Hari.

घ्राणेंद्रियं सा हरिपादसारे
चकार संसारविमुक्तिदे च॥
जिह्वेंद्रियं हरिनैवेद्यशेषे
श्रीमत्तुलस्यादिविमिश्रिते च॥१५॥

She set her organ of smell to the feet of Hari—the feet which give release from the circle of birth and death. She set her organ of taste to partake the remnants of what had been offered to Hari and were mixed with Tulasī leaves.

पादौ हरेः क्षेत्रपथानुसर्पणे
शिरो हृषीशपदाभिवंदने॥
कामं हृदास्ये तु हरिदास्यकाम्या
तथोत्तमश्लोकजनाश्चरति॥१६॥

She set her feet to traversing the path sacred to Hari, her head to bowing at the feet of lord, her heart and mouth to his praise and service as is the practice among the illustrious devotees of Viṣṇu.

निष्कामरूपे च मतिं चकार
वागीन्द्रियं स्तवनं स्वीचकार॥
एवं सदा कार्यसमूहमात्मना
समर्पयित्वा परमेशपादयोः॥१७॥

She directed her intellect to thinking upon the supreme spirit, and her organ of speech to the praise of the lord.

तीर्थाटनार्थं तु जगाम पित्रा
साकं हरेः प्रीणनाद्यर्थमेव॥
आराधयित्वा ब्राह्मणान्विष्णु-
भक्तानादौ गृहे वस्त्रसंभूषणाद्यैः॥१८॥

Thus, she placed her life at the feet of the lord, started on pilgrimage with her father, to propitiate lord Viṣṇu.

Before she started on pilgrimage she worshipped at first the Brāhmaṇas and the devotees of Viṣṇu with clothes and ornaments.

पश्चात्कल्पं कारयामास देवी
विष्णोरग्रे तीर्थयात्रार्थमेव॥
यावत्कालं तीर्थयात्रा मुकुंद
तावत्कालं तूध्वरिता भवामि॥१९॥

Thereafter she made a vow in the presence of the lord.

यावत्कालं तीर्थायात्रां करिष्ये
तावद्वैष्णवानां च संगम्॥
हरेः कथाश्रवणं स्यान्मुकुंद
नावैष्णवानां संगिनामङ्गसंगम्॥२०॥

O lord, so long I remain on pilgrimage, I shall be in Yaugic practice. May you, O lord, favour me with the company of the faithful, not with the Company of non-believers.

सुहृज्जनैः पुत्रमित्रादिकैश्च
तीर्थाटनं नैव कुर्या मुकुंद॥
कुर्वति ये काम्यया तीर्थायात्रां
तेषां संगं कुरु दूरे मुकुंद॥२१॥

Let me hear the narrative of Hari. May I not

go on pilgrimage with friends, sons, relatives and also with those who start on journey with a set motive or purpose.

शालग्रामं ये विहायैव यात्रां
कुर्वन्ति तेषां किं फलं प्राहुरार्याः॥
यदा तीर्थानां दर्शनं स्यात्तदैव
शालग्रामं पुरतः स्थापयित्वा ॥२२॥

Fruitless is the pilgrimage of those who do not carry Śālagrāma stone with them.

तीर्थाटनं पादचारैः कृतं चेत्यूर्णं
फलं प्राहुरार्याः खगेन्द्र॥
पादत्राणं पादरक्षां च कृत्वा
तीर्थाटनं पादहीनं तदाहुः॥२३॥

If one goes on pilgrimage on foot let him take the Śālagrāma stone with himself. Such a person obtains full fruits of his pilgrimage.

If he wears shoes or protects his feet, he derives the fruit of his pilgrimage less by one fourth.

यो वाहने तुरगे चोपविष्ट-
स्तीर्थाटनं कुरुते चार्धहीनम्॥
वृषादीनां वाहने पादमाहुः
परान्नानां भोजने व्यर्थमाहुः॥२४॥

If he goes on pilgrimage on a vehicle or a horse he derives the fruit of his pilgrimage less by one half. If he goes riding on a bull, he derives the fruit of his pilgrimage less by one-fourth.

If he subsists on the food provided by another, his pilgrimage is wasted. He derives no fruit of his pilgrimage.

महात्मनां वेदविदां यतीनां
परान्नानां भोजने नैव दोषः॥
संकल्पयित्वा परमादरेण

जगाम सा तीर्थयात्रार्थमेव॥२५॥

But there is no sin if he accepts food from an ascetic, Vedic Scholar or a highsouled person.

Having made till's vow she set out on pilgrimage.

आदौ स्नात्वा हरिनिर्मात्यगंधं
विसर्जयित्वा श्रवणं वै चकार॥

पित्रा साकं भोजनं चापि कृत्वा
अग्रे दिने क्रोशमेकं जगाम॥२६॥

She took bath, washed off the ointment and listened to the Purāṇas. She shared food with her father and together with him set out on journey the next day. She walked the distance of one Kośa the very next day.

तत्र द्विजान्पूजयित्वान्नपानै
रात्रौ तत्त्वं श्रावयामास देवी॥
एवं यात्रां ये प्रकुर्वन्ति नित्यं
तेषां यात्रां सफलां प्राहुरार्याः॥२७॥

She worshipped and fed the Brāhmaṇas and listened to the story of the lord. Those who perform journey in this way their journey becomes fruitful.

बिना दयां तीर्थयात्रा खगेन्द्र
व्यर्थेत्येवं वीन्द्र चाहुर्महांतः॥
दिवा रात्रौ ये न शृण्वन्ति
दिव्यां हरेः कथां तीर्थमार्गे खगेन्द्र॥२८॥

The noble have declared that pilgrimage without compassion is barren. Similar fate awaits those who do not hear the divine story of lord Hari on their way to a shrine.

व्यर्थव्यर्थं तस्य चाहर्गतं वै
अश्वादीनां वाहनानां च विद्धि॥
अश्वादीनामपराधं वदस्व
गङ्गादीनां दर्शनात्पापनाशः॥२९॥

क्षेत्रस्थविष्णोर्दर्शनात्पापनाशो
मार्जारस्यसाप्यपराधं वदस्व॥
क्षेत्रस्थविष्णोः पूजनात्पापनाशः
पूजावतामपराधं वदस्व॥३०॥

The same fate awaits those who go on pilgrimage on horse or in other vehicles.

Slaying a horse (in aśvamedha) invites sin that can be-washed off at the sight of the idol of Viṣṇu at a sacred shrine.

जपादीनां कुर्वतां पापनाशो
विष्णोर्घ्यानात्सद्य एवाघनाशः॥
अनुसंधानाद्गृहीतं सर्वमेव
कृतं कर्म व्यर्थमेवेति चाहुः॥३१॥

The sin accruing from the worship of lord without devotion can be wiped off by the repeated uttering of the Vedic mantra for the purpose or by meditating upon Viṣṇu. Whatever is performed by way of worship without devotion is a sheer waste. Thus say the learned devotees of Viṣṇu.

अतो हरेः पापविनाशिनीं

कथां श्रुत्वा विष्णोर्भक्तिमानस्यात्वगेन्द्र ॥

दृष्ट्वा दृष्ट्वा हरि पादांकितं च

स्मृत्वा स्मृत्वा भक्तिमानस्यासत्खगेन्द्र ॥ ३२ ॥

Hence, O lord of birds, one should devote oneself to Viṣṇu, hear his narrative which destroys sins, remember oneself falling at the feet of the lord, thus he should devote himself to the service of the lord.

पित्रा साकं कन्यका सापि वींद्र

शेषाचलस्थं श्रीनिवासं च द्रष्टुम् ॥

जगाम सा मार्गमध्ये हरिं च

सा चिंतयामास रमापतिं च ॥ ३३ ॥

She proceeded, O lord of birds, together with her father to visit lord Viṣṇu, the consort of Lakṣmī, at the Śeṣa mountain. She thought of Hari all the way to the shrine.

कदा द्रक्ष्ये श्रीनिवासस्य वक्षः

श्रीवत्सरलैर्भूषितं विस्तृतं च ॥

कदा द्रक्ष्ये श्रीनिवासस्य

तुंदवलित्रयेणांकितं सुंदरं च ॥ ३४ ॥

"When shall I see lord Viṣṇu of wide chest, adorned with Śrīvatsa. When shall I see the lord with lovely belly marked with three folds.

कदा द्रक्ष्ये श्रीनिवासस्य कंठं

महलोकयाश्रयं कंबुतुल्यम् ॥

कदा द्रक्ष्ये श्रीनिवासस्य नाभिं

सदांतरिक्षस्याश्रयं वै सूपूर्णम् ॥ ३५ ॥

When shall I see the lord with the neck resembling a conch and the resting-place for Maharloka. When shall I see the navel of the lord, the resort of the firmament.

कदा द्रक्ष्ये वदनं वै

मुरारेर्जलोकस्याश्रयं सर्वदैव ॥ ३६ ॥

When shall I see the face of the lord, the resort of the people of Janas.

शिरः कदा श्रीनिवासस्य द्रक्ष्ये

सत्यस्य लोकस्याश्रयं सर्वदैव ॥

कटिं कदा श्रीनिवासस्य द्रक्ष्ये

भूर्लोकस्याश्रयं सर्वदैव ॥ ३७ ॥

When shall I see the head of the lord, the resort of Satya people. When shall I see the hips of the lord, the resort of Bhū people.

कदा द्रक्ष्ये श्रीनिवासस्य

चोरु तलातलस्याश्रयं सर्वदैव ॥

कदा द्रक्ष्ये श्रीनिवासस्यजानु

सुकोमलं सुतलस्याश्रयं च ॥ ३८ ॥

When shall I see the thigh of the lord, the resort of Talātala people.

कदा द्रक्ष्ये श्रीनिवासस्य

जंघे रसातलस्याश्रयेः सर्वदैव ॥

कदा द्रक्ष्ये पादतलं हरेश्च

पातललोकस्याश्रयं सर्वदैव ॥ ३९ ॥

When shall I see the tender knees of the lord, the resort of Sutala people. When shall I see the soles of the lord the resort of Pātāla people.

इत्थं मार्गे चिंतयन्ती च देवी

शेषाचले शेषदेवं ददर्श ॥

फणैः सहस्रैः सुविराजमानं

नानाद्रुमैर्वानरैर्वानरीभिः ॥ ४० ॥

Thus pondering, on her way to the shrine, she reached the mountain Śeṣa where she saw lord Śeṣa possessed of one thousand hoods. The mountain abounded in various trees and was inhabited by monkeys.

अनंत जन्मार्जितपुण्यसंचया-

न्याद्य दृष्टः परमाचलो हि ॥

तद्दर्शनाद्वाष्पकलाकुलेक्षणा

सद्यः समुत्थाय ननाम मूर्ध्ना ॥ ४१ ॥

She said :—"I have seen this mountain by my merits accumulated since various births."

At the sight of the lord her eyes overflowed with tears. She stood up immediately and bowed to the lord.

मुखं च दृष्ट्वा नमनं च
कार्यं पृष्ठादिभागे नमनं न कार्यम्॥
सापि द्विषट्कं नमनं च चक्रे
शालग्रामं स्थापयित्वा पुरोऽस्य॥४२॥

One should salute the lord in front of the image and not at the back. She bowed to the lord with the eight organs of her body, placing Śālagrāma in front.

इत्थं कार्यं वैष्णवैः पर्वतस्य
त्वं वैष्णवैर्विपरीतं च कार्यम्॥
मध्वांतःस्थः पर्वताग्रेऽस्ति नित्यं
रमाब्रह्माद्यैः पूजितः श्रीनिवासः॥४३॥

The devotees of Viṣṇu should act accordingly. The consort of Lakṣmī abides at the peak of the mountain, worshipped or honoured by Lakṣmī, Brahmā and others.

सुसत्तमं परमं श्रीनिवासं
द्रक्ष्येऽद्याहं ह्यारुरुक्षेऽचलं च॥
इत्येवमुक्त्वा कपिलाख्यतीर्थे
स्थानं चक्रे सा स्वपित्रा सहैव॥४४॥

I shall see the mighty, supreme lord of Lakṣmī. I shall attend the mountain and put up my residence at the holy hermitage of Kapila.

अत्रैवास्ते श्रीनिवासो हरिस्तु
द्रव्येण रूपेण न चान्यथेति॥
आदौ स्नात्वा मुण्डनं तत्र
कृत्वा तीर्थश्राद्धं कारयित्वा सुतीर्थं॥४५॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे वेंकटेशगिरियात्राक्रमनिरूपणं नाम त्रयोविंशोऽध्यायः॥ २३॥

अध्यायः २४ / Chapter 24

जैगीषव्य उवाच

कन्ये शृणु त्वं वेंकटाख्याचलस्य
स्मेराननां पुण्यमा रोहणेऽस्य॥
श्रीगीतायाः पठनं चैव
कुर्वन्नारोहणं कुरुते सर्वलोकः॥१॥

Jaigīṣavya said :-O girl, Attend to the merit one obtains in ascending the mountain Venkata.

पदेपदे श्रीनिवासश्च देवस्त्वं
ह्यलं प्रीयते भक्तवर्गः॥
तं प्रीणयन्मोक्षमायांति सर्वे
हरौ तुष्टे किमलभ्यं च कन्ये॥२॥

Lord Viṣṇu is here in his visible form I and not elsewhere.

She took bath, dressed her hair and offered rice-balls to the manes at a sacred place.

गोभूहिरण्यादिसमस्तदानं दत्त्वा
शैलं चारुरोहाथ साध्वी॥
शालग्रामं स्थापयित्वा स चाग्रे
पुनः प्रणामं सापि चक्रे सुभक्त्या॥४६॥

She gave cows, land, gold, etc., in charity and ascended the mountain.

सोपानानां शतपर्यंतमेवमारुह्य
सा ह्युपविष्टा तु तत्र॥
शुश्राव सा भागवतं पुराणं
शुश्राव वै वेंकटाद्रेः प्रशंसाम्॥४७॥
जैगीषव्याद्गुरुपादात्सुभक्त्या शुश्राव
तत्त्वं वेंकटाद्रेश्च सर्वम्॥४८॥

She put Śālagrāma in front and bowed to the lord with devotion. She had traversed one hundred steps before she found herself in front of the ford where sitting comfortably she heard the recital of the Bhāgavata and the portion of the Purāṇa which contains the praise of the mountain Venkaṭa.

With full devotion she heard the glory of lord Venkaṭādri from the honourable preceptor Jaigīṣavya.

In each and every step of the mountain the people recite Bhagavadgītā remembering lord Śrīnivāsa. They are transported to the highest region of delight. When the lord is pleased, they attain liberation. O girl, there is nothing inaccessible to a person with whom lord Hari is so pleased.

सोपानदेशे यः पुराणं शृणोति
तदा कृता सर्वतीर्थादियात्रा॥
तदा दिवा प्रस्तुवंतीह मार्गे सदा
हरिं श्रीनिवासं गुरुं च॥३॥

He who hears this Purāṇa while ascending

the mountain attains the merit of visiting holy places of pilgrimage. Therefore while ascending the steps the devotees should praise Hari Śrīnivāsa and their preceptor.

सोपानानां महिमानं च श्रुत्वा
शालग्रामं स्थापयित्वा च तत्र॥
नमस्कृत्वा पुनरेवापि सा तु
सोपानानि त्वारुरोहाथ साध्वी॥४॥

She heard the glory of ascending the steps, set up and worshipped the holy Śālagrāma thereon and started ascending.

सोपानानां वींद्र चारोहणेन
त्ववैष्णवानां हरितोषो न चैव॥
तेनैव तेषां साधनं भूय एव
तमस्यंधे पातयितुं खगेन्द्र ॥५॥

O lord of birds, while ascending the pleasure. O lord of birds, this very fact is enough to put them into deep dark regions.

स्थलेस्थले एवमेवापि कार्यं
जैगीषव्यं पुनरेवाह देवी॥

कन्योवाच

जैगीषव्यः श्रीनिवासो हरिस्तु
ब्रह्मादीनां दृश्यते श्रीनिवासः॥६॥

At every step of journey, one should remember Hari. The maiden said to Jaigīṣavya again.

जैगीषव्य कृपया त्वं वदस्व
जैगीषव्यो ह्येवमुक्तो हरिं तु॥

उवाच कन्यां सोमपुत्रीं सतीं च
ब्रह्मादीनां दृश्यते श्रीनिवासः॥७॥

The Maid said :—O Jaigīṣavya, please, tell me how Śrīnivāsa, the lord of Lakṣmī appears to Brahma and others.

Thus addressed by the maiden, the daughter of Soma, Jaigīṣavya said in reply.

अनंतरूपोधिककांतकांति-
मारुन्द्रादीनां दृश्यते वेङ्कटेशः॥
ससूर्यलक्षाधिककांतकांतितो
रुद्रादीनां दृश्यते श्रीनिवासः॥८॥

सहस्रसूर्याधिककांतिकांतः
सविद्युत्त्वान्मानुषणां रमेशः॥
ऋष्यादीनां दृश्यते चंद्रवच्च
सन्मानुषणामपरोक्षो हरिस्तु॥९॥
नक्षत्रवदृश्यते श्रीनिवासः
सदा ऋषीणामपरोक्षो हरिस्तु॥
स सूर्यवदृश्यते श्रीनिवासः
संसारिणां वेङ्कटेशः खगेन्द्र॥१०॥
संदोहवदृश्यते वै प्रकाशो
मिथ्यावतां दृश्यते श्रीनिवासः॥
पाषाणवन्नैत्यरूपप्रकाशः
शिलामात्रे दृश्यते वै कलौ च॥११॥

Brahmā and others can see Śrīnivāsa as of eternal form of lustrous body. This is how Venkateśa is seen by Rudra and his associates. He appears to them as lustrous as one hundred thousand suns, which to the mortals is as lustrous as one thousand suns, as also possessed of the lustre of lightning. To the sages he appears like the sun and the moon, to holy men like constellations, to the worldly people like the mass of milk, to the liars as a blue stone, to the lay people as an ordinary stone only.

नृणां सर्वेषां श्रीनिवासो हरिस्तु
कलौ स्वरूपं श्रीनिवासस्य देवी॥
न मानुषाः प्रविजानन्ति सर्वे यतः
कलौ तामसा राजसास्तु॥१२॥

People do not realize the true form of lord Hari. They are swayed by tamas and rajas.

तत्संगिनः सात्त्विकाः केचिदेव
ह्यतो भक्ता दुर्लभा वै कलौ च॥
ये दृश्यन्ते भक्तवत्ते न भक्ताः
शिश्नोदरयोर्भरणे चैव सक्ताः॥१३॥

Those characterized by Sattva are seldom found in the Kali age. Those who appear to be devotees of Viṣṇu are in fact not devotees at all. Rather, they are busy in filling up their belly and meeting their sexual desire; for they undertake journey with that end in view.

कुर्वन्ति यात्रां च तदर्थमेव
भक्तिज्ञानं दुर्लभं वै कलौ च॥

भक्ता ये वै न विरक्ताः

सदैव तेषां हरेर्दर्शनं च॥१४॥

Rare is the diffusion of devotion in the iron age. Those who are devotees of the lord but still not detached from worldly pleasures cannot easily get the sight of lord Viṣṇu.

भक्तस्वरूपं तव वक्ष्ये खगेंद्र

यो ज्ञानपूर्णः परमे स्निग्ध एव॥

न च द्वेषैर्बुधुरो भक्तियुक्तस्तव

द्वेषाञ्छृणु वक्ष्ये च सम्यक्॥१५॥

O lord of birds, I shall tell you the nature of a true devotee. A true devotee is one who is devoid of hatred, is full of affection and possesses keen insight and devotion. I shall now tell you the forms of hate.

जीवाभिदा हरिणाऽप्राकृतेन

स्वतंत्रेण ह्यस्वतंत्रस्य नित्यम्॥

ज्ञानानंदैः परिपूर्णं हरौ च

गुणैरपूर्णं हरिरित्येव चिन्ता॥१६॥

The supreme lord is distinct from Atman. He is independent as well as free. He is full of knowledge and bliss. To think otherwise is to abhor the lord.

श्रीब्रह्मरुद्रादिवैकसां सदा

द्विजानां संमानयाश्च चिन्ता॥

विष्णोः सकाशाद्ब्रह्मरुद्रादिकानां

सदाधिक्यालोचनं द्वेष एव॥१७॥

To pay more attention to Brahma, Rudra and others or among men to Brahmins, etc. and to regard Brahmā, Rudra, and others as more honourable than Viṣṇu is nothing less than dishonouring him.

विष्णोर्भद्रे हस्तपादादिकानां

भेदज्ञानं द्वेषमाहुर्महांतः॥

अवताराणां छेदभेदादिकं च

तथोच्यते मरणस्यापि चिन्ता॥१८॥

O noble one, to regard Viṣṇu as a human being being possessed of hands, feet, etc., is equal to hating the lord. To distinguish each incarnation of the lord from the other or to think of their death is also tantamount to a hate.

तद्भक्तानां द्वेषणं चाहुरार्या-

स्तद्वाक्यानां दूषणं एव॥

नच द्वेषैः संयुता ये च लोके कन्ये

दृश्यन्ते न तु भक्ताः कदाचित्॥१९॥

To hate the devotees of Viṣṇu is a sin; to find fault with the instructions of the lord is showing hate. O maid, those who are full of hate can never be true devotees.

कन्योवाच

जैगीषव्य ब्रूहि मे के च

भक्ता भक्तिं कथं दर्शयामासुरेते॥

तेषां हरिः श्रीनिवासो महात्मा

त्राता सदा भक्तवर्गे दयालुः॥२०॥

The Maid said :—O sage Jaigīṣavya, please tell me who are the true devotees. I low did they show their devotion. Lord Viṣṇu, Śrīnivāsa who is compassionate to devotees is indeed their protector.

जैगीषव्यस्त्वेवमुक्तो महात्मा

उवाच कन्यां संस्मरन् भक्तवर्धः॥

Thus addressed by the lord, Sage Jaigīṣavya revived his memory and spoke to the maid.

जैगीषव्य उवाच

प्रह्लादाद्यसा श्रीनिवासस्य भक्ताः

कृत्वा नृसिंहे चोत्तमां भक्तिमेव ॥२१॥

Jaigīṣavya said :—Prahāda, the devotee of Śrīnivāsa Nṛsimha attained sovereignty of the world and the precious knowledge of ātman from Nṛsimha.

अवाप साम्राज्यमनुत्तमं च

ज्ञानं नृसिंहात्ममवाप पश्चात्॥

पराशरः श्रीनिवासस्य भक्तो भक्तिं

कृत्वा व्यासरूपं हरिं च॥२२॥

Parāśara, the devotee of Śrīnivāsa had a great devotion for Vyāsa, the incarnation of Viṣṇu. He praised Vyāsa and obtained the quintessence of knowledge from him. With his soul elevated by devotion he achieved liberation.

स्तुत्वा तेन ज्ञानतत्त्वं ह्यवाप्य

जगाम मोक्षं भक्तिसंविधितात्मा ॥

यो नारदः श्रीनिवासस्य भक्तो

भक्तिं कृत्वा गर्भवासे हरौ च॥२३॥

The sage Nārada, the devotee of Śrīnivāsa had a devotion for Had while he was in his mother's womb. By that devotion he was adopted as a son by Brahmā. By the attainment of knowledge he achieved liberation.

तया भक्त्या ब्रह्मपुत्रत्वमाप

ज्ञानप्राप्त्या तेन मुक्तिं जगाम॥

यो ह्यंबरीषः श्रीनिवासस्य भक्तः

कृत्वा भक्तिं पर देव हरौ च॥२४॥

Ambarīṣa was a devotee of Śrīnivāsa as well as Hari. He attained knowledge from Durvāsas. With his soul elevated by devotion he attained liberation.

जप्त्वा ज्ञानं प्राप्यदुर्वासकश्चाप्यवाप

मोक्षं तेन संवर्धितात्मा॥

मुचुकुंदो वै श्रीनिवासस्य भक्तो

वैराग्यतो भक्तिदार्ढ्यं च कृत्वा॥२५॥

Mucakunda was the devotee of Śrīnivāsa. Detached from worldly affairs and firm in devotion he received supreme knowledge of lord Viṣṇu. With his soul elevated by devotion he attained liberation.

तत्त्वज्ञानं प्राप्य दुर्वासकश्चाप्यवाप

मोक्षं तेन संवर्धितात्मा॥

स पुंडरीकः श्रीनिवासस्य भक्तः

पित्रादिष्टो विष्णुभक्तिं च कृत्वा॥२६॥

Puṇḍarīka, the devotee of Śrīnivāsa was devoted to Viṣṇu at the behest of his father. He obtained supreme knowledge by the grace of God and received liberation after his soul was elevated by devotion.

हरिप्रसादाज्ज्ञानमनुत्तमं चाप्यवाप

मोक्षं भक्तिसंवर्धितात्मा॥

ब्रह्मा च वायुश्च सरस्वती च

ज्ञातव्याः सर्वे ऋजुयोगिनश्च ॥२७॥

Brahmā, Vāyu, Sarasvatī are great Yogins. They are the constant devotees of lord Viṣṇu. They are of pure form, not attached to worldly objects.

अच्छिन्नभक्ताश्च सदा मुरारेण

काम्यरक्ताः शुद्धरूपा हि ते च॥

गिरीनाशगेशखगेशसंज्ञा देवाः

शुक्रारौ गुरुचंद्रेन्दुसूर्याः॥२८॥

जलेशोर्गिर्मनुधर्मौ कुबेरः

विघ्नेशनासत्यमरुदगणाश्च॥

पर्जन्यमित्रादय एव सर्वे सदा

ह्येते श्रीनिवासस्य भक्ताः॥२९॥

Lord of mountains, lord of Nāgas, lord of birds, Venus, Mars, Jupiter, moon, sun, lord of waters (Varuṇa), Agni (fire-god), Manu bhārma, Kubera, lord of obstacles, Aśvins, groups of Maruts, Parjanya, Mitra— these are the devotees of Viṣṇu.

विश्वामित्रो भृगुरौर्वश्च

कुत्सोमरीचिरत्रिः पुलहः क्रतुश्च॥

शक्तिर्वसिष्ठो गौतमीयो पुलस्त्यो

भारद्वाजः श्रीनिवासस्य भक्ताः॥३०॥

Viśvāmitra, Bhṛgu, Aurva, Kutsa, Marīci, Atri, Pulaha, Kratu, Śakti, Vasiṣṭha, Gautamīya, Pulastya, and Bhāradvāja—these are the devotees of Śrīnivāsa.

मांधाता नहुषोंबरीषसगौ राजा

पृथुर्हैहयो इक्ष्वाकुर्भरतो ययाति-

सुतलौ धर्मो विकुक्षिस्तथा ॥

उत्तारश्च बिभीषणो दशरथो

ह्येते महाज्ञानिनः श्रीमद्वैकटनायकस्य

च गुरोर्भक्ताः सदा संस्मृताः॥३१॥

Māndhātā, Nahuṣa, Ambarīṣa, Sagara, Pṛthu, Haihaya, Ikṣvāku, Bharata, Yuyutsu, Sūtala, Dharma, Vikukṣi, Utthāna, Bibhīṣaṇa, Daśaratha—these wise and intelligent persons are the devotees of lord of Venkṭa.

भगीरथी समुद्रश्च यमुना च सरस्वती॥

गोदावरी नर्मदा च कृष्णा भीमरथी तथा॥३२॥

सरयूफल्लुकावेरीगंडकी कपिला स्तथा॥

इत्येताश्च हरेर्भक्ताः संति चात्रैव भामिनि॥३३॥

Bhāgīrathī, Samudra, Yamuna, Sarasvatī, Godāvarī, Narmadā, Kṛṣṇā, Bhīmarathī, Sarayū, Phalgu, Kāverī, Gaṇḍakī Kapilā—these are the devotees of lord Hari.

अभिप्रायं तत्र वक्ष्ये शृणु कन्ये मया सति॥
 यत्र प्रवर्तते मार्गे कथा विष्णोर्महात्मनः॥३४॥
 वर्तते वैष्णवा यत्र हरितत्त्वार्थबोधकाः॥
 तत्रैव भक्ताः सर्वेऽपि संति विष्णोस्तथैव च॥३५॥

O maid, hear, I shall tell you a significant fact. At a congregation, where they narrate the tale of Viṣṇu, where the devotees who understand the essence flock together-all those who are present are the devotees of the lord.

ये देवायात्रां परमात्मचिंतया
 कुर्वन्ति ते हरिभक्ताश्च नान्ये॥
 यतो हरौ परमे वैष्णवानां सर्वं
 निष्ठामेति कृत्यं खगेन्द्र॥३६॥

Those who go on pilgrimage intent on realizing the lord are the devotees of the lord, not others, for the life's purport of the devotees of Viṣṇu stabilizes in the supreme lord and not in other matters.

शेषाचलं समासाद्य ह्यनवस्त्रादिभूषणम्॥
 यो न दद्यादभक्तः स ततः को नु परः पशुः॥३७॥

If reaching the mountain Śeṣa one does not gift food, cloth and ornaments to the deserving he is not entitled to be called a devotee of Viṣṇu. Who can be a greater animal than him.

भक्ता हरेः श्रीनिवासाचले च
 गंगादिरूपेण च तत्रतत्र॥
 तिष्ठन्ति सेवार्थमुरुक्रमस्य तेषां
 पूजा नैव कार्या च देवि॥३८॥

The devotees of Hari such as Gaṅgā, etc. live on the mountain Śrīnivāsa in the service of the wide-strider Viṣṇu. O maid, they should not be worshipped by the faithful.

अभिप्रायं तत्र वक्ष्ये शृणु त्वं
 तत्र स्थले वस्त्रगन्धादिधूपैः॥
 पुराणोक्ता अपि भेदेन पूज्या
 दृष्ट्वा च तान्वदयेत्प्राज्ञ एव॥३९॥

I shall narrate to you the purport thereof. I shall also tell you where one should worship and offer homage to the devotees, to each individually.

सद्ब्राह्मणान्वन्दयेत्पादमूले

हस्तौ च द्वौ संपुटीकृत्य देवि॥
 साष्टांगरूपं वन्दनं चैव विष्णोः
 कुर्यात्तथा गुरवे विष्णुबुद्ध्या॥४०॥

He should worship the worthy Brāhmaṇas at their feet, with hands joined in reverence.

He should worship lord Viṣṇu with eight organs of the body. He should worship his preceptor in the same way taking him for Viṣṇu.

गंगादीनां वन्दनं कार्यमेव
 साष्टांगं वै तुलसीनां तथैव॥
 अश्वत्थानां नमनं कार्यमेव
 गवादीनां नमनं मानसेन॥४१॥

He should bow to Gaṅgā, Tulasī and the rest with the eight organs of the body. He should physically bow to the holy fig tree but to the cows and others mentally.

पूजा सदा देवदेवस्य विष्णोः
 कार्या भक्त्या वैष्णवैरेव नान्यैः॥
 ये नामका ज्ञानवंतः सुभक्ताः सदैव
 कार्या विष्णुपूजा च कन्ये॥४२॥

The devotees of Viṣṇu alone should worship the supreme god. Those who are rightly the devotees of Viṣṇu but possess nominal knowledge are also entitled to worship him.

ये नामक ज्ञानवंतः सुभक्ताः सदैव
 कार्या विष्णुपूजा च कन्ये॥
 येनामका विष्णुभक्ताः सदैव पूजा
 विष्णोर्नैव कार्यात्र देवि॥४३॥

But those who are nominally the devotees of Viṣṇu, though possessed of knowledge are not entitled to his worship.

मोहाद्यो वै पूजयेद्देवदेवं
 महाऽधर्माद्याति चांधं तमो वै॥
 ब्रह्मादिनामानि हरेर्हि देवीं विष्णोः
 स्वनामानि ददौ दिवौकसाम्॥४४॥

Those who do not worship the supreme god Viṣṇu go to the dark regions (i.e. hell) due to the great sin.

नादाद्धीरः केशवादीनि कन्ये
 स्वकं पुरं प्रविहायैव राजा॥

एवं मयोक्तं कन्यके

सर्वमेतदेतत्परं सम्यगारोहणीयम्॥४५॥

Brahmā, etc. are the names of Viṣṇu which he himself had given to the gods. The wise lord did not transfer some of his names such as Keśava, just as a king, when he leaves the capital does not relinquish his title or pass it on to another.

गोविंद नारायण माधवेति

यूयं मया सर्वमाराधितव्यम्॥

सर्वे मिलित्वा पुनरेवं खगेन्द्र

समारुहन्वेकटाद्रिं गृणत॥४६॥

O maiden, all this I have told you precisely. You should investigate the matter further by yourself. Worship should be made to me by my titles—Govinda, Nārāyaṇa and Mādhava.

हरेर्नामान्यत्र पूर्वं गृणतस्त्वा-

स्वादयंतः श्रीनिवासस्य नाम॥

द्रष्टुं सर्वे श्रीनिवासं तथैव

कुर्वतस्ते तल शब्दं नदंतः॥४७॥

Together they ascended the mountain Venkaṭa, chanting chants of praise, uttering the name of lord Śrīnivāsa, feeling joy and pleasure and clapping their hands in expectation of seeing the lord.

इति कृष्णवचः श्रुत्वा ताक्ष्यः कृष्णमुवाच ह

कथमास्वादनं चक्रुरेतद्विस्तीर्य मे वद॥

On hearing the words of lord Kṛṣṇa, Garuḍa asked the lord how the travellers felt pleasure by uttering his name.

भो श्रीनिवास तव नामैव चैतन्नाम

स्वामी ननु नामैव स्वामी॥

यां ब्रह्माद्या आश्रयंतीति यस्मात्त-

स्माद्रमा श्रीरिति नाम चाप॥४८॥

Lord Kṛṣṇa said :—"O lord Śrīnivāsa, this very name of yours is indeed omnipotent. Brahma and others take resort to you. Rāmā (Lakṣmī) has derived her name Śrī from this very title.

रमाश्रयत्वान्तिरां सर्वदा

चेत्यतो हरिः श्रीनिवासाभिधानः॥

भो श्रीनिवासेति तु नर्तयंतो

रोमांचमात्रास्तलशब्दकारिणः॥४९॥

Lord Viṣṇu has derived his name Śrīnivāsa from the fact that he is the resort of Śrī."

Thus addressing Śrīnivāsa by name, dancing and clapping hands, with the thrill of hair on their person, they gave expression to their feeling.

अद्यैव पश्याम हरेस्तवाव्यं

कदा वयं कृत कृत्या भवामः॥

भोः केशवाद्यैव पदारविंदं

संदर्शयित्वा सुदयां कुरुष्व॥५०॥

O lord, may we see your face this very day. When shall we get our desire fulfilled. O lord Keśava, you favour us this very day by showing your lotus-feet to us.

ब्रह्माणमाहुश्च पुराणमाहुः

कशब्दवाच्यं सर्वलोकमाहुः॥

ईशं चाहं रुद्रमित्येव

चाहुस्तत्प्रेरकं सृष्टिसंहारकार्ये॥५१॥

In the epithet Keśava, the letter K devotes the primeval being Brahma which again signifies the lord of all beings. The word Íśa denotes the worthy lord Rudra who instigates dissolution of the universe.

अतो हरिः केशवनामधेयो

भोः केशवेति च नर्तयंतः॥

आनंदवापीं संस्रवंतोभिजग्मु-

नारायणेति प्रवदंतो हि जग्मुः॥५२॥

Hence, Hari is called Keśava. Addressing the lord by this epithet, dancing as well as trickling the spring of joy in the form of joyful tears and uttering the name lord Nārāyaṇa, they continued their upward journey.

अतो दोषास्तद्विरुद्धो गुणाश्च

नाराश्च तेषाश्रयत्वान्मुरारिः॥

नारायणेति प्रवदंतीह लोके

नारानुबंधात्सर्वमुक्ताः खगेन्द्र ॥५३॥

As he is the resort of merits and demerits and as he abides in the waters of ocean, he is called Nārāyaṇa. People who take resort to him obtain eternal release, O lord of birds.

नाराः प्रोक्ता आश्रयत्वाच्च

तेषामतोपि नारायण एव वींद्र॥

मुक्ताश्च ये तु प्रपदंनु

जग्मुण्डोदकं यस्य कटाक्षमात्रात्॥५४॥

Waters are called Nāra; as he resorts to waters (in the ocean) he is called Nārāyaṇa. Those who resort to Nārāyaṇa get an eternal release.

यदुत्पन्नं तेन नाराः खगेंद्र

तेषां सदाप्याश्रयत्वाच्च वींद्र॥

नारायणेति प्रवदंतीह

लोके ह्यनंतब्रह्मांडविसर्जकत्वात्॥५५॥

Nāras (waters) are so called because as cosmic waters they emerge from his side-glances. As he is the resort Garuḍa Purāṇa of these waters he is called Nārāyaṇa and also because he is the source of this eternal universe.

एवं ननृतुः परिशंसयतो गोविंद

नान्यो हि न चैव दर्शनम्॥

गोशब्दवाच्यास्तु समस्तवाचो

गोभिश्च सर्वैः प्रतिपाद्यते यतः॥५६॥

They danced, praising the lord thus : "O Govinda, there is no such Being as your supreme self, no such personage whose sight is so thrilling and delightful.

अतो हि गोविंद इति स्मृतः

सदा भो वेदवेद्येति तथा न ननृतुः॥

आनंबाधैश्च समन्विता हि

हरे मुरारे तव दर्शनं हि॥५७॥

In the word Govinda go means the universal speech. As you are expressed by the medium of universal speech you are called Govinda. O lord, you are known to or by the Vedas".

देहि प्रभो वै तवदासदासा-

श्चतुद्रशे भुवने सर्वदापि॥

यतस्त्वमेवं वसतीति वासुश्चात्रैव

नित्यं क्रीडते सर्वदैव॥५८॥

यतो देवेत्येवमाहुर्महांतस्त्वतो

हरिं वासुदेवेति चाहुः॥

भो वासुदेवेति ननृतुः सर्वदैव

भो माधवेति ननृतुश्चैव सर्वे॥५९॥

Thus they danced while their eyes flowed with joyful tears. "O Hari, the slayer of Asura Mura, please grant us an interview. We are slaves of your slaves.

As you pervade the fourteen worlds you are called Vāṣu. As you play sports constantly or as the great declare you a god, you are called Vāsudeva."

Thus uttering the names of the lord-Vāsudeva, Mādhava, etc., they danced joyously.

लक्ष्मीपते चेति वदंति सर्वे

धनीति शब्दः स्वाभिवाची यतोहि॥

अतोप्यार्या माधवेति ब्रुवंति

लक्ष्मीपते पाहि तथैव भक्तान्॥६०॥

"People call you *Lakṣmipati* the lord of Lakṣmī.

The syllable dhava is the synonym of treasure. Hence, the learned call you Mādhava (the treasure of Lakṣmī). O lord of Lakṣmī, protect us, your devotees."

ते वै ननृतुश्च ब्रुवंतो ननृतुश्च

जग्मुर्विष्णो सदास्मान्परिपाहि नित्यम्॥

सर्वत्र यस्माद्विततोसि तस्मादि-

त्यादिनामानि गृणंत एव॥

जग्मुश्च सर्वे ददृशुश्च तीर्थं

भक्त्योपेताः श्रीनिवासं स्मरन्तः॥६१॥

Thus speaking they danced and persued their upward journey, uttering "O lord, grant us your eternal protection. As you are omnipresent you are called *Vitala*." Reciting names of the lord they reached their goal. Here, full of devotion, they sought the audience of the lord.

कन्योवाच

किं नामकं तीर्थमिदं मुनीन्द्र

किं कार्यमत्र प्रवदास्मान्कृतीश॥

कस्मै प्रसन्नो भगवाञ्छ्रीनिवास-

स्तस्मिन्सुतीर्थं वद विस्तरेण॥६२॥

Maid said :—O best of sages, what is the name of this shrine? What rites shall we

perform here? whom did lord Śrīnivāsa favour at this holy place, please tell us in detail.

जैगीषव्य उवाच

कन्ये शृणु त्वं ह्यभवत्सुबुद्धि-
मान्प्रह्लादसंज्ञो हरिभक्तवर्त्यः॥

निष्कामबुद्ध्या तु यदा जगाम
शेषाचलस्थं श्रीनिवासं च द्रष्टुम्॥६३॥

Jaigīṣavya said :—O maid, listen to the narrative of Prahlāda, the best of the devotees of Viṣṇu. Once, when he had no desire to fulfil, Prahlāda went to see lord Śrīnivāsa on the Śeṣa mountain.

अस्मिं स्थले दैत्यकुमारकान्प्रति
हरेश्च तत्त्वं परिपृष्टवान्प्रभुः॥

नृसिंहरूपं श्रीनिवासं भजस्व
सुदुर्लभं मानुषं जन्मकन्ये॥६४॥

This was the place where Prahlāda had spoken to the Daitya youths on the glory of Viṣṇu. Hence, O maid, you should worship lord Viṣṇu (the abode of Lakṣmī), in the form of Nrsirīiha.

तत्रापि विष्णोर्नृहरे सुतत्त्वं
सुदुर्लभं सुष्ठु यात्रा तथैव॥

यस्यां यात्रायां यत्र कुत्रापि देशे
हरेः कथा वर्तते दैत्यवर्त्यः॥६५॥

Prahlāda said :—“O Daitya youths, you have attained human life which is very rare. Rarer is the knowledge of the glory of Nṛsiṃha.

That journey is fruitful whereon throughout they utter the narrative of Hari, O Daitya youths, Hari abides at the place where they sing his narrative, though he pervades the universe.”

तत्र स्थले हरिरास्ते सदैव
यतो व्याप्तः सर्वतो वै नृसिंहः॥

एतच्छ्रुत्वा दैत्यकुमारकास्ते
प्रह्लादमूचुर्भक्तवर्त्य हरेश्च॥६६॥

व्याप्तो हरिश्चेत्कथमत्र वै
सखे न दृश्यते जलरूपी नृसिंहः॥

स एवमुक्तो दानवानां सुतैश्च
तुष्टाव विष्णुं परमादरेण॥६७॥

तव स्वरूपं मम दर्शयस्व
स्वयोग्यरूपं दानवानां सुतानाम्॥

इति स्तुतः श्रीनिवासो हरिस्तु
तस्मिन्तर्जलरूपं समायात्॥६८॥

On hearing the same, the daitya princes said to Prahlāda, the devotee of Hari. ‘O friend, if Hari is all-pervading why does he withhold his presence here in the midst of water.’

Thus spoken to by the Daitya youths, Śrīnivāsa appeared in the midst of water.

अस्मिन्स्नानं ये प्रकुर्वन्ति तीर्थे
तेषां ज्ञानं परमं दृढं स्यात्॥

अत्र स्नाने मानुषाणां च तात बुद्धिर्न हि
स्यात्कलिकाले विशेषात्॥६९॥

Those who bathe in this holy pool stabilize their intellect which remains untarnished with impurity, even in this iron age (Kali).

दत्त्वा वरं दैत्यवराय
विष्णुरंतर्दधे जलपूर्णे सुकुण्डे॥

अद्याप्यास्ते जलमध्ये नृसिंहः
प्रह्लादोपि दैत्यकुमारकैः सह॥७०॥

Thus bestowing favour on the Daitya youths, lord Viṣṇu disappeared in the midst of waters.

Even today, Nṛsiṃha abides in the midst of waters. Prahlāda too abides therein together with Daitya youths.

तस्मिन् सुतीर्थे परितस्तत्रतत्र
जयेति शब्दः श्रूयते चापराहे॥

इदं तीर्थे नारसिंहाभिधं च
कन्ये स्नानं ह्यत्र कार्यं मनुष्यैः॥७१॥

Here in the afternoon, there is heard all around the word ‘Victory’. The place is called Narsimha in recollection of the Victory of the lord over Hiranyakaśipu. Pilgrims who visit this holy place take plunge here.

स्नानं कृत्वा तत्र तीर्थे च
सम्यग्दीपं दत्त्वा द्विजवर्याय मुख्यम्॥

द्रष्टुं पुनः श्रीनिवासं प्रजग्मुक
गोविन्दगोविंद इति ब्रुवंतः॥७२॥

They took bath, offered an earthen lamp to

a pious Brahmin Śrīnivāsa, uttering 'Govinda, Govinda.'

मुख्यप्राणाधिष्ठितं स्थानमाप्य

उपाविशत्तत्र देवी ह्युवाच॥

जैगीषव्यः श्रीनिवासस्य विष्णोः

कथं कार्यं दर्शनं तद्वदस्व॥७३॥

The maid sat in front of the principal deity and said. "O noble Jaigīṣavya, please tell me how shall I have the audience of the lord."

On hearing this, Jaigīṣavya was extremely delighted at heart and said.

जैगीषव्यः प्राह संहृष्टचित्तो

ब्रवीमि तत्रं शृणु कन्यके त्वम्॥

श्रुत्वा मत्तः कुरु सर्वं मयोक्तमाद्यं

द्वारं श्रीनिवासस्य दृष्ट्वा॥७४॥

O, maid, I tell you how you shall proceed. At the main gate of Śrīnivāsa you should recite the following.

अपराधसहस्राणि क्रियतेऽहर्निशं मया॥

तानि सर्वाणि मे देव क्षमस्व पुरुषोत्तम्॥७५॥

"I commit thousands of faults day and night. O lord, pardon all these faults of mine, O best of primeval beings.

मानसान्वाचिकान्दोषान्कायिकनपि सर्वशः॥

वैष्णवद्वेषहेतून्मे भस्मसात्कुरु माधव॥७६॥

O lord, efface those causes of mine which create hatred for the devotees of Viṣṇu, whether they are mental, oral or physical."

आद्यद्वारं श्रीनिवासस्य देवि

सम्यक् स्मरेद्विजयं वै जयं च॥

दक्षाध्वरे श्रीनिवासस्य देवि

चडं प्रचडं संस्मरेत्सम्यगेव॥७७॥

O maid, at the main gate of the temple of Śrīnivāsa you should remember, in the appropriate form Jaya and Vijaya. At the right gate of Śrīnivāsa you should remember Caṇḍa and Pracāṇḍa.

पाश्चात्यभागे श्रीनिवासस्य देवि

नन्दं सुन्दं संस्मरेदेव भक्त्या॥

सव्यद्वासरे रीनिवासस्य कन्ये

स्मरेत्कुमुदाक्षं कुमुदन्तमेव॥७८॥

At the left gate, you should remember Nanda and Sunanda; at the extreme left gate you should remember the lily-eyed Kumudanetra.

यश्चैव देहं प्रविशेद्भक्तिपूर्वं

कदा द्रक्ष्ये सादरेणैव देवि॥

प्रदक्षिणद्वारदशकं च कृत्वा

पदे पदे संस्मरेच्छ्रीनिवासम्॥७९॥

श्रीस्वामितीर्थे सम्यगाचम्य नत्वा

स्नात्वा नतवा भूवराहं च देवि॥

अयुद्धारं प्रविशेद्भक्तिपूर्वं

गोविन्दगोविन्द इति ब्रुवन्वै॥८०॥

पश्चाद्धरेर्नमनं कार्यमेव

साष्टांगरूपं प्रविशेद्देवगेहम्॥

पुनर्विशेद्वारतः संस्थितः स

पीठस्थदेवान्मनसा चिन्तयति॥८१॥

You should enter the temple with full devotion and reverence, circumambulating the lord twelve times.

You should sip waters in the holy pool and bathe. You should enter right in the interior of the temple and other chain tiers. While there, you should meditate on the deities sitting in their respective postures on their seats.

मध्ये पीठं श्रीनिवासं च

देवी नारायणं प्रणमेत्पूर्णमेव ॥

देवस्य सव्ये पीठभागान्दृष्ट्वा

नमस्कार्यं गुरुदेवाय चैव॥८२॥

पीठस्यसाग्राच्चाप्यथस्तात्प्रदेशे

आग्नेकोणे प्रणमेद्देव खगेन्द्र॥

नैऋत्यभागे व्यासदेवाय देवि

नमस्कार्यो वैष्णवः सर्वदापि॥८३॥

In the middle of the seat you should bow to Śrīnivāsa with all the organs of your body. To the left of the lord, outside the pedestal, you should pay homage to the preceptor, in front of the pedestal, just below at the south-east corner. In the south-western corner you should pay homage to the honourable Vyāsa. The devotee of Viṣṇu should be honoured all times everywhere.

वायव्यकोणे भक्तिपूर्वं सुदुर्गा
नमस्कुर्वद्भक्तिसंवर्धितात्मा ॥
पीठस्योर्ध्वं ह्यग्निकोणेषु देवी
धर्माधिभूताय नमो यमाय॥८४॥

In the north-western corner you should honour goddess Durgā with your soul elevated by devotion.

Above the pedestal, in the south-east region you should bow to Yama, the presiding deity of Dharma.

पीठस्योर्ध्वं नैर्ऋतस्योर्ध्वकोणे
ज्ञानाधिपं प्रणमेद्वायुदेवम्॥

पीठस्योर्ध्वं वायुकोणे च
सुभुर्वैराग्यानामधिपं चैव रुद्रम्॥८५॥

Above the pedestal, in the upper south-western region to Vāyu.

पीठस्योर्ध्वं त्वीशकोणे च देवि
ऐश्वर्याणामधिपं चेंद्रदेवम्॥

पीठस्य पूर्वं प्रणमेन्नैर्ऋतिं च
अर्याम्णानामधिपं चात्र देवि॥८६॥

Above the pedestal, in the north-eastern region to India, the supreme lord. To the east of the pedestal, to Nairṛti, lord of the Aryamans.

देवस्य पीठस्य च दक्षिणे च
दुर्गा नमेदुग्ररूपाभिधां च॥

पीठस्य कन्ये कामेत्पाश्र्वमे वै
आरोग्याणामधिपं कामदेवम्॥८७॥

To the south of the pedestal, the goddess Durgā called Ugrā. To the west of the pedestal, to Kāmadeva, the lord of health.

देवस्य पीठस्योत्तरे रुद्रदेवमनै-
श्वर्याणामधिपं संस्मेच्च॥

पीठस्य मध्ये प्रणमेद्देवं वराहं
सदा कन्ये परमं पूरुषाख्यम्॥८८॥

To the north of the, pedestal, to Rudra the supreme lord. To the middle of the pedestal, to Varāha the primeval man.

तस्योपरिष्ठाच्छक्तिसंज्ञां च
लक्ष्मीमाधाररूपां प्रणमेच्चैव नित्यम्॥

तस्योपरिष्ठाद्वायुकूर्मौ नमेच्च
तस्योपरिष्ठाच्छेषकूर्मौ नमेच्च॥८९॥

Above the pedestal, to Lakṣmī called Śakti, the support of the universe. Above the pedestal, to Vāyu and Kūrma. Above that to Śeṣa and Karma.

तस्योपरिष्ठादभिमानिनीं भुवो
भूदेवतां प्रणमेच्चैव सुभूः॥

तस्योपरिष्ठाद्भरुणं संस्मरेच्च
क्षीरोदधेरधिपं चैवदेवम्॥९०॥

तस्योपरिष्ठात्प्रणमेच्चैव लक्ष्मीं
श्वेतद्वीपाख्यं कन्यके पूजयेच्च॥

तस्योपरिष्ठात्प्रणमेच्चैव लक्ष्मीं
महादिव्यां मंडपसंज्ञकां च॥९१॥

Above that, cosmic Earth, the presiding deity of the universe. Above that, to Varuṇa, the lord of milky ocean. Above that, to Lakṣmī called Śvetadvīpā, Above that, to divine Lakṣmī called Maṇḍapa.

पीठस्य मध्ये यमसंज्ञां च
लक्ष्मीं समर्चयेद्यममध्ये च देवीम्॥

यमस्य देवस्य च दक्षिणे च
सूर्यं नमेद्दीपरूपं च भद्रे॥९२॥

In the middle of Piths, to Lakṣmī called Yamī. By the side of Yamī to Devi. To the south of Yama, to Sūrya in the forth of an earthen lamp.

यमस्य देवस्य च वामभागे श्रियं
नमेद्दीपरूपां च देवीम्॥

यमस्य देवस्य तु चाग्रभागे
हुताशनं दीपरूपं नमेच्च॥९३॥

To the left of God Yama, to Śrī in the form of an earthen lamp. In front of Yama, to Agni also in the form of an earthen lamp.

देवस्याग्रे भूमिनाम्नीं नमेच्च
तत्त्वाभिमानिनीं संस्मरेच्चैव नित्यम्॥

पर्यंक रूपं श्रीनिवासस्य
विष्णोस्तमोभिमानां सन्नमेच्चैव दुर्गाम्॥९४॥

In front of the lord, he should bow to Bhūmī the presiding deity of the elements, and to Durgā, the presiding deity of tamas and the reclining couch of the lord.

पूर्वादिगं पीठसोपानरूपा-
त्पानमेकं प्रणमेच्च देवि॥

दक्षस्थदिव्यीठसोपानरूपं

ज्ञानात्मकं प्रणमेच्चैव कन्ये॥१५॥

To the east, to the Ātman in the form of steps of the pedestal. To the east, to knowledge (Jñāna) in the form of steps of the pedestal.

पद्मस्य पूर्वस्थदले च देवि

स्त्रीरूपाख्यं विमलाख्यामिमां च॥

ब्रह्मादिदेवान्प्रणमेच्च देवि

आग्ने कोणस्थदले शृणु त्वम्॥१६॥

To the east, in the leaf of a lotus, to Vimalā in the form of a female and to the deities, Brahmā, etc.

उत्कर्षनाम्नीं परमां च देवीं

नमेद्रमां ब्रह्मवायू च शेषम्॥

दक्षस्थपद्मस्य दलाष्टके च

नारायणाकारशेषादिकानाम्॥१७॥

In the lotus-leaf in the south-east corner you should bow to the excellent gods and goddesses Utkarṣā, Lakṣmī, Brahma, Vāyu and Śeṣa.

स्त्रीरूपेभ्यो नमनं कार्यमेव

कन्ये मया पश्चिमस्थे दले च॥

गोपाख्यनारायणब्रह्मवायु-

विप्रादिकानां शेषरुद्रादिकानाम्॥१८॥

In the eight-petalled lotus to the right you should worship Nārāyaṇa, Śeṣa; etc, in the form of a female.

स्त्रीरूपेभ्यो नमनं कार्यमेव ईशान कोणस्थलेषु चैव॥

ईशाननारायणमाविर्चिचवायुर्वियच्छेषसुरादिकानाम्॥१९॥

In the lotus leaf in the north-east, to Īśāna, Nārāyaṇa, Virañca, Vāyu, ether, Śeṣa and Devas in the form of a female.

स्त्रीरूपेभ्यो नमनं कार्यमेव

तथैव पद्मस्य च मध्य भागे।

अनुग्रहाख्या विष्णुलक्ष्मीश्च

देवी वायुर्वियच्छेषरुद्रादिकानाम्॥१००॥

स्त्रीरूपाणां नमनं कार्यमेव

सुयोगपीठस्य स्वरूप भूतम्॥

सदा नमेच्छ्रीमदनंतसंज्ञमेवं

न मेच्छ्रीनिवासं च देवम्॥१०१॥

In the middle of the lotus, to Viṣṇu, Lakṣmī

Anugrahā and to Vāyu, ether, Śeṣa and Rudra in the form of a female. To lord Ananta in the form of pedestal and to Śrīnivāsa.

श्रीनिवासस्य वामे तु लक्ष्मीं च प्रणमेद्बुधः॥

श्रीनिवासस्य सव्ये तु धरायै प्रणमेच्छुभे॥१०२॥

To the left of Śrīnivāsa to Lakṣmī ; in the middle of Śrīnivāsa to Dharā.

पीडाद्बुधः पूर्वभागे कृपोल्कं प्रणमेच्छुभम्॥

महोल्कं दक्षिणे चैव वीरोल्कं पश्चिमे नमेत्॥१०३॥

उत्तरे च नमः कुर्याद्युल्काय च महात्मने॥

चतुर्ध्वपि च कोणेषु सहस्रोल्कं नमेत्सुधीः॥१०४॥

Outside the pedestal, in the east, to Kṛpolka; in the south, to Maholka; in the west, to Vīrolka; in the north, to Ulka; in the four corners, to Sahasrolka.

पूर्वे तु वासुदेवाय नमस्कुर्याच्च दक्षिणे॥

संकर्षणाय देवाय प्रद्युम्नाय च पश्चिमे॥१०५॥

उत्तरे ह्यनिरुद्धाय नमस्कुर्यादंतद्रितः॥

आग्नेये च नमस्कुर्यात्कन्ये मायां सदा शुभे॥१०६॥

जयायै च नमस्कुर्यान्नैर्ऋत्ये चापि वायवे॥

कृत्ये चैव नमस्कुर्यादीशान्ये शांतिसंज्ञकाम्॥१०७॥

केशवाय नमः पूर्वे तथा नारायणाय च ॥

माधवाय नमस्कुर्यान्नैर्ऋत्ये चापि वायवे॥१०८॥

आग्नेये कन्यके नित्यं भक्त्या तु प्रयतः शुभे॥

गोविंदाय नमस्कुर्यादक्षिणे विष्णवे तथा॥१०९॥

मधुसूदनाय भोः कन्ये नमस्कुर्यातु नैर्ऋतौ॥

पश्चिमे त्रिविक्रमाय वामनाय तथैव च॥११०॥

विष्णवे श्रीधरायाथ नमस्कुर्याच्च भामिति॥

उत्तरे तु महाकन्ये हृषीकेशाय वै नमः॥१११॥

तथा वै पद्मनाभाय नमस्कुर्यादंतद्रितः॥

दामोदराय चैशान्ये नमस्कुर्यासंच भामिनि॥११२॥

In the east to Vāsudeva, in the south to Saṅkara in the west to Pradyumna, in the north to Aniruddha; in the south-east to Maya, in the south-west to Jaya, in the northeast to Kṛtyā. in the north-east to anti; in the east to Keśava in the south-west and north-west to Nārāyaṇa and Mādhava, in the south-east to Govinda, in the south to Viṣṇu, in the southwest to Madhusūdana, in the west to Trivikrama, Vāmana, Viṣṇu and Śrīdhara, in the north to

Hṛṣīkeśa and Padmanābha, in the north-east to Dāmodara.

चतुर्थावरणे पूर्वे महाकूमार्य वै नमः॥
 वराहाय नमस्कुर्यादाग्नेये कन्येके शुभे॥११३॥
 दक्षिणे नारसिंहाय वामनाय नमोनमः॥
 भार्गवायनमस्कुर्यान्नैर्ऋत्ये शुद्धचेतसा॥११४॥
 पश्चिमे माधवाय तथा कृष्णाय वै नमः॥
 बुद्धाय च नमस्कुर्याद्वायव्ये कन्येके शुभे॥११५॥
 उत्तरे ह्युल्करूपाय अनंताय नमोस्तु ते॥
 ईशान्ये विश्वरूपाय नमस्कुर्यादतद्रितः॥११६॥
 आग्नेये वारुणीं चैव गायत्रीं चैव नैर्ऋते॥
 वायव्ये भारतीं चैव ईशान्ये गिरिजां नमेत्॥११७॥
 गिरिजां वामभागे तु सौपर्णीं चैव संनमेत्॥
 प्रागिन्द्राय नमस्कुर्यात्सायुधाय तथैव च॥११८॥
 स परिग्रहाय श्रीविष्णोः पार्षदाय नमोनमः॥
 आग्नेयेत्येग्यने तुभ्यं सायुधायेति पूर्ववत्॥११९॥

In the fourth enclosure, in the east to Mahākūrma in the south-east to Varāha; in the south to Nṛsiṃha and Vāmana; in the south-west to Bhārgava (Parasurāma); in the west to Mādhava Kṛṣṇa; in the north-west to Buddha, in the north to Ananta in the form of Ulka and in the north-east to Viśvarūpa; in the south-east to Vāruṇī; in the south-west to Gāyatrī; in the north-west to Bhārati, in the north-east to Girijā. To the left of Girijā to Sauparnī; in the east to Indra with weapons, in the south-east to Viṣṇu with his attendants and assemblage with the formula, *To you O Agni with weapons*, as stated previously.

दक्षिणे तु यमायैव नैर्ऋत्यां निर्रतिं यजेत्॥
 पश्चिमे वरुणायैव वायव्ये वायवे नमः॥१२०॥
 उत्तरे च कुबेराय ईशान्ये च शिवाय च॥
 ईशानशक्रयामध्ये ब्रह्मणे सायुधाय च॥१२१॥
 निर्रत्यप्पतिमध्ये तु शेषाय च नमोनमः॥
 एवं कृत्वा नमस्कारं प्रणमेच्च पुनः पुनः॥१२२॥

In the south to Yama, in the south-west to Nirṛti, in the west to Varuṇa, in the north-west,

to Vāyu, in the north to Kubera, in the north-east to diva, in the midst of north-east and east to Brahma with weapons, in the middle of north-west to Śeṣa. Thus you should pay homage again and again.

इत्येतत्सर्वमाख्यातं विधिपूर्वं तु दर्शनम्॥

इतः परं तु गंतव्यं दर्शनार्थं रमापतेः॥१२३॥

Thus, I have narrated to you the prescribed way how one should have the vision of the lord when one goes to a shrine to pay visit.

Thus addressed, she went to the shrine together with companions.

एवमुक्त्वा तु सा देवी तैः सार्धं तु ययौ मुदा॥

यदुक्तः श्रीनिवासस्य दर्शनस्य विधिः खग॥

कस्यचिन्नैव वक्तव्यो गोप्यत्वाच्च कदाचन॥१२४॥

This prescribed way of paying visit to Śrīnivāsa which I have told you just now should not be divulged to any one, O bird, since it is very, very secret.

समागमो दुर्घट एव वींद्र

सतां च सत्तत्त्वविबोधकानाम्॥

अनेकजन्मार्जितपुण्यसंचयाद्-

भूद्वारोः संगम एव तस्य॥१२५॥

O lord of birds, it is very rare to keep company the good and noble people who can throw light on the nature of tattvas. It is possible to have a preceptor only if one has in store the aggregate of merits accumulated in previous existences.

पयो विकारं च निजं जहाति

शेषस्य शेषं नलिनस्य पंकजम्॥

भावं चलं पंकजनाभयोगात्स-

त्संगयोगादशुभानि न स्युः॥१२६॥

In the company of holy pious people even unauspicious things turn into auspicious ones. In the company of lord Viṣṇu the unsteady mind leaves its steadiness, as water changes its nature in association with the seashell or in contact with the lotus leaf.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे
 श्रीवेंकटेशगिर्यारोहणक्रमतद्भक्ततत्पर्वतनामादिनिरूपणं नाम चतुर्विंशोऽध्यायः॥ २४॥

अध्यायः २५ / Chapter 25

सा द्वारदेशे श्रीनिवासस्य देवी
स्वामिपुष्करिणीं ददृशे कैश्च सार्धम्॥
स्वामिन्हरे श्रीनिवासेति सा तं
ब्रह्मादीनां तारकं सम्प्रदध्यौ॥१॥

At the gate of the temple of Śrīnivāsa she and her companions saw Svāmipuṣkariṇī saying, "O lord Hari, Śrīnivāsa", she meditated on the lord who takes Brahmā and others across the ocean of existence.

देवैः सार्धं पालनार्थं च
विष्णुरस्येव नित्यं पुष्करिण्यां जलेषु॥
अतः स्वामिपुष्करिणीति चाहुस्तत्र
स्नानं कन्यकान्याश्च चक्रुः॥२॥

There, in the pool, Viṣṇu abides, together with other gods for the preservation of people. Hence, the pool is called Svānmipuṣkariṇī. Therein, the maiden and her companions took bath.

शुचिर्भूत्वा श्रीनिवासं च
देवास्तप्तुं विविशुः शुद्धभक्त्या खगेंद्र॥
यथोपदिष्टं गुरुणा तथैव चक्रे
कन्याश्च सर्वं खगेंद्र॥३॥

O lord of birds, formerly, the gods purified themselves by taking bath and entered the temple of Śrīnivāsa to practise penance with sincere devotion. As instructed by the preceptor, the maid too acted all accordingly, O lord of birds.

तदा हरिं दर्शयामास तस्यै स्वकं
रूपं सुप्रतीके सुपूर्णम्॥
सा कन्यका श्रीनिवासस्य रूपं
ददर्श भक्त्या स्वमनोभिरामम्॥४॥

Then, the lord in his full and beautiful form appeared before her. The maid saw the beautiful form of Śrīnivāsa and was delighted thereby.

सुवर्णचित्रं वसनं वसानं॥
सोष्णीषकं कंचुकं संदधानम्॥५॥
मृगोत्थमदगंधेन सुरभीकृतदिङ्मुखम्॥
पुंडरीकविशालाक्षं कंबुग्रीवं महाभुजम्॥६॥

हेमयज्ञोपवीतांगं साक्षात्कंदसर्पसन्निभम्॥
जगन्मोहनसौंदर्यं कोमलांगं मनोहरम्॥७॥

She saw the lord wearing the gold-embroidered dress with an attractive head gear and bodice. His body was anointed with the paste of musk whereof the smell had made the quarters fragrant. The lord had lotuslike blooming eyes, neck as round as the conch, long arms, golden sacred thread and looked as the cupid incarnate. He possessed charms which could subjugate any people and who had a body pretty and tender.

दृष्ट्वा च कन्या मुमुदे रोमाञ्चितसुगात्रका॥८॥

At the sight of the lord, the maid was extremely delighted. Her body showed a thrilling hair.

तद्दर्शनाद्वादपरिप्लुताशया
प्रेम्णाथ रोमाश्रुकुलाकुलेक्षणा॥
ननर्त देवी पुरतस्तस्य विष्णोः
सा ध्वस्तदोषो परमदरेण॥
आनंदं मां पाहि सुखं च दत्त्वा
मुकुंदं मां पाहि विमुक्तिदानात्॥९॥

Her heart overflowed with pleasure at the sight of the lord. Her eyes were full of tears and her body showed joyful signs of thrilling hair. She danced in the presence of the lord. Her faults were destroyed with the feeling of devotion. In a tone full of emotion she addressed the lord thus.

मां पाहि नित्यं ह्यारविंदनेत्र
प्रसन्नदृष्ट्या करुणासुधाद्रि॥
गोविंदं गोविंदं सुदुःखितां मां
ज्ञानादिदानेन हि पाहि नित्यम्॥१०॥

"O blissful lord, save me from worldly affections, grant me your eternal bliss by releasing me from the shackles of Karman.

O lotus-eyed lord, save me by your sweet, charming glance full of ambrosial compassion. O lord, I am extremely distressed, save me by bestowing wisdom on me.

जनार्दन त्वं हि सुदुष्टसंगा-
न्कामादिरूपान्सततं वर्जयित्वा॥

हरे हरे मां सततं पाहि

दैत्यान्समाहृत्य प्रबलान्विघ्नरूपान्॥११॥

O lord, dissociate me from my bad companions-desire wrath and greed, and destroy my strong foes, viz., the obstacles.

रमेश मां पाहि चतुर्मुखेश

विश्वेश मां पाहि सरस्वतीश॥

रमेश मां पाहि निदानमूर्ते

वृंदारवृदैर्वदितपादपद्म॥१२॥

O lord of Lakṣmī, Sarasvatī, Brahma and the universe protect me; O lord of Lakṣmī, the primeval course of the Universe, whose lotus feet are bowed to by the gods, protect me."

एवं तु नत्वा परमादरेण

तुष्टाव विष्णु परमं पुराणम्॥

लक्ष्म्या सदा येऽविदिता गुणाश्च

असंख्याताः संति विष्णौ च वीश॥१३॥

Thus paying homage with reverence she praised the primeval lord. O lord of birds, there are innumerable merits n Viṣṇu which are not known to Lakṣmī.

तेषां सकाशादतिबाहुल्यसंख्या

गुणा हरौ तेऽविदिता वै रमायाः॥

अतो हरि स्वतने क्वास्ति शक्तिस्तथापि

यत्नं स्वतने ते करिष्यते॥१४॥

[She continued] "Unknown even to Lakṣmī, there exist several qualities in Hari. I cannot praise you adequately. Still I shall try to praise you, O lord.

तवप्रसादाच्च रमाप्रसादाद्विधि-

प्रसादाद्भारतीशप्रसादात्॥

रुद्रप्रसादात्स्तवनं ते करिष्ये

तथापि विष्णो मयि शान्तिं कुरुष्व॥१५॥

By the favour of Brahmā, the lord of speech, by the favour of Rudra, above all by your favour, I praise you, O lord. Be kind enough to bestow peace on me.

यदि प्रसन्नोसि मयि त्वमीश

त्वत्पादमूले देहि भक्तिं सदैव॥

त्वद्दर्शनादेव शुभाशुभं च नष्ट

मदीयं ह्यशुभं च नित्यम्॥१६॥

O lord, if you are pleased with me, bestow devotion on me for your feet. At your very sight, O lord, good and evil-both disappear for ever.

त्वन्मायया नष्टमिमं च लोकं

मदे न मतं बधिरं चांधभूतम्॥

ऐश्वर्ययोगेन च यो हि

मूको जातः सदा दीनसुर्वादिकेषु॥१७॥

The world is destroyed by illusion indicated by pride, It has turned deaf and blind by the excess of wealth.

मा देहि ऐश्वर्यमनुत्तमं

त्वत्पादारविन्दस्य विरुभूतम्॥

त्वं देव मे देहि सतां च

संगं तव स्वरूपप्रतिपादकनाम्॥१८॥

I do not seek for that wealth which would make me dumb to the entreaties of the poor or the preceptor and drive me off from the service of your lotus-feet.

O lord, grant me company of the good that may help me to realize my inner self.

पुत्रादीनामेहिकं वासुदेव दग्ध्वा पादारविदे॥

सद्वृष्णव क्रियमाणं च कोपं दग्ध्वा च

मे देहि पादारविदे॥१९॥

द्रव्यादिके क्रियमाणं च लोभं

दग्ध्वा वै मे देहि पादाब्जमूले॥

पुत्रादिके क्रियमाणं च मोहं

दग्ध्वा च मे देहि पादाब्जमूले॥२०॥

Please extinguish my desire for sons, etc. Grant me devotion for your lotus-feet. Take off my treasure and bestow the same among your devotees. Grant me devotion for your lotus-feet.

विद्यां पुत्रं द्रव्यजातं मदं च

दग्ध्वा च मे देहि पादाब्जमूले॥

सद्वृष्णवासहमानस्वरूपं दग्ध्वा

मात्सर्यं पाहि मां वेंटकेश॥२१॥

Please take off my learning, progeny, wealth and pride. Grant me devotion for your lotus-feet. Take off my jealousy and intolerance

for the noble devotees of Viṣṇu. O lord of Veṅkaṭa grant me protection.

मंत्रं च मे देहि निदानमूर्ते
येनैव मे स्यात्तत्त्वं संगश्च भूयः॥
नान्यं वृणे तव पादब्जसंगात्तदेव
मे देहि मम प्रसन्नः॥ २२॥

O primeval cause of the universe, grant me that mantra which may enable me to meet you again. I ask for nothing more than my contact with your lotus-feet. Please grant me this all if you are so pleased with me."

इतीरितः श्रीनिवासः प्रसन्नः
उवाच देवो ह्यमृतस्रवं च॥
अत्रैव कन्ये प्रजपस्व
मंत्रं सुगोप्यरूपं परमादरेण॥ २३॥

Thus spoken to by her, Śrīnivāsa was extremely pleased. Emitting nectar from his mouth he spoke to her.

"O maid, I give you the most secret mantra which you should keep repeating with devotion.

वक्ष्यामि मंत्रं परमादरेण
शृण्वद्य भक्त्या परमादरेण॥
अंतःस्थमंत्यं ह्याद्यसंयुक्तमेव
सबिन्दु तद्वत्स्पर्शकाद्येन युक्तम्॥ २४॥
एकारयुक्तं प्रथमांतःस्थयुक्तं
समत्रिकोणे चोष्मणा संयुतं च॥
तकारसक्तं स्पर्शमन्तःस्थ-
युक्तमाद्यंत ओंकारसमन्वितं च॥ २५॥

I tell you this mantra out of affection for you.

Please listen to the mantra with devotion, as I disclose it to you; Om Vyaṅkaṭeśāya namaḥ Om.

अनेनमंत्रेण तवेप्सितं च भवेद्धि
कन्ये नात्र विचार्यमस्ति॥
एवं स उक्त्वा श्रीनिवासो हरिस्तु
प्रतीकवद्दर्शयामास रूपम्॥ २६॥

O maid, by this mantra you will achieve the object of your desire." Having addressed the maid thus, the lord appeared before her in a symbolic form.

नत्वा तु सा श्रीनिवासं च
देवी उवास ह स्वामिसरः समीपे॥
तस्मिन्दिने ब्रह्मणादींश्च
सर्वान्संतर्पयामास च षड्सानैः॥ २७॥

The girl bowed to the lord and stayed in the vicinity of the lake named Svāmīśaras, On that very day she propitiated the Brāhmaṇas and other castes with the cooked food of ingredients.

सायंकाले श्रीनिवासस्य दृष्ट्वा
उत्साहरूपैः श्रीनिवासप्रतीकैः॥
साकं भक्त्या संप्रणम्याथ देवी
प्रदक्षिणं श्रीनिवासस्य सुष्ठु॥ २८॥
ननर्त देवी सुप्रतीकस्य चाग्रे लज्जां
त्यक्त्वा जय देवेति चोक्त्वा॥
आनृत काले च हरेश्च वक्त्रं
दृष्ट्वा च दृष्ट्वा तु परं ननर्त॥ २९॥

In the evening she paid homage to the idol and other symbols of the lord. She circumambulated the image and danced without reservation, proclaiming victory of the lord. During this performance, she set her eyes on the image of the lord and danced over and over again.

ममाद्य गात्रं पावितं श्रीनिवास
ममाद्य नेत्रं सफलं संबभूव॥
ममाद्य पादौ सार्थकौ चैव
जातौ प्रदक्षिणं श्रीनिवासेष कृत्वा॥ ३०॥

"To day, my body is purified, my eyes have borne fruit, my feet have gained purpose, since I have circumambulated you, my lord.

हस्तौ च मे सार्थकावद्य
जातौ अग्रे कृत्वा हस्तशब्दः मुरारेः॥
एवं वदन्ती प्रीणयन्ती च
देवं जगाम सा स्तोत्रवचःकदम्बैः॥ ३१॥

My hands have attained the fruits of their existence since they have clapped to glorify the lord." Thus she pleased the lord by these utterances which were full of praises for the lord.

देवास्तदा दुन्दुभयो विनेदिरे
तन्मस्तके पुष्पवृष्टिं च चक्रुः॥

तस्मिन्काले उभयोः पार्श्वयेश्च
 नृत्यं चक्रुर्देवतावारनार्यः॥ ३२॥
 तथैव तास्तलशब्दं च कृत्वा
 तदा सर्वा नमनं चापि चक्रुः॥
 आनन्दशैले सर्वदा त्वित्थमेव सा
 सर्वदा नर्तयन्ती च वीन्द्रा॥ ३३॥

The gods sounded drums, played on instruments and scattered flowers on her head. They danced around her, together with their consorts, clapped hands and paid homage. O lord of birds, she too danced before the lord on the Ānanda mountain every day.

आनन्दमग्ना सापि देवी
 जगाम स्वमाश्रमं जैगिषव्येण सार्धम्॥
 यात्रामेवं ये न कुर्वन्ति वीन्द्र
 तेषां तेषां च सर्वं निष्फलं चाहुरार्याः॥ ३४॥

Immersed in bliss he returned to her hermitage together with Jaigīṣavya. O lord of birds, those who do not go on pilgrimage thus have all their pious activities come to naught thus say the noble.

गत्वाश्रमं जैगिषव्येण सार्धं
 गुरुं त्वपृच्छद्वेकदेशस्य मन्त्रम्॥
 मन्त्रस्यार्थं ब्रूहि मे जैगिषव्य
 मन्त्रावृत्तिं कुर्वतां वै फलाय॥ ३५॥

She went to the hermitage together with Jaigīṣavya and asked the preceptor about the mantra of Vyaṅkaṭeśa. O sir, tell me the meaning of mantra so that I may perform Japa for the attainment of my desire.

जैगीषव्य उवाच

शृणुष्व भद्रे वेकदेशस्य नाम्नस्त्वर्थं
 श्रुत्वा हृदये संनिधत्स्वा॥ ३६॥

Jaigīṣavya said :—O blessed one, listen to the meaning of the mantra of Venkaṭeśa and then think upon it concentratedly.

विति ह्युत्तमवाची स्याद्येति ज्ञानमुदाहृतम्॥
 ककारः सुखवाची स्याद्वेति चित्तमुदाहृतम्॥ ३७॥

The letter *v* denotes excellence, *y* denotes knowledge, *k* denotes happiness, *ṭ* expresses consciousness.

ईशत्वमात्मवाचि स्यादेवं ज्ञेयं तु कन्यके॥
 पूर्णज्ञानं सुखं वित्तं व्याप्तत्वाद्द्वयंकटाभिधः॥ ३८॥

The word *Īśa* signifies the soul. Collectively, it is called *Vyaṅkaṭa* since it embodies supreme knowledge, undiluted pleasure and immense wealth.

व्यं (वे) मिन्द्रियादिकं प्रोक्तं व्यंगभूतं हरौ यतः॥
 कटश्च समुदायार्थो व्यं (वे) कटश्चेन्द्रियौघकः॥ ३९॥

Or *v* denotes the organs of senses which constitute the corpus of Hari. *kaṭa* means the aggregate of the organs of senses.

स्वस्मिन्प्रेरयते यस्मात्तस्माद्द्वयंकटनामकः॥
 विषये प्रेषयेन्नित्यमतो व्यंकटनामकः॥ ४०॥

Since he directs these organs inward he is called *Vyaṅkaṭa* or since he directs them outward he is called *Vyaṅkaṭa*.

विशिष्टज्ञानरूपत्वाद्भवेति मुक्ताः सदा स्मृताः॥
 मुक्तानां च समूहस्तु व्यंकटेति प्रकीर्तितः॥ ४१॥

Or *vya* means the released souls who have attained supreme knowledge.

सदा मुक्तसमूहानामीशत्वाद्द्वयंकटाभिधः॥
 लिंगदेहमतो जीवो व्यंकटेति समाहृतः॥ ४२॥

Vyaṅkaṭa would mean the aggregate of 'released souls'. *Vyaṅkaṭeśa* would mean the lord of released souls. The individual soul in the subtle body is called *Vyaṅkaṭa*.

लिंगानां चैव स्वामित्वाद्द्वयंकटेशेति संज्ञितः॥
 दैत्यानां च समूहास्तु ज्ञानादिविधुरा यतः॥
 अतो दैत्यसमूहस्तु व्यंकटेति प्रकीर्तितः॥ ४३॥

Or the word *Vyaṅkaṭa* means the aggregate of Daityas, so called because they are without knowledge.

तेषां संहरणे ईशस्त्वतो व्यंकटनामकः॥
 आनन्दस्य विरुद्धत्वात्कामक्रोधादयो गुणाः॥ ४४॥

The lord Vyaṅkaṭeśa is capable of liquidating them. he is called *Vyaṅkaṭeśa*.

व्यंकटा इति संप्रोक्तास्तेषां नाशयित प्रभुः॥
 अतस्तु व्यंकटेशाख्य एवं ज्ञात्वा जपं कुरु॥ ४५॥

Desire, rage, etc are evils that are contrary to bliss, hence they are named *Vyaṅkaṭa*. Since he destroys these he is called *Vyaṅkaṭeśa*. O

maiden, on knowing this you should perform japa.

एवं व्यंकटमाहात्म्यं श्रुत्वा देवी खगेश्वर॥

निद्रां चकार तत्रैव रात्रौ पित्रा सहैव च॥

ब्राह्मे मुहूर्ते चोत्थाय हृदि सस्मार कन्यका॥४६॥

O lord of birds, the maiden heard the glory of Vyāṅkaṭa and passed the night in that āśrama together with her father. She got up early in the morning, set her thought on Vyāṅkaṭeśa and praised the lord.

॥ व्यंकटेशस्य प्रातः स्तुतिः॥

श्रीव्यंकटेशश्च नृसिंहमूर्तिः

श्रीवरदराजश्च वराहमूर्तिः॥

श्रीरंगशायी च अनन्तशायी

कुर्वतु सर्वे मम सुप्रभातम्॥४७॥

Śrī Vyāṅkaṭeśa, Śrī Nṛsiṃha, Śrī Varadarāja, Varāha, the god Śrīraṅga, lord Viṣṇu with Śeṣa for his repose—may all these deities make this morning auspicious for me.

श्रीकृष्ण मूर्तिश्च गदाधरश्च

श्रीविष्णुपादस्तु प्रयागवाचः॥

नारायणः श्रीबदरीनिवासः

कुर्वतु सर्वे मम सुप्रभातम्॥४८॥

Lord Śrīkṛṣṇa, Balarāma, lord Viṣṇu who resides at Prayāga, Nārāyaṇa who abides in Badarī—may all these deities make this morning auspicious for me.

दामोदरो वै त्रिजगन्निवासः

श्री पांडुरंगश्च नृसिंहदेवः॥

श्रीरामदेवश्च अमोघवासः कु॥४९॥

Damodara, the abode of three worlds, lord Pāṇḍuraṅga, lord Nṛsiṃha, lord Rāmadeva who resides at Amogha—may all these make this morning auspicious for me.

श्रीधर्मपुत्रश्च नृसिंहमूर्तिः श्रीपिप्पलस्थश्च मुहल्लावासः॥
कोलानृसिंहः शूर्पकारस्थ सिंहः कुर्वन्तु॥५०॥

Śrī Dharmaputra, of the form of Nṛsiṃha, Śrī Pippastha who resides at Muhalla, Kola Nṛsiṃha and Śūrpakāra Nṛsiṃha—may all these deities make this morning auspicious for me.

चतुर्मुखश्चारुसरस्वती च स्वभारती शर्वसुपर्णशेषाः॥

उमामहेंद्रश्च शचीमुखास्ताः कुर्वन्तु॥५१॥

Lord Brahma, Sarasvatī, Bhārati, Śarva, Supana, Śeṣa, Umā, Mahendra, Śacī and others—may all these deities make this morning auspicious for me.

द्वारावती काशिका वंतिका च प्रयागकांच्यौ मथुरापुरी च॥

मायावती हस्तिमती पुरी च कुर्वन्तु स०॥५२॥

Dvāravatī, Kāśikā, Avantikā, Prayāga, Kāñcī, Mathurā, Māyāvatī, Hastimatī—may all these cities make this morning auspicious for me.

भागीरथी चैव सरस्वती च

गोदावरी सिंधुकृष्णे च वेणी॥

कलिंदकन्या यमुना च नर्मदा कुर्वन्तु॥५३॥

Bhāgīrathī, Sarasvatī, Godāvarī, Sindhu, Kṛṣṇā, Veṇī, Kāliṇḍī Yamunā, Narmadā—may all these rivers make this morning auspicious for me.

विस्तस्तिकावेरिसतुंगभद्राः

सुवजरा भीमरथी विपाशा॥

सुताम्रपर्ण च पिनाकिनी च कु०॥५४॥

Vitastā, Kāverī, Tuṅgabhadra, Suvaṅjara, Bhīma-rathī, Vipāśa, Tāmraparṇī, Pinākinī—may all these rivers make this morning auspicious for me.

स्वामिपुष्करिणी चैव सुवर्णमुखरी तथा॥

श्रीपांडवी तौबरुश्च कपिला पापनाशनी॥५५॥

Svāmī Puskarini, Suvarṇamukhan, Sripandavi, Taumbaru, Kapil; the destroyer of sins.

गुरुर्वसिष्ठः क्रतुरंगिराश्च

मनुः पुलस्त्यः पुलहश्च गौतमः॥

रैभ्यो मरीचिश्चयवनश्च

दक्षः कुर्वन्तु सर्वे मम सुप्रभातम्॥५६॥

Guru, Vasiṣṭha, Kratu, Aṅgiras, Manu, Pulastya, Pulaha, Gautama, Raibhya, Marīci, Cyavana, Dakṣa—may all these sages make this morning auspicious for me.

सप्तार्णवाः सप्त कुलाचलाश्च

दीपाश्च सप्तोपवनानि सप्ता॥

भूरादिकानि भुवनानि सप्त कुर्वन्तु स०॥५७॥

Seven oceans, seven Kula-parvatas, seven dvīpas, seven pleasure gardens, seven regions such as Bhur etc., may all these make this morning auspicious for me.

मांधाता नहुषोबरीषसगरौ राजा नलो धर्मराट्
प्रह्लादः क्रतुराड् विभीषणगयौ व्यासौ हनुमानपि॥
अश्वत्थाम कृपावुमा द्रुपदजा श्रीजानकी तारका
मंदादेर्यखिलाः प्रभातसुमहं कुर्वन्तु नित्यं हरे॥५८॥

Māndhātṛ, Nahuṣa, Ambarīṣa, Sagara, Nala, Dharma-rāja, Prahlāda, Kraturaj, Vibhīṣaṇa, Gayā, Vyāsa, Hanumān, Aśvatthāman, Kṛpa, Draupadī, Sītā, Taraka, Mandodarī—may all these make this morning auspicious for me.

अश्वत्थस्य वनानि किं च तुलसीधात्रीवनानि प्रभो
पुनागस्य वनानि चंपकवनान्यन्यानि पुष्पाणि च॥
मन्दारस्य वनानि यानि च हरेः सौगंधिकान्यप्यहो
नित्यं तानि दिशंतु मत्प्रमुदितं श्रीवेंटकेश प्रभो॥५९॥

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे देवी कृतवेङ्कटेशदर्शनतत्सुत्यादिवर्णनं नाम पंचविंशोऽध्यायः॥ २५॥

अध्यायः २६ / Chapter 26

कन्योवाच

श्रीनिवासः किमर्थं वै आगतोत्र वदस्व मे॥
शेषाचलोपि कुत्राभूत्कदायातश्च पापहा॥
स्वामिपुष्करिणी चात्र किमर्थं ह्यागता वद॥१॥

The Maiden said :—Why has Śrīnivāsa come over here, please tell me, O sage ? Where was the mountain Śeṣa, the destroyer of sins situated formerly? Please tell me, why has the lake Svāmipuṣkariṇī come over here?

जैगीषव्य उवाच

शृणु भद्रे महाभागे व्यंकटेशस्य चागमम्॥
आवयोर्देवि पापानि विषमं याति भामिनि॥२॥

Jaigīṣvya said :—O fortunate one, O blessed one, hear how lord Vyaṅkaṭeśa came over here. O illustrious one, our sins are destroyed by narrating and listening to the tale.

आसीत्पुरा हिरण्याक्षः काश्यपो दितिनन्दनः॥
सनकादेश्च वाग्दंडादिद्वितीयद्वार पालकः॥३॥
बभूव दैत्ययोनौ च देवानां कंटको बली॥
संजीवो विजयः प्रोक्तो हरिभक्तो महाप्रभुः॥४॥

The forests of holy fig, holy basil, āmalaka, Nāga-keśara, Campaka, coral trees and flowers of various hues and fragrances may all these make this morning auspicious for me.

एवं स्मृत्वा श्रीनिवासस्य देवी
कृत्वा शौचं जैगिषव्येण साकम्॥

स्नातुं ययौ पुष्करिणीं हरेश्च
स्नानं सम्यक् तत्र चकार देशे॥

सम्यग् जप्त्वा व्यंकटेशस्य मंत्रमुवाच
सा जैगिषव्यं गुरुं च॥ ६०॥

Thus after meditating on Śrīnivāsa in her heart, the maiden performed the daily necessities and went to Svāmipuṣkariṇī together with Jaigīṣavya and took bath in the prescribed way. She then repeated the mantra of Vyaṅkaṭeśa and spoke to Jaigīṣavya and the preceptor.

हिरण्याक्षः स्वयं दैत्यो हरिभक्तविदूषकः॥

एतादृशो हिरण्याक्षस्तपस्तप्तुं समुद्यतः॥५॥

In olden days, there was an asura named Hiranyākṣa, the son of sage Kaśyapa and Diti. He functioned as a keeper at the second gate of the palace of Viṣṇu. But as cursed by Sanaka the son of Brahmā, he became a daitya and began to trouble the devotees of lord Viṣṇu.

Sañjīva, known as Vijaya was a devotee of Viṣṇu. Hiranyākṣa the daitya began to trouble the devotees. But, as influenced by Vijaya, he thought of practising penance. Thereupon his mother Diti spoke to him.

तदा माता दितिर्देवी हिरण्याक्षमुवाच सा॥

दितिरुवाच

वत्सलस्त्वं महाभागमा तपस्वाष्टहायनः॥६॥

त्वं मा ददस्व दुःखं मे पालयिष्यति कोविदः॥

क्षणमात्रं न जीवामि त्वां विना जीवनं न हि॥७॥

मा तप त्वं महाभाग मम जीवनहेतवे॥

एवमुक्तस्तु मात्रा स विजयोवशे ब्रवीत्॥८॥

Diti said :—Dear son, do not take to penance. You are just eight years old. Do not trouble me. I cannot remain, even for a moment without you. Do not practice penance if you want me to remain alive. Though he was thus accosted by his mother, he being still under the spiritual influence of Vijaya said.

हिरण्याक्षो मातरं प्राह जालं
हित्वा विष्णोर्भजनेऽलं कुरुष्व ॥
मयिस्नेहं पुत्रहेतोर्विरुद्धं
सुखदुःखे चेह लोके परत्र ॥१॥

"Dear mother, get rid of these worldly attachments. Direct your mind to the service of lord Viṣṇu. The very fact that you love me as your son is the cause of your pain and pleasure.

यावत्स्नेहं मयि मातः करोषित
तावत्कलेशं शाश्वतं यास्यासि त्वम् ॥
मातश्च ते मयि पुत्रत्व
बुद्धिस्त्वव्ययेषा मातृबुद्धिर्ममापि ॥१०॥
ताते पूज्ये पितृबुद्धिर्ममास्ति
तस्मिंस्तु ते भर्तृबुद्धिर्हि मिथ्या ॥
निर्माति यस्माद्भरिरेव सर्व
सम्यक् पातानियतोऽसौ मुरारिः ॥११॥

O mother, as long as you have love for me, you will remain in trouble. O mother, you regard me as your son, I regard you as your mother. I regard the venerable sire as my father, while you regard him as your husband. O mother, all this is an appearance, not reality, for Viṣṇu alone is the creator as well as protector. This is a fact which cannot be controverted.

अतो हि माता हरिरेव सर्वदा
त्वन्यासां वै मातृता चोपचारात् ॥
निर्मातृत्वं यदि मुखं त्वयि
स्याद्गोणादीनां जननी का वदस्व ॥१२॥

Hence, Viṣṇu alone is the real mother. The mother who gives birth is so only formally.

मातृत्वं वै यदि मुखं त्वयि
स्याद्वात्रादीनां जननी का वदस्व ॥
यतः सदा याति जगत्तो हरिः
सदा पिता विष्णुरजः पुराणः ॥१३॥

If motherhood accruing from giving birth were a principal factor, then you will also be the mother of a jar which you create. Or conversely, who will be the mother of Brahma, the uncreated god ? Therefore, the uncreated primeval lord Viṣṇu alone is the father, he being the real creator.

सदा पिता मुख्यपिता यदि
स्याद्गर्भस्थबाले पालकः को वदस्व ॥
मातापित्रोः पालकत्वं यदि
स्यात्कूर्मादीनां पालकौ कौ वदस्व ॥१४॥
मातापित्रोः पालकत्वं यदि
स्यात्कुपादीनां रक्षकौ कौ वदस्व ॥
पुन्नामकान्नारकादेह भजांत-
स्मात्रापुत्रविष्णुः पुराणः ॥१५॥

If the generating parents be the principal cause, then who is the protector and preserver of the child in womb? If the protection of the child be confined to parents then who were the protectors of Kūrma and Kṛpa in their sufferings ? Tell me, O mother.

न तारकोहं नरकाच्च सुभ्रून्
वै भर्ता नापि पित्रादयश्च ॥
न वै माता नानुजादिश्च सर्वः
सर्वत्राता विष्णुरतो न चान्यः ॥१६॥

The primeval lord Viṣṇu alone is the son because he protects against the hell Puma which is none other than this body itself.

O mother, neither I your son nor your husband nor your parents nor brothers can ever be called your protectors. None other than Viṣṇu is the protector.

मायां मदीयां ज्ञान शस्त्रेण छित्त्वा
भक्त्या हरेः स्मरणं त्वं कुरुष्व ॥
यद्भक्तिपूर्वं स्मरणं नाम
विष्णोस्तत्सर्वथा पापहरं च मातः ॥१७॥

O mother, cut off your illusion with the weapon of knowledge and fix up your mind in Hari. O mother, the devotional remembrance of the name of Hari alone can destroy sins for ever.

यो वा भक्त्या स्मरणं नाम विष्णोः
करोत्यसौ पापहरो भविष्यति ॥

अयं देहो दुर्लभः कर्मभूमौ

तत्रापि मध्ये भजनं विष्णुमूर्तेः॥१८॥

He who out of devotion remembers Viṣṇu is purified. But in this land of activity (Bhārata) it is rare to obtain a human form and rarer is the devotion for Viṣṇu.

आयुर्गतं व्यर्थमेव त्वदीयं शीघ्रं

भजेः श्रीनिवासस्य पादम्॥

उपदिश्यैवं मातरं पुत्रवर्यो

दैत्यावेशात्सोभवद्वै तपस्वी॥१९॥

Your life is wasted in vain. O mother, you should soon begin worshipping the feet of Śrīnivāsa. Having instructed the mother thus, the pious son adopted the life of an ascetic.

चतुर्मुखं प्रीणत्वैव भक्त्या

ह्यवध्यत्वं प्राप तस्मान्महात्मा॥

ततो भूमिं करवद्वेष्टयित्वा

नित्ये तदा दैत्यवर्यो महात्मा॥२०॥

By his sincere devotion he pleased Brahma and got the boon of immortality. Then he, the best of daityas rounded the earth in his hand and took the same to Pātāla.

श्रीमुष्टदेशे प्रादुरासीद्धरिस्तु

वाराहविष्णुस्त्वजनः पुराणः॥

भित्त्वा चाब्धिं विविशे तं महात्मा

रसातले संस्थितं भूतलं च॥२१॥

Then Hari incarnated as boar in the country of Muṣṭas. Making way through the ocean he entered Pātāla and discovered the earth.

स्वदंष्ट्राग्रे स्थापयित्वाऽऽजगाम

तदागमादागतो दैत्यवर्यः॥

तं कर्णमूलं ताडयित्वा जघान

प्रसादयामास च पूर्ववद्भुवम्॥२२॥

Putting the earth at the tip of his teeth he lifted it up from the waters. Hiraṇyākṣa, when he saw the earth lifted up, came upon Viṣṇu but was struck at the ears and killed by Viṣṇu who established the earth in the previous fashion.

सुदिग्गजान्स्थापयित्वा च विष्णुः

श्रीमुष्टे वै संस्थितः श्रीवराहः॥

तदा हरिश्चितयामास विष्णुर्भक्त्या

मदीयं मानुषं देवमद्य॥२३॥

Viṣṇu, as a boar, set up the elephants in all quarters and settled in Śrīmuṣṭa. Then Viṣṇu thought to himself. "Where shall the people propitiate me in my human form? Where shall I favour them. with my blessings."

आराधयिष्यन्ति च मां क्व एते

तेषां दयां कुत्र वाहं करिष्ये॥

एवं हरिश्चितयित्वा सुकन्ये

वैकुण्ठलोकादचलं शेष संज्ञम्॥

वीन्द्रस्कन्धे स्थापयित्वा स्वयं च

समागतोभूद्भूतलं भृतलेशः॥२४॥

O good girl, thus Hari thought to himself. Then from Vaiṣṇuṭha he came down to the earth, riding on Garuḍa and brought the mountain Śeṣa along with him.

सुवर्णमुखरीतीरमारभ्य गरुडध्वजः॥

श्रीकृष्णवेणीपर्यन्तं स्थापया मास तं गिरिम्॥२५॥

Then lord Viṣṇu established the mountain Śeṣa over the region extending from Suvarṇamukha to Śrīkṛṣṇa Veni.

गिरेः पुच्छे तु श्रीशैलं मध्यमेऽहोबलं स्मृतम्॥

मुखं च श्रीनिवासस्य क्षेत्रं च समुदाहृतम्॥२६॥

He settled Śrīśaila at the tail of the mountain, Ahobala at the middle and Śrīnivāsa at the mouth.

अल्पेन तपसाभीष्टं सिध्यत्यस्मिन्नहोबले ॥

गंगादिसर्वतीर्थानि पुण्यानि ह्यत्र संति वै॥२७॥

By practising even a little of penance at Ahobala, one can fulfil one's desire. The holy rivers such as Gaṅgā and others are always present here.

य एनं सेवते नित्यं श्रद्धाभक्तिसमन्वितः॥

ज्ञानार्थी ज्ञानमाप्नोति द्रव्यार्थी द्रव्यमाप्नुयात्॥२८॥

पुत्रार्थी पुत्रमाप्नोति नृपो राज्यं च विंदति ॥

ययं कामयते मर्त्यस्तंतमाप्नोति सर्वथा॥२९॥

Whoever abides here, full of faith and devotion obtains knowledge, wealth, progeny, kingdom, whatever be his needs.

Whatever desire he entertains he obtains the

fulfilment of it. Whatever is desired to be accomplished the same is accomplished there. The mountain is therefore called Cintāmaṇi.

चितितं साध्यते यस्मात्तस्माच्चिन्तामणिं विदुः॥
पुष्करिण्याश्च बाहुल्याददिगिरावस्मिन्सरःसु च॥
पुष्कराद्रिरिति प्राहुरेवं तत्त्वार्थवेदिनः॥३०॥
शातकुंभस्वरूपत्वात्कनकाद्रिं च तं विदुः॥
वैकुण्ठादागतेनैव वैकुण्ठाद्रिरिति स्मृत॥३१॥

The mountain contains many lakes, hence it is called Puṣkaradri. It is golden in hue, hence it is named Kanakadri. It has arrived from Vaikuṇṭha, so it is called Vaikuṇṭha. It contains the wealth of nectar, so it is named Vyāṅkaṭadri.

अमृतैश्वर्यसंयुक्तो व्यंकटाद्रिरिति स्मृतः॥
व्यंकटेशस्य शैलस्य माहात्म्यं यावदस्ति हि॥३२॥
तावद्वक्तुं समग्रेण न समर्थश्चतुर्मुखः॥
व्यंकटाद्रौ परां भक्तिं ये कुर्वन्ति दिनेदिने॥
पङ्गर्ज्जाल एव स्याचक्षुः पद्मलोचनः॥३३॥

The glory of Vyāṅkaṭa mountain is indeed very great. Even lord Brahmā of four faces cannot describe it. Those who propitiate the mountain every day receive immense reward. The lame are cured of their lameness, the blind are restored to their eye-sight.

मूको वाग्मी भवेदेव बधिरः श्रावको भवेत्॥
वंध्या स्याद्बहुपुत्रा च निर्धनः सधनो भवेत्॥३४॥

The dumb gain speech; the deaf are restored to hearing. The barren become fertile and are blessed with sons; the poor become rich.

एतत्सर्वं गिरौ भक्तिमात्रेणैव भवेद्भुवम्॥
तत्त्वतो व्यंकटाद्रेहस्तु स्वरूपं वेत्तिको भुवि॥३५॥

Mere devotion for this mountain can bring about these benefits. In fact, no one can realize the true nature of this mountainlord.

यस्मादस्य गिरेः पुण्यं माहात्म्यं वेत्ति यः पुमान्॥
मायावी परमानन्दं त्यक्त्वा वैकुण्ठमुत्तमम्॥
स्वामिपुष्करिणीतीरे रमया सह मोदते॥३६॥

He who understands the true nature of this mountain is blessed with pleasure. Lord Viṣṇu who knew the glory of this mountain left Vaikuṇṭha and made his abode on this

mountain on the bank of Svāmipuṣkariṇī together with his consort Lakṣmī.

कल्याणाद्भुतगात्राय कामितार्थप्रदायिने॥
श्रीमद्भयंकटनाथाय श्रीनिवासाय ते नमः॥३७॥

Homage to Śrīnivāsa, lord of Vyāṅkata, of charming and auspicious body and the bestower of desired objects.

श्रीस्वामिपुष्करिण्याश्च माहात्म्यं शृणु कन्यके॥
स्वामिपुष्करिणीमध्ये श्रीनिवासोस्ति सर्वदा॥३८॥

O maid, now hear the glory of Svāmipuṣkariṇī. Lord Śrīnivāsa abides in the midst of this lake.

स्नानं कुर्वन्ति ये तत्र तेषां मुक्तिः करे स्थिता॥
तिस्रः कोट्योर्ध्वकोटिश्च तीर्थानि भुवनत्रये॥
तानि सर्वाणि तत्रैव संति तीर्थे हरेः सदा॥३९॥

Those who take bath herein attain liberation very easily and very quickly. In this holy place of pilgrimage there abide three and a half crore of Tīrthas that constitute the entire lot of holy places in the three worlds.

तत्तीर्थे श्रीनिवासख्यं सर्वदेवनमस्कृतम्॥
तदेव श्रीनिवासस्य मंदिरं परिकीर्तितम्॥४०॥

This sacred place of pilgrimage called Śrīnivāsa is visited by all gods. This is what they declare to be the abode of Śrīnivāsa.

तद्दर्शनादेव कन्ये यांति पापानि भस्मसात्॥
एकैकस्नानमात्रेण सत्संगो भवति ध्रुवम्॥४१॥

The very sight of Śrīnivāsa destroys sins. At each and every visit the devotee is associated with the good.

सत्सङ्गान्ज्ञानमासाद्य ज्ञानान्मोक्षं च विंदति॥
अधिकारिणां भवेदेवं विपरीतमयोगिनम्॥४२॥

Association with the good leads to knowledge, knowledge leads to liberation. But the benefit is available only to those who are initiated in the cult of Viṣṇu.

तीर्थानां स्नानमात्रेण मोक्षं यांतीति ये विदुः॥
ते सर्वे असुरा ज्ञेयास्ते यांति ह्यधमां गतिम्॥४३॥

Mere ablution in the Tīrthas, without initiation into the Vaiṣṇava cult, cannot bring about liberation. Those who think otherwise are aśura, condemned to five in a wretched State.

श्रीनिवासस्य तीर्थेस्मिन्वायुकोणे च कन्यके॥

आस्ते ण्युः सदा विष्णोः पूजां कर्तुमनुत्तमाम्॥४४॥

O maiden, in the north-west of this holy place, there dwells Vāyu always engaged in the service of the lord.

वायुतीर्थं च तत्प्रोक्तं हस्तद्वादशकांतरम्॥

हस्तषट्कप्रमाणं च पश्चिमे समुदाहृतम्॥

उत्तरे हस्तषट्क तु वायुतीर्थमुदाहृतम्॥४५॥

This is called Vāyutīrtha measuring twelve betas, six in the west and six in the north.

ये वैष्णवा वैष्णवदावर्याः

स्नानं कुर्युस्तत्र पूर्वं सुकन्ये॥

मध्वांतस्थाः श्रीनिवासस्तु

नित्यमत्र स्नानात्प्रीयतां मे दयालुः॥४६॥

The Vaiṣṇavas (the devotees of Viṣṇu) and their devotees too while they take bath in this Vāyu tīrtha should mutter prayers thus : "May the compassionate lord Śrīnivāsa be pleased with me while I take bath here.

ये मध्वतीर्थे स्नातुमिच्छन्ति देवि

रुद्रादयो वायुभक्ता महान्तः॥

सदा स्नानं तत्र कुर्वन्ति देवि

प्रातःकाले चोदयात्पूर्वमेव॥४७॥

The god Rudra and other gods take bath in this Mādhva-Tīrtha. Those others who desire to take bath should do likewise early in the morning before sun-rise.

ये वायुतीर्थे विसृजन्ति देहजं

मलं मूत्रं वमनं श्लेष्मकं च॥

चेऽपानशुद्धिं लिंगशुद्धिं च कन्ये

कुर्वन्ति ते ह्यसुरा राक्षसाश्च॥४८॥

Those who evacuate, urinate, vomit or spit or wash their anus or penis at his holy tīrtha become asuras or rākṣasas.

शृण्वन्ति ये भागवतं पुराणं

किं वर्णये तस्य पुण्यं तु देवि॥

ये कृष्णमन्त्रं तु जपन्ति देवि

ह्यष्टाक्षरं मंत्रवरं सुगोप्यम्॥४९॥

तेषां हरिः प्रीयते केशवोलं

मध्वांतस्थो नात्र विचार्यमस्ति॥

एवं दानं तत्र कुर्वन्ति ये वै

द्विजाग्रयाणां वैष्णवानां विदां च॥५०॥

Those who listen to the recitation of the Bhāgavata Purāṇa attain indescribable merit. Lord Hari, Keśava who abides in this Madhvatīrtha is pleased with those who repeat the eight-syllabled Mantra, the best and the most confidential of all mantras.

तेषां पुण्यं नैव जानन्ति देवा

जानात्येवं श्रीनिवासो हरिस्तु॥

शालग्रामं वायुतीर्थे ददन्ते तेषां

पुण्यं वेत्ति स व्यंकटेशः॥५१॥

The gods do not know the merit that accrues to those who give Śālāgrāma in charity at the Vāyutīrtha. That merit is known only to Śrīnivāsa, the lord of Vyāṅkaṭa who bestows the same upon his devotees.

सुदुर्लभो वायुतीर्थेऽभिषक्तो

निष्कामबुद्ध्या वैष्णवानां च देवि॥

तत्रापि तीर्थे लभ्यते भाग्य-

योगाद्भागवतस्य श्रवणं विष्णुदासैः॥५२॥

Ablution in the pool at Vāyutīrtha without any desire of fruit is highly meritorious. It is a sheer luck if a devotee happens to hear the recitation of the Bhāgavata Purāṇa.

तथैव तीर्थे दुर्लभं तत्र देवि

शालग्रामस्य द्विजवर्ये च दानम्॥

जंबूपुलाकारसुनीलवर्णं

मुखद्वयं चक्रचतुष्टयान्वितम्॥५३॥

सुकेसरैः संयुतं स्वर्णचिह्न-

ध्वजां कुशैर्वज्रचिह्नहैर्यवैश्च॥

जानार्दनीं मूर्तिमाहुर्महान्तो दानं

तस्या दुर्लभं तत्र तीर्थे॥५४॥

Highly meritorious is the gift of Śālāgrāma to a Brāhmaṇa and the gift of Viṣṇu's image of the colour of Jambū fruit, possessed of two faces, wielding four wheels, with the body anointed with saffron and adorned with goldembroidered flag, good thunderbolt and the golden seeds of barley corn.

अत्युत्तमं मूर्तिदानं तु भद्रे

सुदुर्लभं परमं नात्र लोभः॥

सुदुर्लभं बहुदोग्ध्याश्च

गृष्टेर्दानं तथा वस्त्ररत्नादिकानाम्॥५५॥

O auspicious one, the gift of the idol of a deity is excellent. More excellent or meritorious is the gift of a cow that yields abundant milk. Similarly, excellent are the gifts of precious clothes and jewels.

अत्युत्तमं द्रव्यदानं च देवि

स्वापेक्षितं दानमाहुर्महातः॥

स्वस्यानपेक्ष फलदानं च

वस्त्रदानं तस्य व्यर्थमाहुर्महातः॥५६॥

The gift of wealth in coins that are extremely precious to the donor is the best of all gifts, they say. To gift cloth etc. which are discarded by the donor do not yield any fruitful result.

अत्युत्तमं गृष्टिदानं पुण्यं

नैवाप्यते दुग्धदोहाश्च गावः॥

अत्युत्तमे वस्त्रदाने सुबुद्धिः

सुदुर्घटा परमा वै जानानाम्॥५७॥

The gift of milk-yielding cow is most excellent. The cows giving abundant milk are rare. Moreover, the donors do not generally give excellent gifts in charity.

अत्युत्तमं भागवतस्य पुस्तकं

सुदुर्घटं वायुतीर्थं च कन्ये॥

अत्युत्तमं द्रव्यदानं च

देवि सुदुर्घटं वायुतीर्थं नृणां हि॥

सुदुर्लभो वैष्णवैस्तत्त्वचिद्भिर्हरि-

र्विचारो वायुतीर्थे च कन्ये॥५८॥

O maiden, the gift of the Bhāgavata Purāṇa at the Vāyutīrtha is most excellent, though very rare. The gift of wealth in coins too is very excellent, though this too is very rare. Discourse with the learned Vaiṣṇavas who possess the essence of knowledge is indeed rare, very rare.

श्रीनिवासस्य तीर्थस्य उत्तरस्यां दिशि स्थितम्॥

चंद्रतीर्थमिति प्रोक्तं तत्रास्ते चंद्रमाः सदा॥५९॥

In the north of Śrīnivāsa there is Candratīrtha where the moon shines always.

श्रीनिवासस्य पूजां च तत्र स्थित्वा करोत्ययम्॥

तत्र स्नानं प्रकुर्वन्ति पुण्यदेशे च कन्ये॥६०॥

गुरुतल्पादिपापेभ्यो मुच्यते नात्र संशयः॥

ता स्नात्वा पूर्वभागे शालग्रामं ददाति यः॥६१॥

The moon worships lord Śrīnivāsa at this Tīrtha. O maiden, those who take bath here are absolved of sins such as the sin of going to bed with the wife of the preceptor.

ज्ञानद्वारा मोक्षमेति नात्र कार्या विचारणा॥

दधिवामनमूर्तेश्च दानं तत्र सुदुर्लभम्॥६२॥

He who after taking bath donates Śālagrāma while sitting in the eastern direction attains knowledge that gets him release. He who makes the gift of Dadhivāmana derives immense fruit.

बदरीपलमात्रं तु वतुलं नीलवर्णकम्॥

प्रसन्नवदनं सूक्ष्मं सुस्निग्धं कन्यके शुभे॥६३॥

चक्रद्वयसमायुक्तं गोपुरैः पंचभिर्युतम्॥

चापबाणसमायुक्तमनंतं कुंडलाकृतिम्॥६४॥

वनमालं मुख्यतः मूर्ध्नि साहस्रसंयुतम्॥

रौप्यबिंदुसमायुक्तं सव्ये भद्रार्धमात्रकम्॥६५॥

चंद्रेण सहितं देवि दधिवामनमुच्यते॥

एतादृशं कलौ नृणां दुर्लभं बहुभाग्यदम्॥

लक्ष्मीनारायणसमां तां मूर्तिं विद्धि भामिनि॥६६॥

The idol of dadhivāmana should have the size of barley corn. It should be mund, blue in hue, slender in proportion and of pleasant aspect. It should wield a pair of wheels, five gopuras, bow and arrow. It should be straight and round and adorned with a garland of wild flowers. It should contain a thousand heads, a silvery dot on the right side of the forehead and an auspicious semicircular mark on the left and the full moon in the middle. Such auspicious gifts are attended by good fortune to the donor. They are very rare in the Kali age. O maiden, know that this idol is equal in merit to the idol of Lakṣmī Nārāyaṇa.

सुदुर्लभं तस्य मूर्तेश्च दानं

तच्चंद्रतीर्थे श्रवणं दुर्घटं च॥

सम्यक् स्वरूपं दधिवामनस्य

सुदुर्घटं श्रवणं वैष्णवाच्च॥६७॥

The gift of this idol is very rare, listening to the narrative of this idol is also rare. Listening to the real nature of the lord, that too from the mouth of a devotee of lord Viṣṇu, is rarer still.

तत्र स्नात्वा वामनस्य

स्वरूपश्रवणाद्विदुर्दानफलं समं च॥

दशहस्तप्रमाणं तु चंद्रतीर्थमुदाहृतम्॥६८॥

Taking bath thereat and listening to the true nature of Vāmana co-relate in equal merit

मध्याह्ने दुर्लभं स्नानं नृणां तत्र सुमंगले॥

तत्र स्थित्वा धन्यनरः सदा भजति वै हरिम्॥६९॥

Taking bath in this auspicious pool is highly meritorious. Lucky indeed is the person who takes bath at noon in this pool.

वराहमूर्तिदानं तु शालग्रामस्य दुर्लभम्॥

जंबूलफलप्रमाणं तु एतद्वै कुक्कुटांडवत्॥७०॥

Greatly meritorious is the gift of an idol of Viṣṇu who had formerly assumed the form of a pig. The idol should measure in size as the Jambu fruit or should be circular as the egg of a hen.

वदनं वलयाकारं प्रमाणं चणकादिवत्॥

देवस्य वामभागे च मध्यदेशं विहाय च॥७१॥

चक्रद्वयसमाप्युक्तमूर्धदेशे च भामिनि॥

सुवर्णाबिन्दुना युक्तं भूवराहाख्यमुच्यते॥७२॥

The idol should have the size of chick-pea and a pleasant aspect too. It should have two wheels one on each side, with the middle left blank. In the middle of the forehead it should have a golden dot.

पूजा कृत्वा भूवराहस्य

मर्तेर्दानं दत्त्वा श्रवणं चापि कृत्वा॥

तत्र स्थितं भूवराहं च दृष्ट्वा

स वै नरः कृतकृत्यो हि लोके॥७३॥

He should worship the idol of Bhuvaraha, give the idol to a Brāhmaṇa in charity, listen to the merits of his narrative and have a full view of the idol of Śrīvarāha and thus achieve the aim of his life.

तत्र स्नात्वा भूवराहस्य मर्तेः

शृणोति यो लक्षणं सम्यगेव॥

स तेन पुण्यं समुपैति देवि

स मुक्तिभाङ् नात्र विचार्यमस्ति॥७४॥

By taking bath at the pool, listening to the auspicious narrative about the idol of

Bhūvarāha, he shall attain worldly prosperity and then final beatitude.

ईशानकोणे श्रीनिवासस्य देवि

रौद्रं तीर्थं परमं पावनं च॥

तत्र स्थित्वा रुद्रदेवो महात्मा

पूजां करोति श्रीनिवासस्य नित्यम्॥७५॥

In the north-east of Śrīnivāsa, O maiden, there is the most sacred Tīrtha of Rudra. Being stationed there, god Rudra worships Śrīnivāsa.

हस्ताष्टकं तत्प्रमाणं वदंति

तत्र स्नानं वैष्णवैः कार्यमेव॥

तत्र स्नात्वा प्रयतो वै मुरारेः

कथां दिव्यां शृणुयादादरेण॥

स्नानं पानं तत्र दानं च कुर्याल्लक्ष्मी-

नृसिंहप्रीतये देवि नित्यम्॥७६॥

बदलीफलमात्रं च वर्तुलं बिंदुसंयुतम्॥७७॥

देवस्य वामभागे तु चक्रद्वयसमन्वितम्॥

सुवर्णरिखासंयुक्तं किंचिद्रक्तसमन्वितम्॥७८॥

This Tīrtha is spread over an area of eight pastas. The devotee of lord Viṣṇu must take bath here. After taking bath concentratedly and attentively he should listen to the divine tale of lord Viṣṇu. O maiden, while staying there he should perform all activities—bathing, eating, drinking and donating gifts—for the propitiation of goddess Lakṣmī and lord Nṛsimha every day.

वैश्यवर्णं सवदनं पद्मरेखादिचिह्नितम्॥

लक्ष्मीनृसिंहं तं विद्धि भुक्तिमुक्तिप्रदायकम्॥७९॥

The idol of Lakṣmī Nṛsimha is of the size of a berry fruit. It is round, marked with dot, adomed with a pair of wheel on the left side. It bears two streaks of gold and some marks of fluid of blood. It is yellow, of amiable disposition and marked with the lines of the lotus, etc. You should know that it gives prosperity to the devotee in this world and salvation hereafter.

एतादृशं गंडिकायाः शिलाया

मूर्तेर्दानं दुर्घटं विद्धि वींद्र॥

तत्र स्नात्वा श्रीनृसिंहस्वरूपं

लक्ष्मीपतेः शृणुयाद्भक्तियुक्तः॥८०॥

O lord of bird, the gift of such an idol made of Gaṇḍikā stone is highly commendable, though it is very rare. (If unable to gift the idol) the devotee should take bath of purification, listen to the tale of Nṛsiṃha, the lord of Lakṣmī.

मूर्तेर्दानात्फलजोति देवि

सत्यंसत्यं नात्र विचार्यमस्ति॥८१॥

O maiden, by giving the idol of Śrīnṛsiṃha, the devotee achieves the fulfilment of his wishes.

ईशानशक्रयोर्मध्ये ब्रह्मतीर्थमुदाहृतम्॥

दुर्लभं मानुषाणां तु स्नानं सर्वास्यसाधकम्॥८२॥

शालग्रामस्यदानं तु दुर्लभं तत्र वै नृणाम्॥

लक्ष्मीनारायणस्यैव मूर्तेदानं सुदुर्लभम्॥८३॥

In the midst of the north-eastern and eastern directions, there is Brahma-Tīrtha. A bath therein is highly meritorious. It accomplishes all undertakings. As the gift of Śālagrāma is highly meritorious, so is the gift of Lakṣmī Nārāyaṇa.

स्थलीमौदुंबरसमं तत्प्रमाणमुदाहृतम्॥

छत्राकारं वर्तुलं च प्रसन्नवदनं शुभम्॥८४॥

चणकप्रदेशमात्रं च वदनं समुदाहृतम्॥

सव्ये दक्षिणपाश्वे च समयोः पुष्कलान्वितम्॥८५॥

गोयूथवत्सवर्णं च चतुश्चक्रसमन्वितम्॥

गोखुरैश्च समायुक्तं सुवर्णाकिणसंयुतम्॥८६॥

वनमालाभिसंयुक्तं वज्रपुखैश्च संयुतम्॥

एतादृशीं हरेर्मूर्तिं लक्ष्मीनारायणं विदुः॥८७॥

कलौ नृणां तस्य लाभो दुर्लभः संस्मृतो भुवि॥

दानं च सुतरां देवि दुर्लभं किं वदामि ते॥८८॥

This idol is of the size of Udumbara. In complexion it is as white as the cow. It bears four wheels, marks of *gokhura* and *suvarṇakīṇa*. Adorned with the garlands of wild flowers and Vajrapuṅkha, such an idol of Lakṣmī Nārāyaṇa is rare to obtain, specially in the Kali age. The gift of such an idol is highly meritorious.

ब्रह्मतीर्थे च संस्नाय श्रोतव्या वै हरेः कथा॥

गण्डिकायाः शिलायाश्च लक्ष्मीनारायणस्य तु॥८९॥

लक्षणं यो विजानाति तदा तत्सदृशं फलम्॥

प्राप्तोत्येव न संदेहो नात्र कार्या विचारणा॥९०॥

A devotee should take ablution at the Brahma-tīrtha and listen to the tale of Lakṣmī Nārāyaṇa. He who understands the merit of Śālagrāma stone and of the idol of Lakṣmī Nārāyaṇa obtains the fruit of that knowledge equal to that of merit.

श्रीनिवासस्य तीर्थस्य पूर्वं स्यादिन्द्रतीर्थकम्॥

श्रीनिवासस्य पूजां तु कर्तुमास्ते शचीपतिः॥९१॥

Indra-Tīrtha is situated to the east of Śrīnivāsa. facts, the lord of Śacī, is stationed there to worship Śrīnivāsa.

शालग्रामशिलादानं कर्तव्यं श्रोत्रियायवै॥

शालग्रामशिलादानं हत्याकोटिविनाशनम्॥९२॥

One should donate the holy stone of Śālagrāma to a Brahmin well versed in the Vedas. The gift of Śālagrāma destroys all sins, even those accruing from the slaughter of a Brahmin.

तस्मिंस्तीर्थे तु यो देवि सीतारामशिलाभिधान् ॥

ददाति भूतले भद्रे भूपतेः सदृशो भवेत्॥९३॥

O maiden, he who donates, at this Tīrtha, the idol of Śālagrāma to a worthy Brāhmin attains a status equal to the status of the lord.

सीतारामशिला देवि द्विविधा संप्रकीर्तिता॥

पंचचक्रयुता काचित्पट्चक्रेण च संयुता॥९४॥

तत्रापि षट्चक्रयुता ह्युत्तमा संप्रकीर्तिता॥

पंचचक्रयुतायाश्चफलं द्विगुणमीरितम्॥९५॥

The idol of Sītārāma is twofold : The one carrying five wheels and the other possessed of six wheels. There too, the one possessed of six wheels is superior to the other. The one that carries five wheels yields double fruit.

कुक्कुटांडप्रमाणं च सुसिग्धं नीलवर्णकम्॥

वदनत्रयसंयुक्तं सट्चक्रैः केसरैर्युतम्॥९६॥

स्वर्णरखासमायुक्तं ध्वजवज्रांकुशैर्युतम्॥

एतादृशं तु वै भद्रे सीतारामाभिधं स्मृतम्॥९७॥

The idol of sītārāma is of the size of a hen's egg. It is smooth, of blue complexion, possessed of three faces, six wheels, adorned with the pollen of lotus, streaks of gold, flag, diamond, etc.

वन्देवन्दने देवि सीतारामस्य कोशकम्॥
दुर्लभं तु कलौ नृणां स्वसाम्राज्यप्रदं शुभम्॥१८॥

The auspicious idol of Sītārāma, capable of bestowing freedom upon the devotee is indeed very rare in this Kali age.

इन्द्रतीर्थे महादेवि सीतारामाभिधाशिला॥
या तद्दानं दुर्लभं तन्नाल्पस्य तपसः फलम्॥१९॥

O maiden, at this Indra-Tīrtha, there is a holy stone called Sītārāma. Donating gifts thereat is highly meritorious. But that is possible only to a person who has performed a great penance.

दानस्य शक्त्यभावे तु श्रोतव्यं लक्षणं हरेः॥
शालग्राम शिलादानाद्यत्फलं तत्फलं लभेत्॥१००॥

If a devotee is unable to donate anything in charity, he should at least hear the glorious narrative of the lord. Thereby, he can derive as much fruit as is available by the gift of Śālagrāma.

आग्नेयकोणे श्रीनिवासस्य
देवि तीर्थं त्वास्ते वह्निसंज्ञं सुशस्तम्॥
स वह्निदेः श्रीनिवासस्य पूजां
कर्तुं ह्यास्ते सर्वदा तीर्थमध्ये ॥१०१॥

O maid, to the south-east of Śrīnivāsa there is a holy Tīrtha called Vahni. The god Vahni is always stationed there to offer worship to Śrīnivāsa.

यो वातीर्थे वह्निसंज्ञो चे
देवि भक्त्या स्नानं कुरुतजेज्जं स्मरन्नि॥
ज्ञानद्वारा मोक्षमाप्नोति देवि
तत्र स्नानं दुर्लभं नृणां च ॥१०२॥

He who takes bath at Vahnitīrtha and remembers lord Viṣṇu with devotion attains supreme knowledge that confers final release. A bath at this Tīrtha is highly meritorious.

ज्ञात्वा स्नानं दुष्करं तीर्थराजे
भक्तिस्तस्मिन्दुर्लभा चैव देवि॥
शालग्रामे तच्छिलायाश्च दानं
सुदुर्लभं वासुदेवाभिधायाः॥१०३॥

As the bath at this place is highly meritorious, so is devotion highly meritorious. Similarly meritorious is the gift of Śālagrāma or Vāsudeva stone.

ह्रस्वं तथा वर्तुलं नीलवर्णं
सूक्ष्मं मुखं मुखचक्रं सुशुद्धम्॥
सुवेणुयुक्तं वासुदेवाभिधेयं
दानं कलौ दुर्लभं तस्य भद्रे॥१०४॥

The idol of Vāsudeva is short, round, blue, auspicious, of pleasant aspect and possessed of Veṇu. The gift thereof is highly meritorious in the Kali age, O maid.

दाने तस्याः शक्तय भावे च
देवि स्नात्वा तीर्थे वासुदेवाभिधस्य ॥
सम्यक् श्राव्यं लक्षणं वै
शिलायास्तयोस्तुल्यं फलमाहुर्महान्तः॥१०५॥

If a devotee is unable to gift the idol, he should at least take bath at this Tīrtha and listen to the glory of Vāsudeva Śilā. The wise declare the merit of the one at par with the merit of the other.

दक्षिणे श्रीनिवासस्य यमतीर्थं च संस्मृतम्॥
तत्रास्ते यमराजस्तु पूजां कर्तुं हरेः सदा॥१०६॥
To the south of Śrīnivāsa, there is Yama's Tīrtha. Lord Yama is stationed there to offer worship to the supreme lord Viṣṇu.

तत्र स्नानं च दानं चाप्यक्षयं परमं स्मृतम्॥
शालग्रामशिलादानं कार्यं तत्र महामुने॥१०७॥

Taking bath and giving gift thereat is attended by indestructible award. The gift of Śālagrāma Śilā is what they recommend highly at this Tīrtha.

पट्टाभिरामसंज्ञायाः शिलाया दानमिष्यते॥
तच्चूतफलवत्स्थूलं वदनत्रयं तुम्॥१०८॥

The gift of Paṭṭābhirāma Śītā is also meritorious. As big as the mango fruit, it has three faces.

शिरश्चक्रेण रहितं सप्तचकैः समन्वितम्॥
नीलवर्णां स्वर्णरेखं गोखुराद्यैः समन्वितम्॥१०९॥

It bears no wheel on the head, though otherwise it bears seven wheels. It is blue in hue, bears golden streaks, gopura, etc.

पट्टवर्धनरामं तु दुर्लभं बहुभाग्यदम्॥
पट्टवर्धनरामं तु यो ददाति च तत्र वै॥
पट्टाभिषिक्तो भवति नात्र कार्या विचारणा॥११०॥

The idol of Paṭṭavardhana Rāmā is highly meritorious and blissful. He who donates Paṭṭavardhana attains sovereignty. No doubt should be entertained on this point.

श्रीनिवासस्य नैर्ऋत्ये नैर्ऋतं तीर्थमुत्तमम्॥

आस्ते हि निर्र्हातिस्तत्र पूजां कर्तुं च सर्वदा॥१११॥

In the Nairṛta Koṇa, there is a Nairṛta tīrtha. God Nirṛta is stationed to worship lord Śrīnivāsa.

तत्र स्नानं प्रकर्तव्यं पुनर्जन्म न विद्यते॥

शालग्रामशिलायाश्च पुरुषोमसंज्ञिकाम्॥११२॥

A devotee should take bath thereat—an act which absolves him from rebirth.

मूर्तिं ददाति यो मर्त्यः स याति परमां गतिम्॥

औदुंबरफलाकारं प्रसन्नवदनं शुभम्॥११३॥

He who donates the idol of Puruṣottama in the form of Śālagrāma stone attains the supreme position.

चक्रद्वयसमायुक्तं शिरश्चक्रसमन्वितम्॥

सुवर्णबिन्दुसंयुक्तं वज्राकुशसमान्वतम्॥११४॥

The idol of Puruṣottama is of the size of Audumbara fruit auspicious and pleasant in appearance. It carries a pair of wheel beside the head-wheel. It has a golden dot, a diamond and a goad.

तन्मूर्तिदानं दुर्लभं तत्र देवः

प्रीणाति यस्माच्छ्रीनिवासो महात्मा॥

यदा दानं दुर्घटं स्याच्च देवि तदा

श्रोतव्यं लक्षणं तस्य मूर्तेः॥११५॥

The gift of the idol is highly meritorious and pleasing to Śrīnivāsa. If it is not possible to make gift of that idol, O maid, he should listen to its traits. (One is on par in merit with the

पाशिनैर्ऋतयोर्मध्ये शेषतीर्थं परं स्मृतम्॥

तत्र स्नात्वा शेषमूर्तिं प्रददाति॥११६॥

In the midst of southern and south-west comer is situated Śeṣa-tīrtha. If a devotee takes bath here and donates the idol of Śeṣa to a Brahmin he goes to the highest regions whence them is no return to this earth.

स याति परमं लोकं पुनरावृत्तिवर्जितम्॥

औदुंबरफलाकारं कुंडलाकृतिमेव च॥११७॥

शेषवद्वदनं तस्य तस्मिंश्चक्रद्वयं स्मृतम्॥

फलं तमेकचक्रेण संयुतं वल्मिकान्वितम्॥११८॥

The idol of Śeṣa is of the Udumbara fruit, circular as the ear-ornament, with the face resembling that of the serpent chief Śeṣa, carrying a pair of wheels with a fruit in one of the wheels. The idol has a faint colour though the form is quite distinct.

किंचिद्वर्णसमायुक्तं शेषमूर्तिमतिस्फुटम्॥

सुप्ता प्रबुद्धा द्विविधा शेषमूर्तिरुदाहृता॥११९॥

The idol of Śeṣa is twofold: awakened and asleep.

फणोन्नता प्रबुद्धा स्यात्सप्तलक्षणफणान्विता॥

तत्रापि दुर्लभा सुप्ता महाभाग्यकरी स्मृता॥१२०॥

The awakened form is the one with rising hoods which number seven lacs. The sleeping form is rare to behold. It is one that bestows fortune in this world and liberation hereafter.

इह लोक परत्रापि मोक्षदा नात्र संशयः॥

नवचक्रदुपक्रम्य विंशत्यंतं च यत्र सः॥१२१॥

अनंत इति विज्ञेयो ह्यनंतफलदायकः॥

विश्वंभरः स विज्ञेयो विंशत्यूर्ध्वं वरानेन॥१२२॥

If the idol carries nine to twenty wheels it is called Ananta. It confers endless fruits to the worshipper. If it carries more than twenty wheels it is called Viśvaambhara.

तत्रापि केसरैश्चक्रैर्लक्षणैश्च समन्वितम्॥

कलौ तु दुर्लभं नृणां तद्दानं चातिदुर्लभम्॥१२३॥

The gift of an idol of geṣa with saffron, wheels, and other traits is highly meritorious, though the idol with such traits is very rare in the Kali age.

स्नानं कृत्वा शेषतीर्थे विशुद्धेनैव चेतसा॥

एतेषां लक्षणं श्रुत्वा प्रयाति परमां गतिम्॥१२४॥

If he is unable to gift the idol, he should take bath in the Śeṣa-tīrtha and listen to the traits of the lord with a clear mind. He too attains the highest position.

ततः परं महाभागे वारुणं तीर्थमुत्तमम्॥

तत्रास्ते वरुणो देवः पूजां कर्तुं हरेः सदा॥१२५॥

O lucky one, beyond the Śeṣa-tīrtha, there lies a Varuṇa Tīrtha. The god Varuṇa is stationed there to worship the lord.

तत्र स्नानं प्रकर्तव्यं दातव्यं दानमुत्तमम्॥
 शिशुमारं च मत्स्यं च त्रिविक्रममथापि वा॥
 दातव्यं भूतिकामेन तीर्थेस्मिन्वरवर्णिनि॥१२६॥

He should take bath at this Tīrtha and donate the gift of Śumāra, Matsya or Trivikrama, if he desires prosperity.

जंबूफलसमाकारा पुच्छे सूक्ष्मा सबिंदूका॥
 चक्रत्रया च वदने पुच्छोपरि सचक्रका॥१२७॥
 श्रीवत्सबिंदुमालाढ्या मत्स्यमूर्तिरुदाहृता॥
 पुच्छादधश्चक्रयतुं शिशुमारमुदाहृतम्॥१२८॥

The idol of Matsya is of the form of jambū fruit. It is slender in tail, adorned with dot, with three wheels on the face and a single wheel on the tail. It bears the mark of Śrīvatsa and a garland of flowers. The idol of Śimśumāra has the symbol of wheel below the tail.

वक्रचक्रयुतश्चेत्स्यात्रिविक्रम उदाहृतः॥
 एतेषां लक्षणं श्रुत्वा वारुणे तीर्थे उत्तमे॥१२९॥

The idol of Trivikrama bears a wheel on the face. (If he is unable to gift these idols) he should listen to their traits and the fruit of gifting them at the excellent Varuṇa Tīrtha. He goes to Viṣṇu's region where he rejoices in the company of the gods.

एतद्दानफलं प्राप्य मोदते विष्णुमंदिरे॥
 पूर्वोक्ता मूर्तयो यस्मिन् गृहे तिष्ठन्ति भामिनि॥
 भागीरथी तीर्थवरा संनिधत्ते न संशयः॥१३०॥

At the place where the above idols are stationed, Gaṅgā, the beat of the sacred rivers, is indeed present there.

स्वामिपुष्करिणीस्नानं दुर्घटं तु कलौ नृणाम्॥
 तत्र स्थितानां तीर्थानां स्नानं चाप्यतिदुर्घटम्॥१३१॥

A bath at the Svāmi Puṣkaraṇi is highly meritorious and a bath at the sacred pools in the area of Svāmi Puṣkaraṇi is still more highly meritorious.

शालग्रामशिलादानं दुर्घटं च तथा स्मृतम्॥
 स्वामिपुष्करिणीतीरे कन्यादानं सुदुर्घटम्॥१३२॥

The donation of Śālagrāma stone on the bank of the lake Svāmi Puṣkaraṇi is highly meritorious. The gift of one's daughter (in marriage to a bride-groom) is still more meritorious.

दुर्घटं कपिलादानं भक्ष्यदानं सुदुर्घटम्॥
 स्वामिपुष्करिणीतीर्थे तीर्थेष्वन्येषु भामिनि॥१३३॥

Meritorious is the gift of a Kapilā cow; meritorious is the gift of eatables.

स्नानं कुरु यथान्या यं शय्यादानं तथा कुरु॥
 जैगीषव्येन मुनिना त्वेवमुक्ता चकन्यका॥१३४॥

O maid, you should take bath in the prescribed way in the Svāmi Puṣkaraṇi lake and other sacred pools and donate a bed to a worthy Brahmin.

स्वामिपुष्करिणीस्नानं सा चाकार धृतवृता॥
 तीर्थेष्वन्येषु सुस्नाता दानं चक्रे सुभामिनी॥१३५॥

Thus addressed by the sage Jaigīṣavya, the maid took bath in the Svāmi Puṣkaraṇi lake and observed fast. She took bath at other holy places too. She offered gifts to the Brāhmaṇas and halted there for twentyone days.

उवाच तत्र सा दीव त्रिःसप्तकदिनानि च॥
 स्वामिपुष्करणीतीरमहिमानं शृणोति यः॥
 स याति परमां भक्तिं श्रीनिवासे जगन्मये ॥१३६॥

He who hears the glory of Svāmi Puṣkaraṇi becomes highly devoted to Lord Śrīnivāsa who is identical with the universe.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे व्यंकटगिरिमाहात्म्ये
 स्वामिपुष्करिण्यादितीर्थतत्रत्यदेवतदीयशालग्रामलक्षण तद्दानादिवर्णनं नाम षड्विंशोऽध्यायः ॥ २६ ॥

अध्यायः २७ / Chapter 27

श्रीकृष्ण उवाच

सा गता स्नातुकामाथ नंदां पापनिवारिणीम्॥
 पप्रच्छ तं गुरुं विप्रं विनयावनता सुधीः॥१॥

Śrī Kṛṣṇa said :—Desirous of taking bath the maid went to the Nanda river that wards off sins. She asked the Brāhmaṇa preceptor there.

किन्नामेयं नदी विप्र किं कार्यं चात्र मे वद॥
जैगीषव्यस्त्वेवमुक्तो वाक्यमेतदुवाच ह॥२॥

जैगीषव्य उवाच

शृणु भद्रे प्रवक्ष्यामि माहात्म्यं पापनाशनम्॥
इयं नदी महाभागे सदा पापविनाशिनी॥३॥

Revered preceptor, what is the name of this river. What rite shall I perform here. Thus addressed, Jaigīṣavya, the Brāhmaṇa preceptor, spoke to her in reply.

O good one, listen I shall tell you the glory of this river—the glory which destroys sins altogether.

ब्रह्महत्यादिपापौघो यत्र स्नानेन नश्यति॥
प्रत्यक्षं दृश्यते ह्यत्र स्नानं कर्तुं समुद्यतैः॥४॥

O fortunate one, this river is the destroyer of sins. Multitudes of sins, including the Brāhmin-slaughter are destroyed by taking bath in this river. Those who take bath here can perceive its glory directly.

जलं चाशुभरूपेण पापैश्च परिदृश्यते॥
यावच्छुभोदकं देवि तावत्स्नानं च कारयेत्॥५॥

The sinners, when they plunge into the river perceive the waters as dark They should continue taking bath so long as the waters do not look bright to them.

यावच्छुभोदकं नैव तावत्पापं न नश्यति॥
शुद्धोदके समायाते पापं नष्टमिति ध्रुवम्॥६॥

Until the waters become bright, the sins are not wiped off. When the waters become bright, one should know for certain that their sins are wiped off.

कलावित्थं विशालाक्षि महिमा दृश्यते भुवि॥
अत्र स्नानं प्रकर्तव्यं दातव्यं दानमुत्तमम्॥
ततश्च ज्ञानमासाद्य विविष्णुलोकं स गच्छति॥७॥

O wide-eyed one, such-like glory of this river is perceptible on this earth even in this Kali age.

One should take bath in this river and bestow valuable gifts on the deserving. One attains knowledge thereby and goes to the world of Viṣṇu.

गुरुस्त्रीगमनाच्चंद्र अहल्यायां गतो हरिः॥
सुरापानाच्च शुक्रस्तु सुवर्णहरणाद्वलिः॥८॥
ब्रह्महत्यायाश्च रुद्रो नागो दत्तापहारकः॥
सूतस्य हननाद्रामो निर्मुक्तो ह्यत्र भामिनि॥९॥

By taking bath in this river, themoon was released from the sin of copulating with his preceptor's wife, Indra was released from the sin of incest with Ahalyā, Śukra from the sin of drinking wine, Bali from the sin of stealing gold, Rudra from the sin of Brāhmaṇa-slaughter, Nāga from the sin of taking back what was given in charity, Balarāma from the sin of slaying Sūta.

नानेन सदृशं तीर्थं न भूतं न भविष्यति॥
स्नानं कुरु महाभागे तेन सिद्धिं ह्यवाप्स्यसि॥१०॥

There has not been nor shall ever be a place of pilgrimage equal to it in merit. O blessed one, by taking bath herein make your life fruitful.

जैगीषव्येण मुनिना पित्राः . . . कन्यका॥
स्नानं चकार विधिवदुदतिष्ठच्च भामिनि॥११॥
यावच्च पौरुषं सूक्तं तावत्कालं हि तिष्ठति ॥
पश्चाज्जप्त्वा महामंत्रं . . . मधं परम्॥१२॥

द्विजातीन्प्रीणायित्वा सा वस्त्रद्रव्यादिभूषणैः॥
तस्माच्च प्रययौ देवी कुमारीतीर्थमुत्तमम्॥१३॥
कुमारीमहिमानं च श्रुत्वा स्नानं चकार सा॥
पुनरावृत्य सा देवी ह्यंतरा विरजानदीम्॥१४॥

दृष्ट्वा पप्रच्छ सा देवी जैगीषव्यं गुणं प्रभुम्॥
किं संज्ञिकेयं विप्रेंद्र किं कार्यं ह्यत्र मे वद॥१५॥
जैगीषव्यः पृष्ट एव मुवाच करुणानिधिः॥
इयं भागीरथी कन्ये आयाति ह्यंतरेण तु॥१६॥

अतः सा प्रोच्यते ह्यन्तर्गतेति परमार्चिभिः॥
कन्ये त्वस्यसास्तु सलिलं श्रीनिवासप्रियं सदा॥१७॥
अत्र स्नानं यः करोति स याति परमां गतिम्॥
स्नानं चकार सा कन्या जले परमपावने॥१८॥

Together with the sage Jaigīṣavya and her father, the maid took bath in the river in the prescribed manner and emerged out of waters. She repeated the sacred mantra of Vyāṅkaṭeśa and the Puruṣa hymn as long as she remained in the waters. She propitiated the Brahmins, with gifts of cloth, money and ornaments. Then she proceeded to Kumārī Tīrtha and took bath.

She dressed up herself and stepped on forward. journey. She came across the Virajā river and asked the preceptor Jaigīṣavya. O best of Brahmins, what is the name of this. sacred river. What rite shall I perform here.

Thus asked, Jaigīṣavya, who felt compassion for her said : "O maid, this river, called Gaṅgā, flows under the earth. Hence, the sages declare her as antaragaṅgā. O maid, the water of this. river is pleasing to Śrīnivāsa. One who takes bath here attains the highest place". On hearing the glory of the sacred river the-girl took bath in the most purifying waters.

दानादिकं तथा ज्ञात्वा जजाप परमं मनुम्॥
श्रीनिवाससमीपं तु पुनरागत्य भामिनी॥१९॥
अंगप्रदक्षिणं चक्रे भक्त्या वेंकटनायकम्॥
ब्राह्मणादीन्प्रीणायित्वा वस्त्रगंधाधिभूषणैः॥२०॥

She offered gifts to the Brāhmaṇas and repeated. the sacred mantra. She returned to Śrīnivāsa the lord of Veṅkaṭa and circumambulated him with devotion. She propitiated the 8rahmanas with fragrance, ornaments and cloth

पुनः परदिने प्रातः स्वामिपुष्करिणीजले॥
स्नानं कृत्वा महाभागा ययौ तुंबुरुसंज्ञिकाम्॥२१॥
पप्रच्छ तं गुरुं देवी नाथ किन्नामिका त्वयम्॥

Next morning, she went to Svāmīpuṣkariṇī and took bath there. She then went to the river Tumburu and asked the preceptor again.. "Sir, please tell me what is the name of this river."

जैगीषव्य उवाच

इयं तुंबुरुकाभिज्ञा नारौ वै वरवर्णिनी॥२२॥
पुरा तुंबुरुणा साकं नारदस्तपसि स्थितः॥
अत्र प्रादूरभूद्विष्णुर्नारदस्य हिताय च॥२३॥

Jaigīṣavya said :—This chanting river is called Tumburu. Once upon a time, the sages Nārada and Tumburu practised penance here, when lord Viṣṇu appeared and showered blessings on them.

स्नानं यः कुरुते ह्यत्र स याति परमां गतिम्॥
अत्र स्नानं मनुष्याणां सर्वेषां दुर्लभं क्लौ॥२४॥

He who takes bath in this river attains the

highest place. But it is not open to all to have a bath here.

अत्र स्नानं मनुष्याणां नाल्पस्य तपसः फलम्॥
तत्र स्नात्वा च पीत्वा च दत्त्वा दानान्येकशः॥२५॥
पुनरागत्य सा देवी श्रीनिवासं नाम ह॥
तस्मिन्दिने ब्राह्मणांश्च तर्पयामास भामिनी॥२६॥
स्वामिपुष्करिणीं प्राप्य दीपान्प्राज्वालयत्सती॥
सोपानेषु महाभागा दीपावलिभिरंजसा॥
प्रीणयामास देवेशं श्रीनिवासं जगद्गुरुम्॥२७॥

A few privileged persons who have performed hard penance can have a plunge into this holy river. She took bath, drank waters, offered gifts and returned to Śrīnivāsa. She worshipped the god, propitiated the Brāhmaṇas and lighted the earthen lamps on the banks of the Svāmī lake. She placed the earthen lamps in a row on the steps of the lake. Thus, she propitiated the great lord Śrīnivāsa, the preceptor of the universe.

पुनः परदिने प्राप्ते शक्रतीर्थमनुत्तमम्॥
कपिलाख्योर्ध्वदेशे तु तत्तीर्थं पावनं स्मृतम्॥२८॥

Next day she reached the holy place of pilgrimage sacred to Indra on the peak of the mountain Kapila.

तत्र स्नात्वा महाभागा तदूर्ध्वं स्नापयेत्स्वयम्॥
विष्वसेनसरस्तत्र सर्वपापविनाशनम्॥२९॥

She took bath in the pool and bathed the holy idol of lord Śrīnivāsa with the sacred waters of the lake Viṣvaksena which is purifying and which destroys all sins.

तत ऊर्ध्वं महाभागा ययौ तत्र ददर्श सा॥
पंचायुधानां तीर्थानि तेषु स्नानं चकार सा॥३०॥

Shemounted the summitand saw theholy places of pancayudhas and bathed there.

तदूर्ध्वं चाग्निकुंडं स्यादुरारोहं ततोऽग्रतः॥
तस्योपरि ब्रह्मतीर्थं ब्रह्महत्याविमोचनम्॥३१॥
सप्तर्षीणां तदूर्ध्वं तु पुण्यतीर्थं च सत्फलम्॥
दशाधिकफलं तेषां तीर्थानामुत्तरोत्तरम्॥३२॥
एतेषां चैव महात्म्यं को वा वक्तुमिहार्हति ॥
ऋषितीर्थेषु सा कन्या चचार तप उत्तमम्॥३३॥

There, at the place, difficult to ascend she

saw a fire-pit. High upon a place, she saw Brahma-tīrtha which releases one from the sin of *Brahma-hatyā* (slaughter of a Brāhmaṇa). Higher still, she reached the holy place of seven sages. These sacred places impart ten per cent additional gain in merit in their serial order. Who can describe the glory of these sacred places?

ममावतारपर्यंतं चरित्वा तप उत्तमम्॥
योगधारण या देहं त्यक्त्वा जांबवतो गृहे॥३४॥
जाता जांबवती नाम ववृधे तस्य वेश्मनि॥
तस्याः पिता जांबवान्स समादात्कन्यकां तदा॥
रुक्म्य अनंतरा सैषा मम भार्या खगेश्वर॥३५॥
इदं हि परमाख्यानं वेंकटाद्रैर्महागिरेः॥
को वा वर्णयितुं शक्तो मदन्यः पुरुषो भुवि॥३६॥

The maid practised penance at these holy places. She continued the practice till I descended on earth. She gave up her body by way of yoga and was born in the house of Jāmbavat. She was called Jāmbavatī. Her father Jāmbavat gave her in marriage to me. I married her and gave her a rank next to Rukmiṇī. Who else than myself can describe the glory of Mount Venkṭa.

वेंकटेशस्य नैवेद्यं सदा लक्ष्मीः करोति वै॥
ब्रह्मा पूजयते नित्यमेवं शास्त्रस्य निर्णयः॥३७॥

॥ इति श्रीगारुडे महापुराणे उत्तर तृ ब्रह्म कन्याकृतनानातीर्थयात्रादिनिरूपणं नाम सप्तविंशोऽध्यायः॥ २७॥

अध्यायः २८ / Chapter 28

या पूर्वसर्गे दक्षपुत्री सती तु
रुद्रस्य पत्नी दक्षयज्ञे स्वदेहम्॥
विसृज्य सा मेनकायां च जज्ञे
धराधराद्धैमवतो वै सकाशात्॥१॥

Pārvatī, in her previous birth, was the daughter of Dakṣa. (known as San) she was married to Rudra (lord Śiva). But she gave up her life by throwing herself in the sacrifice of Dakṣa. She was born of Menakā and Himavat, the lord of the mountains.

सा पार्वती रुद्रपत्नी खगेन्द्र
या शेषपत्नी वारुणी नाम पूर्वा॥

Lakṣmī offers Naivedya to the lord of Venkṭa. Brahma performs worship regularly everyday. This is what. Śāstras have declared.

नैवेद्यभक्षिणां पुंसामुपहासं न कारयेत्॥
स्वस्य प्राशस्त्यभावे तु नैवेद्यादि गुडादिकम्॥
ग्राहमेव न सदेहो अन्यथा नारकी भवेत्॥३८॥

One should not mock at the people who are given to the eating of Naivedya. For ones own welfare, one shall partake of Naivedya. One shall not hesitate in accepting Naivedya. Otherwise one falls in hell.

श्रीनिवासात्परो देवो न भूतो न भविष्यति॥
स्वयं च पाचयित्वा त्वं घृतपक्वादिकं तथा॥
श्रीनिवासस्य नैवेद्यं दत्त्वा भोजनमाचरेत्॥३९॥

There has been no god higher than Śrīnivāsa nor there shag ever be. One should cook one's food in ghee, offer a portion to Śrīnivāsa and partake of the rest himself.

इदं तु परमं गोप्यं तवोक्तं च खगेश्वर॥
न कस्यापि च वक्तव्यं गोप्यत्वात्खगसत्तम॥
इतः परं प्रवक्ष्यामि तारतम्यं शृणु प्रभो॥४०॥

This secret of secrets I have declared to you, O lord of birds. This should not be divulged to any, since it is very confidential. O lord, now I shall tell you the rest of the story in continuation.

सैवागत बलभद्रेण रंतुं
द्विरूपमास्थाय महापतिव्रता॥२॥

Pārvatī became the consort of Rudra. That Vāruṇī, the wife of Śeṣa, became the wife of Balabhadra in her second birth as Revatī.

श्रीरित्याख्या इंदिरावेशयुक्ता
तस्याद्वितीया प्रतिमा मेघरूपा॥

शेषेण रूपेण यदा हि वींद्र
तपश्चचार विष्णुना सार्धमेव॥३॥

Her second form was pervaded by Śrī (Lakṣmī) as a cloud is pervaded by water.

तदैव देवी वारुणी शेषपत्नी
ताश्चक्रे इंदिराप्रीतये च॥

तदा प्रीता इंदिरा सुप्रसन्ना

उवाच तां वारुणीं शेषपत्नीम्॥४॥

Then Vāruṇī, the wife of Śeṣa, practised penance in order to please Lakṣmī. Lakṣmī being pleased spoke to Vāruṇī, the consort of Śeṣa.

यदा रामो वैष्णवांशेन युक्तः

संपत्स्यते भूतले रौहिणेयः॥

मय्यावेशात्संयुता त्वं तु भद्रे

श्रीरित्याख्या बलभद्रस्य रंतुम्॥५॥

संपत्स्यसे नात्र विचार्यमस्ती-

त्युक्त्वा सा वै प्रययौ विष्णुलोके॥

श्रीलक्ष्म्यंशाच्छ्रीरितीड्यां समाख्यां

लब्ध्वा लोके शेषपत्नी बभूव॥६॥

"When Rāma (Balarāma) constituted of a part of Viṣṇu will be born as the son of Rohiṇī, pervaded by me you will be born as Śrī to be united with Balabhadra. Do not be worded over this. So saying Lakṣmī went to the region of Viṣṇu. Being a part of Lakṣmī she obtained the name Lakṣmī.

यदाहीशो विपुलामुद्धरेच

तदा रामः श्रीभिदासंगमे च॥

करोति तोषात्सर्वदा वै

रमायास्तस्याप्यावेशो व्यंस्मिन्नसंगम्॥७॥

When Śeṣa, the lord of serpents, lifts up the earth on his hoods, the lord Viṣṇu is pleased to have copulation with her.

या रेवती रैवतस्यैव पुत्री

सा वारुणी बलभद्रस्य पत्नी॥

सौपर्णान्मनी बलपत्नी खगेंद्र

यास्तास्तिष्ठः षड्विष्णोश्च स्त्रीभ्यः॥

द्विगुणाधमा रुद्रशोदिकेभ्यो

दशाधमा त्वं विजानीहि पौत्र॥८॥

Revatī, the daughter of Raivata became the wife of Balabhadra along with Vāruṇī and Saupama. The three out of the six are twice inferior to the wives of Viṣṇu and ten times inferior to Rudra, Śeṣa and others.

गरुड उवाच

रामेण रंतुं सर्वदा वारुणी तु

पुत्रीत्वमापे रेवतस्यैव सुभूः॥

एवं त्रिरूपा वारुणी शेषपत्नी

द्विरूपभूता पार्वती रुद्रपत्नी॥९॥

Garuḍa said :—Vāruṇī was born as the daughter of Revata who became the wife of Balabhadra, (the brother of lord Kṛṣṇa Vāruṇī, the wife of Śeṣa has three forms.

नीचाया जांबवत्यश्च शेषसाम्यं च कुत्रचित्॥

श्रूयते च मया कृष्ण निमित्तं ब्रूहि मे प्रभो॥१०॥

Pārvatī, the wife of Rudra has two forms: Nīlā and Jāmbavatī are at par with Śeṣa. This is what I hear.

उमायाश्च तथा रुद्रः सदा बहुगुणाधिकः॥

एवं त्वयोक्तं भगवन्निश्चार्थं मम प्रभो॥११॥

Please tell me the reason thereof, O lord. You have also said that Rudra is superior to Umā in several qualities. Please let me know your conclusive opinion on this point.

रेवती श्रीयता श्रीश्चशेषरूपा च वारुणा ॥

सौपर्णी पार्वती चैव तिस्रः शेषाशतो वराः॥१२॥

इत्यपि श्रूयते कृष्ण कुत्रचिन्मधुसूदन॥

निमित्तं ब्रूहि मे कृष्ण तवशिष्याय सुव्रता॥१३॥

(I have also heard that) Revatī is pervaded by Śrī. She is Vāruṇī. the wife of Sera. The I three—Revatī, Supaṇā and Pārvatī are superior to Śeṣa. O slayer of Madhu, this too I have heard in some quarters. O lord of good vows, tell me the reason thereof. I am your disciple.

श्रीकृष्ण उवाच

विज्ञाय जांबवत्याश्च तदन्येषां खगाधिप॥

उत्तमानां च साम्यं तु उत्तमावेशतो भवेत्॥१४॥

अवराणां गुणस्यापि ह्युत्तमानामधीनता॥

अस्तीति द्योतनायैव शतांशधिकमुच्यते॥१५॥

Śrī Kṛṣṇa said :—O lord of birds, to express the mutual superiority, inferiority or equality of Jāmbavatī and others, I have used the term 'hundred per cent superior, hundred per cent inferior.'

यथा मयोच्यते वींद्र तथा जानीहि नान्यता॥

तदनंतरजान्वक्ष्ये शृणु काश्यपजोत्तम॥१६॥

O lord of birds, as I tell you, you should know it accordingly. O the noblest son of

Kaśyapa, now I shall tell you the lineage of Indra.

चतुर्दशसु चेद्रेषु सप्तमो यः पुरंदरः॥
वृत्रादीनां शरीरं तु पुरमित्युच्यते बुधैः॥१७॥
तं दारयति वज्रेण यस्मात्तस्मात्पुरंदरः॥
चतुर्दशसु चेद्रेषु मन्त्रद्युम्नस्तु षष्ठकः॥१८॥

Among the fourteen Indras, the seventh was called Purandara. The body of Vṛtra and those of his associates were caged Pura. Because he cleft their bodies with Vajra, Indra was called Purandara. Among the fourteen Indras Mantradyumna is the sixth.

मन्त्रनष्ट महावीरं देवो द्योतयते यः॥
मन्त्रद्युम्नस्ततो लोके उभावप्येक एव तु॥१९॥

Because he explained the eight Vedic mantras and shed light on their meaning he was caged Mantradyumna.

मन्त्रद्युम्नावतारोभूत्कुंतीपुत्रोर्जुनो भुवि॥
विष्णोर्वायोः सन्तस्य चंद्रस्य खगसत्तमः॥२०॥
पार्थश्चतुर्भिः संयुक्त इन्द्र एव प्रकीर्तितः॥
चतुर्थेऽपि च वायोश्च विशेषोऽसित सदांर्जुनः॥२१॥

Arjuna, the son of Kōmī was the incarnation of Mantradyumna (Indra), Viṣṇu and Ananta. Among the four, Vāyu was prominent Arjuna.

वालिर्नामा वानरस्तु पुरंदर इति स्मृतः॥
चंद्रवंशे समुत्पन्नो गाधिराजो विचक्षणः॥२२॥
मन्त्रद्युम्नावतारः स विश्वामित्रपिता स्मृतः॥
वेदोक्तमंत्रा गाः प्रोक्ता धिया संधारयेद्यतः॥२३॥

The monkey lord Ball is also called Purandara. King Gādhī of the lunar race was also the incarnation of Mantradyumna. I He was the father of Viśvāmītra.

अतो गाधिरिति प्रोक्तस्तदर्थं भूतले ह्यसूतः॥
इक्ष्वाकुपुत्रो यो वीरं विकुक्षिरिति विश्रुतः॥२४॥

The Vedic mantras are called gāḥ. Since he understood them by his sharp intellect he was called Gādhī. He incarnated on earth for preserving the Vedas.

स एवेन्द्रावतारोभूद्भरिसवोर्थमेव च॥
विशेषेण हरिं कुक्षौ विज्ञानाच्च हरिः सदा॥२५॥

Vikukṣi, the son of Ikṣvāku was the incarnation of Indra. He incarnated on earth for

propitiating Hari. Hari was known as Vikukṣi, for he realized Had in his heart.

अतो विकुक्षिनामासौ भूलोके विश्रुतः सदा॥
रामपुत्रः कुशः प्रोक्त इन्द्र एव प्रकीर्तितः॥२६॥
वाल्मीकिऋषिणा यस्मात्कुशेनैव विनिर्मितः॥
अतः कुश इति प्रोक्तो जानकीनंदनः प्रभुः॥२७॥

Kuśa, the son of Rāma Dāśarathi was also Indra. Since he was created by sage Vālmiki by means of Kuśa grass he was named Kuśa the son of Sītā.

इन्द्रद्युम्नः पुरेन्द्रस्तु गाधी वाली तथार्जुनः॥
विकुक्षिः कुश एवैते सप्त चेन्द्राः प्रकीर्तिताः॥२८॥

Indradyumna, Purandara, Gādhī, Bali, Arjuna, Vikukṣi and Kuśa—these seven are Indras.

यः कृष्णपुत्रः प्रद्युम्नः काम एव प्रकीर्तितः॥
प्रकृष्टप्रकाशरूपत्वात्प्रद्युम्न इति नामवान्॥२९॥

Pradyumna, the son of Kṛṣṇa was the incarnation of Kāma (the cupid). He was called Pradyumna because he possessed excellent brilliance.

यो रामभ्राता भरतः काम एवाभवद्भुवि॥
रामाज्ञां भरते यस्मात्तस्माद्भरतनातमकः॥३०॥

Bharata, the younger brother of Rāma was also the incarnation of cupid. He was called rata because he travelled on the footprints of king Bharata.

चक्राभिमानी कामस्तु सुदर्शन इति स्मृतः॥
ब्रह्मैव कृष्णपुत्रस्तु सांबो जाम्बवतीसुतः॥३१॥
कामावतारो विज्ञेयः संदो नात्र विद्यते॥
यो रुद्रपुत्रः स्कंदस्त काम एव प्रकीर्तितः॥३२॥
रिपूनास्कं दते नित्यमतः स्कंद इति स्मृतः॥
यो वा सनत्कुमारस्तु ब्रह्मपुत्रः खगाधिपः॥
कामावतारो विज्ञेयो नात्र कार्या विचारणा॥३३॥

Kāma, the presiding deity of the disc, was home Sudarśana. He was the son of Kṛṣṇa and Jāmbavatī. Samba the son of lord Kṛṣṇa was also the incarnation of Kāma. Skanda, the son of Rudra was also Kāma. Since he overcame the enemies he is called Skanda. Sanatkumāra, the son of Brahma, O lord of birds is the incarnation of Kāma.

सुदर्शनश्च परमः प्रद्युम्नः सांब एव च॥
सनत्कुमार सांबश्चषडेते कामरूपकाः॥३४॥

Sudarśana, Pradyumna, liberate, Sāmba, Sanatkumāra, and Skanda these six are the incarnations of Kāma (cupid).

ततश्च इंद्रकामावप्युमादिभ्यो दशावरौ॥
तयोर्मध्ये तु गरुड काम इंद्राधमः स्मृतः॥३५॥

Indra and Kāma are inferior to Umā, etc., by ten per cent. Between the two Kāma is inferior to Indra.

प्राणस्त्वहकार एव अहंकारकसंज्ञकः॥
गरुत्मदंशो विज्ञेयः कामेन्द्राभ्यां दशाधमः॥३६॥

Prāṇa (vital airs) is called ahaṅkāra; it is apart of Garutmat. It is inferior to Kāma and Indra by ten per cent.

तदनंतरजान्वक्ष्ये शृणु वींद्र समाहितः॥
श्रवणान्मोक्षमाप्नोति महापापा द्विमुच्यते॥३७॥

I shall now tell you about the successors of Kāma, O lord of birds, hear attentively; the knowledge thereof leads to liberation from sins and effects the final release.

कामपुत्रो निरुद्धोऽपि हरेरन्यः प्रकीर्तितः॥
स एवाभूद्धरे सेवां कर्तुं रामानुजो भुवि॥३८॥

Aniruddha, the son of Pradyumna the Kāma incarnate, was born to attend upon lord Kṛṣṇa. The younger brother of Rāma was called Śatrughna. He was so-called because he smote his enemies.

शत्रुघ्न इति विख्यातः शत्रून्सूदयते यतः॥
अनिरुद्ध कृष्णपुत्रो प्रद्युम्नाद्योऽजनिष्ट ह॥३९॥
संकर्षणादिरूपैस्तु त्रिभिराविष्टं एव सः॥
एवं द्विरूपो विज्ञेयो ह्यनिरुद्धो महामतिः॥४०॥

Aniruddha was born of Pradyumna the son of Śrīkṛṣṇa. Aniruddha was pervaded by the two, out of the three forms of Saṅkarṣaṇa.

कामभार्या रीतिर्या तु द्विरूपो संप्रकीर्तिता॥
रुमपुत्री रुमवती कामभार्या प्रकीर्तिता॥४१॥

Rati, the wife of Kāma consists of two forms. Rukmavati, the daughter of Rukma was the wife of Kāma.

अति प्रकाशयुक्तत्वात्तस्माद्रुमवती स्मृता॥
दुर्योधनस्य या पुत्री लक्षणा सा रतिः स्मृता॥४२॥

By virtue of excessive brilliance she was called Rukmavati. Lakṣaṇā, the daughter of Duryodhana was Rati incarnate.

काष्ठा सांबस्य भार्या सा लक्षणं संयुक्तयतः॥
लक्षणाभिधयाभूमौ दुष्ट वीर्योद्भवा ह्यपि॥४३॥

Kāsthā, the wife of Sāmba, was called Lakṣaṇa, for though born of wicked parents she possessed good qualities. Rati, the wife of Kāma had two forms : one as the wife of Kāma and the other as the wife of Sāmba.

एवं द्विरूपो विज्ञेया कामभार्या रतिः स्मृताः॥
स्वायंभूवो ब्रह्मपुत्रो मनुस्त्वद्यो गुरौ समः॥
राजधर्मेण विष्णोश्च जातः प्रीणयितुं हरेः॥४४॥

Svayambhuva Manu, at par with Bṛhaspati the preceptor of Devas, was the first son of the creator. He was born to propitiate lord Viṣṇu. He formulated laws of the state.

बृहस्पतिर्देवगुरुर्महात्मा
तस्यावतारास्त्रय आसन् खगेंद्र ॥

रामवतारे भारताख्यो बभूव
हंभोजावेशयुतो बृहस्पतिः॥४५॥

Bṛhaspati, the preceptor of gods had three forms. O lord of birds. When Rāma incarnated on earth he was born as Bharata. As such he was pervaded by Brahman.

देवावतारान्वतारयित्वा
श्रीरामदिव्याऽऽचरितान्यवादीत्॥

अतो ह्यसौ नारनामा बभूव
हंगत्वमाप्तुं रामदेवस्य भूम्याम्॥४६॥

He took monkeys, the incarnations of Devas, across the ocean of life and death. He narrated the mighty exploits of lord Rāma. He was known as Nāra who incarnated to become absorbed in Rāma.

कृष्णावतारे द्रोणनामा बभूव
अंभोजावेशयुतो बृहस्पतिः॥

यस्माद्द्रोणात्संबभूव गुरुश्च
तस्मादसौ द्रोणसंज्ञो बभूव॥४७॥

When lord Kṛṣṇa incarnated on earth, Bṛhaspati, the preceptor of gods, incarnated as Droṇa. He was pervaded by the creator. As Bṛhaspati was born of Droṇa he was called Droṇa.

भूभारभूताद्युद्धतौ ह्यंगभूतो
 विष्णोः सेवां कर्तुमेवास भूमौ॥
 बृहस्पतिः पवनावेशयुक्तः
 स उद्धवश्चत्यमिधानमाप॥४८॥

Brhaspati incarnated as Uddhava. He was pervaded by wind god in order to help the lord to relieve the earth of its burden and mankind of their suffering.

यस्मादुत्कृष्टो हरिरत्र सम्यगतो
 ह्यसौ बुधवन्नाम चाप॥
 सखा ह्यभूत्कृष्णदेवस्य नित्यं
 महामतिः सर्वलोकेषु पूज्यः॥४९॥

As lord Hari is excellent among all, he obtained the name Budha. He became the friend of lord Kṛṣṇa. The wise one was worshipped by all people.

दक्षिणांगुष्ठजो दक्षो ब्रह्मपुत्रो महामतिः॥
 कन्यां सृष्ट्वा हरेः प्रीणन्नास भूमा प्रजापतिः॥
 पुत्रानुदपादस्यदक्षस्त्वतो दक्ष इति स्मृतः॥५०॥

From the right thumb of Brahma was born Dakṣa. To him was born Lakṣmī who became the wife of lord Viṣṇu. Since he, the Patriarch, gave birth to sons he was called Dakṣa.

शचीं भार्या देवराजस्य विद्धि
 तस्या ह्यवतारं शृणु सम्यक् खगेन्द्र॥
 रामावतारे नाम तारा बभूव
 सा बालिपत्नी शचीसंज्ञका च॥५१॥

Know that Śacī is the wife of India. Listen to her incarnations. When Rāma descended on earth she was born as Tārā. She became the wife of Bali and was called Śacī.

रामान्मृते बालिसंज्ञे पतौ हि
 सुग्रीवसंगं सा चक्राराथ तारा॥
 अतो नागात्स्वर्गलोकं च तारा
 क्व वा ययादन्तरिक्षं च पापा॥५२॥

कृष्णावतारे सैव तारा च
 वीन्द्र बभूव भूमौ विजयस्य पत्नी॥
 पिशदेति ह्यभिधा स्यच्च तस्याः
 सामीप्यमस्यास्त्वर्जुनेनैव चासीत्॥५३॥

उत्पादयित्वा बभूवाहं च पुत्रं
 तस्यां त्यक्त्वा ह्यर्जुनो वै महात्मा॥
 अतश्चोभे वारचित्रादंगे च
 शचीरूपे नात्र विवार्यमसित॥५४॥

When Rāma killed Bali, she became the wife of Sugrīva. Thus she was a sinner. Hence, she could not go to heaven.

She continued moving in the ethr till when the lord incarnated as Kṛṣṇa on earth. She was born as Tārā and became the wife of Vijaya. She was known as Piśaṅgadā. She wedded Pāṇḍava Arjuna to whom she bore a son Babhrūvāhana when Arjuna left her company. Tārā and Citrāṅgadā are the incarnations of Śacī.

पुलोमजा मंत्रद्युम्नस्य भार्या
 या काशिका गाधिराजस्य भार्या॥
 विकुक्षिभार्या सुमतिश्चेति संज्ञा
 कुशस्य पत्नी कांतिमतीति संज्ञा॥५५॥

Pulomaja was the wife of Mantradyumna. Kaśikā was the wife of Gādhirāja. Sumati was the wife of Vikukṣi. Kāntimatī was the wife of Kuśa. These seven are inferior to Śacī.

एता हि सप्त ह्यवराश्च शच्या
 जानीहि वै नास्ति विचारणात्र॥

शची रतिश्चानिरुद्धो मनुर्दक्षो बृहस्पतिः॥
 षडन्योन्यसमाः प्रोक्ता अहंकाराद्दशाधमाः॥५६॥

Śacī, Rati, Aniruddha, Manu, Dakṣa, Brhaspati—these six are equal to each other. These are inferior to ahaṁkāra by ten per cent.

अथ सः प्रवहो वायुमुख्यवायोः सतो बली॥
 स वायुषु महानद्य स वै कोणाधिपस्तथा॥५७॥

Pravaha (wind) is the son of principal Vāyu. He, the strong one, is the strongest among Vāyus. He is the lord of all directions.

नासिकासु स एवोक्तो भौतिकस्तुल्य एव च॥
 अतिवाहः स एवोक्तः यतो गम्यो मुमुक्षुभिः ॥५८॥
 दक्षादिभ्यः पञ्चगुणादधमः संप्रकीर्तितः॥

This Vāyu breathes through nostrils. It is material and uniform in nature. It is also called Ativāha as it is resorted to by those who desire

liberation. It is inferior to Dakṣa and others by five per cent.

गरुड उवाच

प्रवहश्चेति संज्ञां स किमर्थं प्राप तद्वद॥५९॥

Garuḍa said :—O lord, please tell me how he obtained the epithet Pravaha. What is the significance of the name.

अर्थः कश्चास्ति तन्नाम्नः प्रतीतस्तं वदस्व मे॥

गरुडेनैवमुक्तस्तु भगवान्देवकीसुतः॥

उवाच परमप्रीतः संस्तूय गरुडं हरिः॥६०॥

Thus addressed by Garuḍa, lord Kṛṣṇa, the son of Devakī—was highly pleased. He appreciated Garuḍa and spoke in reply.

कृष्ण उवाच

प्रहर्षेण हरेस्तुल्यान्सर्वदा वहते यतः॥

अतः प्रवहनामासौ कीर्तितः पक्षिसत्तमा॥६१॥

Kṛṣṇa said :—O best of birds, as he ever takes the devotees of Hari across the ocean of existence, he is called Pravaha.

सर्वोत्तमो विष्णुरेवास्ति नाम्ना

ब्रह्मादयस्तदधीनाः सदापि॥

मयोक्तमेतत् सत्यं न मिथ्या

गृह्णामि हस्तेनोरगं कोपयुक्तम्॥६२॥

सर्वं नु सत्यं यदि मिथ्या भवेत्तु

तदा त्वसौ मां दशतु ह्यहीन्द्रः॥

एवं ब्रुवन्नुरगं कोपयुक्तं

समग्रहीन्नादशत्सोऽप्युरगः॥६३॥

Viṣṇu is the best of all gods. Brahma and the rest are dependent on him. Whatever I state is the truth.

I take hold of an infuriated serpent. If all what I have stated proves to be untrue then let the lord of snakes sting me.

So saying, he caught hold of an infuriated serpent but the serpent did not sting him.

एतस्य संधारणादेव वींद्र

स वायुपुत्रः प्रवहेत्याप संज्ञाम्॥

यो वालोके विष्णुमूर्तिं विहाय

दैत्यरूपा रेणुकाद्याः कुदेवः॥६४॥

तेषां तथा मत्पितृणां च पूजा

यथा सत्यं सत्यमेतदब्रवीमि॥

एतत्सर्वं यदि मिथ्या भवेत्तु

तदा त्वसौ मां दशतु ह्यहीन्द्रः॥६५॥

Because he held the serpent by hand, O lord of birds, the son of Vāyu got the designation Pravaha.

Those who do not worship the idol of Viṣṇu but worship the idols of inferior gods or goddesses Reṇukā, etc., of the form of Daityas, purposeless is their worship of Viṣṇu as well as of the manes. This is true very true, I say. If all what have said is proved to be false and untrue, then let the lord of serpents sting me mortally.

पित्र्यं नयामि प्रवहायैव ये तु

पित्रुदेशात्केवलं यः करोति॥

स पापात्मा नरकान्वै

प्रयातीत्येतद्वाक्यं सत्यमेतदब्रवीमि॥६६॥

He who performs śrāddhas to the manes without offering gifts to Viṣṇu, that sinner goes to hell. What I say is indeed true.

न श्रीः स्वतंत्रा नापि विवधिः स्वतंत्रो

न वायुदेवो नापि शिवः स्वतंत्रः॥

तदन्ये नो गौरिपुलोम जाद्याः

किं वक्तव्यं नात्र लोके स्वतंत्रः॥६७॥

Neither Lakṣmī is sovereign nor Brahmā nor Vāyu nor Śiva nor Pārvatī nor Śacī the daughter of Puloman and the wife of Indra.

ब्रवीमि सत्यं पुरुषो विष्णुरेव

सत्यं सत्यं भुजमुद्धृत्य सत्यम्॥

एतत्सर्वं यदि मिथ्या भवेत्तु

तदा त्वसौ मां दशतु ह्यहीन्द्रः॥६८॥

The primeval being Viṣṇu alone is real. I declare this truth by my uplifted arms. If all this proves to be false then let the lord of snakes sting me.

जीवश्च सत्यः परमात्मा च

सत्यस्तयोर्भेदः सत्ये ए तत्सदापि॥

जडश्चसत्यो जीवजडयोश्च भेदो

भेदः सत्यः किं च जडैशयोर्भिदा॥६९॥

भेदः सत्यः सर्वजीवेषु नित्यं
सत्या जडानां च भेदा सदापि॥
एतत्सर्वं यदि मिथ्या भवेत्तु
तदा त्वसौ दशतु मां हर्हीद्रः॥७०॥

The supreme sou! is real, so is the personal soul. The difference between the two is real, so also between the animate and the inanimate, similarly between the inanimate and the lord. The difference between one soul and the other is also real. If all this is proved to be false then let the lord of snakes sting me mortally.

एवं ब्रुवन्नुरगं कोपयुक्तं
समग्रहीनादशत्सोप्युरगः॥
एतस्य संधारणदेववींद्र स
वायुपुत्रः प्रवहेत्याप संज्ञाम्॥७१॥

So saying, he caught hold of the infuriated snake but the snake did not sting him at all. By catching hold of the infuriated snake, this son of Vāyu obtained the designation Pravaha.

द्वयं स्वरूपं प्रविदित्वैव पूर्वं
त्वं स्वीकुरुष्व द्वयमेव नित्यम्॥
स्नानादिकं च प्रकरोति नित्यं
पापी स आत्मा नैव मोक्षं प्रयाति॥७२॥

Accepting dual nature of the lord, you should accept the two as real. He who disregards this maxim, remains a sinner through out life. Though he may be taking plunge in the holy rivers daily without fail, he does not obtain release.

तस्माद्द्वयं प्रविचार्यैव नित्यं
सुखी भवेन्नात्र विचार्यमस्ति॥
एतत्सर्वं यदि मिथ्या भवेत्तु
तदा त्वसौ मां दशतु हर्हीद्रः॥७३॥

By accepting duality as a matter of fact, one feels quite happy. If all this is proved to be false then let the lord of serpents sting me mortally.

गरुड उवाच

किं तद्द्वयं देवदेवेश किं वा
तत्कारणं कीदृशं मे वदस्व॥
द्वयोस्तयागं कीदृशं मे वदस्व
त्यागात्सुखं कीदृशं मे वदस्व॥७४॥

Garuḍa said:—O supreme god, please tell me what duality is, of what nature? What is the source of this concept? How shall a person forsake duality. What bliss is derivable from renunciation.

श्रीकृष्ण उवाच

द्वयं चाहुस्त्विन्द्रिये द्वे बलिष्ठे
देहे ह्यस्मिन् श्रौत्रनेत्रे सुसृष्टे॥
अवांतरे श्रोत्रनेत्रे खगेंद्र
द्वयं चाहुस्तत्स्वरूपं च वक्ष्ये॥७५॥

Srī Kṛṣṇa said :—In this body two organs are the strongest of all. They are two cars and two eyes. The two are interrelated. O lord of birds, I shall tell you the real nature of the two.

श्रोत्रस्वभावो लोके वार्ताश्रुतो च
ह्यतीव मोदस्त्वादरास्वादानेन॥
हरेर्वार्ताश्रवणे दुःखजालं
श्रोत्रस्वभावो जडता दमश्च॥७६॥

Ears are prone to hearing gossips and enjoying them with pleasure. They are naturally averse to hearing the ambrosial tale of lord Viṣṇu. They have twofold nature dullness and control.

नेत्रस्वभावो दर्शने स्त्रीनराणां
ह्यत्यादरान्नास्ति निद्रादिकं च॥
हरेर्भक्तानां दर्शने दुःखरूपो
विष्णोः पूजादर्शने दुःखजालम्॥७७॥

Eyes are prone to gaze at men and women. Excessive doting takes away sleep. They are averse to seeing the devotees and their worship of the lord.

तयोः स्वरूपं प्रविदित्वैव पूर्वं
पुनःपुनः स्वीकरोत्येव मूढः॥
शिशं मौख्याच्चैव कुत्रापि
योनौ प्रवेशयेत्सर्वदा ह्यादरेण॥७८॥

Even the stupid person is aware of their dual nature. He rather accepts indulgence as a matter of course. In his stupidity he takes delight in entering his penis in the vagina of my female.

भयं च लज्जा नैव चास्ते वधूनां
तथा नृणां वनितानां यतीनाम्॥

स्वसारं ते हृदित्वा दिनेपि

सुवाम यज्ञेन स्वभावश्च वीद्र॥७९॥

Neither men and women nor ascetics have any dread or shame in this respect. Men can copulate even with their sisters, that too at day time, just as the priests do with the women at the soma sacrifice.

रसास्वभावो भक्षणे सर्वदापि

ह्यनर्पितस्यान्नाक्षयस्य विष्णोः॥

तथो पहारस्य च तत्स्वभावः

अभक्ष्याणां भक्षणे तत्क्षणे तत्स्वभावः॥८०॥

अलेह्यलेहस्य च तत्स्वभावः

पातुं त्वपेयस्य च तत्स्वभावः॥

द्वयोः स्वरूपं च विहाय मूढः

पुनः पुनः स्वीकरोत्येव नित्यम्॥८१॥

तस्य स्नानं व्यर्थमाहुश्च

यस्मात्तस्मात्त्यायं न द्वयोः कार्यमेव॥

अभिप्रायं ह्येतमेवं खगेंद्र

जानीहि त्वं प्रहस्यैव नित्यम्॥८२॥

This is the nature of the tongue that it eats what is not to be eaten, that it eats without offering it to the lord. This is the nature of the tongue to eat, lick or drink all that is not worthy to be eaten, licked or drunk, whether received as a gift or otherwise. The stupid person does not understand the true nature of the senseorgans, accepts the one and forsakes the other. If he acts otherwise his bath at the sacred place of pilgrimage (tīrthas) becomes fruitless. O lord of birds, be pleased to know what is the essence of my statement.

भार्याद्वयं हृदित्वा स्वरूपं

स्वीकृत्य चैकां प्रविहायैव चैकाम्॥

स्नानादिकं कुरुते मूढबुद्धिः

व्यर्थं चाहुर्मोक्षभोगौ च नैव॥

एतत्सर्वं यदि मिथ्या भवेत्तु

तदा त्वसौ मां दशतु ह्यहीन्द्रः॥८३॥

गरुड उवाच

भार्याद्वयं किं वद त्वं ममापि

तयोः स्वरूपं किं वद त्वं मुरारे॥

तयोर्मध्ये ग्राह्यभार्या वद

त्वग्राह्यभार्या चापि सम्यग्वद त्वम्॥८४॥

A person who bathes at the holy places should note the differing nature of the two. If without understanding the true nature of the two mistresses, the ignorant fool accepts the one and abandons the other his ablution, etc. are rendered fruitless. He attains neither prosperity here nor liberation hereafter. If all what I have said is proved to be false then let that lord of snake sting me.

श्रीकृष्ण उवाच

बुद्धिं पत्नी सा द्विरूपा खगेंद्र

दुष्टा चैका त्वपरा सुष्ठुरूपा॥

तयोर्मध्ये दुष्टरूपा कनिष्ठा

ज्येष्ठा तु या सुष्ठुबुद्धिस्वरूपा॥८५॥

Śrī Kṛṣṇa said :—Intellect is the wife of Puruṣa. She has twofold nature O lord of birds. One is wicked; the other is pious. Of the two the younger one is wicked, the elder one is pious.

कनिष्ठया नष्टतां याति जीवः

सुतिष्ठन्त्या याति योग्यां प्रतिष्ठाम्॥

कनिष्ठायाः शृणु वक्ष्ये स्वरूपं

श्रुत्वा तस्यास्त्यागबुद्धिं कुरुष्व॥८६॥

Through the younger one, the soul succumbs to destruction Through the elder one he attains position. I shall now tell you about the nature of the younger. Listen and after listening try to abandon her.

जीवं यं वै प्रेरयन्ती कनिष्ठा

काम्यं धर्मं कुरुते सर्वदापि॥

क्व च विष्णुर्मुहात्मा क्व वै

कथा क्व च यज्ञाः क्व गावः॥८७॥

The younger one encourages the soul (her husband) to indulge In activities for the fulfilment of worldly desires. She disregards the sanctity of the Brāhmaṇas, of lord Viṣṇu and his narratives, of sacrifices, cows, the holy fig tree, of bath and purity. She misdirects to worship their stupid husbands and goddess Reṇukā and waive fights to Māyādevī.

क्व चाश्वत्थः क्व च स्नानं
 क्व शौचमेतत्सर्वं नाम नाशं करोति॥
 मूढं पतिं रेणुकां पूजयस्व
 मायादेव्या दीपदानं कुरुष्व॥८८॥
 सुभैरवादीन् भज मूढ त्वमंघ्र
 हारिद्रचूर्णधारयेः सर्वदापि॥
 ज्येष्ठाष्टम्यां ज्येष्ठदेवीं भजस्व
 भक्त्या सूत्रं गलबंधं कुरुष्व॥८९॥
 मरिगंधाष्टम्यां मरिगंधं भजस्व
 तथा सूत्रं स्वगले धारयस्व॥
 दीपस्तंभ सुदिने पूजयस्व
 तत्सूत्रमेव स्वगले धारयस्व॥९०॥
 महालक्ष्मीं चाद्यलक्ष्मीं च सम्यक्
 पूजां कुरु त्वं हि भक्त्याथ जीव॥
 लक्ष्मीसूत्रं स्वगले धारयस्व
 महालक्ष्मीवान् भवसीत्युत्तरत्र॥९१॥

She encourages the stupid and ignorant husband to worship Bhairava and others and to put on yellow marks of turmeric powder on the forehead, to worship goddess Jyēsthā on the eighth day of Jyēsthā, to put on sacred thread round the neck with devotion, to worship god Marigandhī on the Marigandhi aṣṭamī, to raise a column of earthen lamps on the auspicious day before Mahālakṣmī (Supreme Nature) and Ādyā-lakṣmī (Primordial Nature) to put on Lakṣmī thread on the neck with a temptation that thereby he will attain riches.

विहाय मौञ्जीदिवसे भाग्यकामः
 ससुगुगुलान्धारय स्वातिभक्त्या॥
 सुवासिनीः पूजयस्वाशु भक्त्या
 गन्धैः पुष्पैर्धूपदीपैः प्रतोष्य॥९२॥
 वरार्तिक्यं कांस्यपात्रे निधय
 कुर्वार्तिक्यं देवतादेवतानाम्॥
 पिचु मंदपत्राणि वितत्य भूमौ
 नमस्त्वं त्वं क्षम्यतां चेति चोक्त्वा॥९३॥

On the day when they change old girdles for the new ones she encourages them to give up girdles and put on chains. She encourages them to propitiate the women of fashion, to worship gods and goddesses with scents, flowers and incense and to waive fights from

the vessels of brass, spread leaves of Neem on the ground, pay homage and seek forgiveness for their past misdeeds.

महादेवीं पूजयस्वाद्य भक्त्या
 सद्रैष्वानां मा ददस्वाप्यथानम्॥
 सद्रैष्वानां यदि वानं ददासि
 भाग्यं च ते पश्यतो नाशमेति॥९४॥

She encourages men to worship goddess Mahādevī and forbids them feed the pious devotees of lord Viṣṇu. She warns her husband (the soul) against feeding the Vaiṣṇavas and threatens him with the dire consequences of total destruction and addresses him thus.

स्ववामहस्ते वेणुपात्रे निधाय
 दीपं धृत्वा सव्यहस्ते पते त्वम्॥
 उत्तिष्ठ भोः पंचगृहेषु भिक्षां
 कुरुष्वं सकयम् प्रविहायैव लज्जाम्॥९५॥

O husband, now put a vessel of bamboo wood on the left hand and an earthen lamp on the right and move about for begging food at the five neighbouring houses, casting your sense of shame aside.

आदौ गृहे षड्सानं च कृत्वा
 जगद्गोप्यं भोजनं त्वं कुरुष्व॥
 तच्छेषानं भोजयित्वा पते
 स्वतासां च रे शरणं त्वं कुरुष्व॥९६॥
 तासां हस्तं पुस्तके स्थापयित्वा
 त्राहीत्येवं तन्मुखैर्वाचयस्व॥
 त्वं खड्गदेवं पूजयस्वाद्यभर्तस्त-
 त्सेवकान्पूजय स्वाद्य सम्यक्॥९७॥

At first, prepare food of six varieties, eat the same without letting the people know. Distribute the residue among your womanfolk, asking them to put their hand on the sacred book and proclame, 'O save us.' O husband, worship a good sword together with the devotees.

तैः सार्धं त्वं श्वानशब्दं कुरुष्वं
 हरिद्राचूर्णसर्वदा त्वं दधस्व॥
 कुरुष्व त्वं भीमसेनस्य पूजां
 पंचामृतैः षोडशभिश्चोपचारैः॥९८॥

Make a barking sound together with them.

Keep always in your possession the powder of orpiment. Worship Bhīmasena with five ambrosial articles.

तत्कौपीनं रौप्यजं कारयित्वा

समर्पयित्वा दीपमालां कुरुष्व ॥

तद्दासवर्यान् भोजयस्वाद्य भक्त्या

गर्जस्व त्वं भीमभीमेति सुष्ठु॥१९॥

Make a present of silver-girdle to lord Bhīmadeva and make a row of earthen lamps in front of the idol of the lord, feed the best of his devotees with devotion and make a thundering sound Bhīma, Bhīma at the top of your voice.

तद्दासयान्मोदयस्व स्ववस्त्रैर्मद्यै-

र्मासद्रव्यजालेन नित्यम्॥

महादेवं पूजयसद्य सम्यग्

महारुद्रैरतिरुद्रैश्च सम्यक्॥१००॥

Propitiate the best of the devotees of Bhīma with garments, wine and meat. Worship Mahādeva in a proper way with the mantras of Mahārudra and Atirudra.

हरेत्युक्त्वा जंगमान्पूजय-

स्वशैवागमे निपुणाज्द्रुजातान्॥

शाकंभरीं विवशः सर्वशाकान्सु-

पाचयित्वा च गृहे गृहे च॥१०१॥

Worship even those devotees of lord Śiva who though expert in the knowledge of Śaiva scriptures belong to the Śūdra class.

ददस्व भक्त्या परमादरेण

स्वलंकृत्य प्रास्तुवंस्तदगुणांश्च॥

कुलालदेवं पूजयस्वाद्य भक्त्या

एवं दृग्भ्यां वै तद्दिने शंभुबुद्ध्या॥१०२॥

Prepare vegetable dishes of different variety and propitiate the goddess Śākambharī with devotion and interest. Decorate her idol and praise her traits. Fix up your mind on the creator Brahmā and eyes full of devotion at his idol and offer worship.

तद्भक्तवयान्पूजयस्वाद्य सम्यक्

तत्पादमूले वंदनं त्वं कुरुष्व॥

सुपंचम्यां मृन्मयीं शेषमूर्तिं

पूजां कुरुष्व क्षीरलाजादिकैश्च॥१०३॥

Worship the best of his devotees, pay homage at his feet, and bow your head to him. On the fifth day of each fortnight of the month, make an earthen idol of lord Śeṣa and worship him with milk, fried rice grains and such-like other articles used in worship.

सुनागपाशं हि गले च बद्ध्वा

तच्छेषानं भोजयेर्भोः पुनस्त्वम्॥

दिने चतुर्थ भोजयस्वाद्य भक्त्या

नैवेद्यानं भोजयस्वाद्य सुष्ठु॥१०४॥

Wear a nāga-pāśa around your neck; eat whatever is left of the food that has been offered to the deity. Make an offering of foodstuff on each fourth day of the two fortnights of every month.

इत्यादिकं प्रेरयित्वा पतिं सा

जीवेन नष्टं प्रकरोत्येव नित्यम्॥

तस्याः संगान्जीवरूपः पतिस्त्वां

सम्यग्दृष्टामिहलोके परत्र॥१०५॥

By these instructions, O lord of birds, the wicked intellect vitiates her husband, the soul. As he associates with her he the husband in the form of the soul, is stung by her.

तस्याः संगं सुविदूरं विसृज्य-

चेष्ट्वा समग्रं कुरु सर्वदा त्वम्॥

सुबुद्धिरूपा त्वीरयंती जगाद

भजस्व विष्णुं परमादरेण ॥१०६॥

Therefore, do not associate with her. Resorting to sacrifice make your life a complete success.

The second wife, the noble intellect, encourages the husband in the following way :

हरिं विनान्यं न भजस्व नित्यं सा

रेणुका त्वां तु न पालयिष्यति॥

अदृष्टनामा हरिरेवं हि नित्यं

फलप्रदो यदि हि स्यात्खगेन्द्र॥१०७॥

O my lord, do not propitiate any god or goddess except lord Viṣṇu. Let not that (deceitful) Reṇukā attend on you. If lord Hari, of unmanifest form is unable to protect you who else can do the same.

जुगुप्सितां श्रुत्यनुक्तां च देवीं
पतिद्वहां सर्वदा सेवयित्वा॥

तस्याः प्रसादात्कुष्ठभगंदराद्यै-
र्भुक्त्वा दुःखं संयमिनीं प्रयाहि॥१०८॥

If you propitiate her who is deceitful and an a-vedic deity, always inimical to you (though outwardly pleasing), you will by that very act contract diseases such as leprosy, fistula, etc., and you will go to hell. This, your bad wife, will not help you at all. Hence, O lord, do not follow upon the bad advice of that wretched lady.

तदा कुदेवी कुत्र गता वदस्व मे
ह्यतः पते त्वं न भजस्व देवीम्॥

पते भज त्वं ब्राह्मणान्वैष्णवांश्च
संसारदुःखात्तारकान्सुष्ठरूपान्॥१॥

O lord, propitiate the Brāhmaṇas, the devotees of Viṣṇu, who alone can help you to cross the ocean of suffering in this world. Therefore give up the worship of gods or goddesses (other than Viṣṇu). Is there any gain in propitiating illusion.

सेवादिकं प्रविहायैव स्वच्छ
मायादेव्या भजनात्किं वदस्व॥

ज्येष्ठाष्टम्यां ज्येष्ठदेवीं ह्यलक्ष्मीं
लक्ष्मीति बुद्ध्या पूजयित्वा च सम्यक्॥११०॥

O my lord, if on the eight day of each fortnight of the month of Jyēṣṭha, you worship Alakṣmī taking her for Lakṣmī and wear the sacred thread round your neck as an insignia of devotion you will suffer an immense lot of trouble.

तस्याः सूत्रं गलबद्धं च कृत्वा
नानादुःखं ह्यनु भूयाः पते त्वम्॥

यदा पते यमदूतैश्च पाशैर्बद्धा च
सम्यक् ताड्यमानैः कशाभिः॥१११॥

When the emissaries of Yama tie you up with nooses and whip you severely, then Alakṣnu (whom you propitiated during your lifetime) will not be present there to help you. Hence, O lord, abandon your contact with Alakṣmī and seek shelter at the feet of lord Hari.

तदा ह्यलक्ष्मीः कुत्र पलायते-
ऽसावतो मूलं विष्णुपादं भजा॥

त्वं सर्वदा वायुतत्त्व न
चाश्रयेस्त्वं सूक्ष्मस्कंदं च मूढ॥११२॥

तद्वत्तं त्वं नवनीतं च भक्त्या
तदुच्छिष्टं भक्षयित्वा पते हि॥

तस्याश्च सूत्रं गलबद्धं च कृत्वा
इहैव दुःखान्यनुभूयाः पते त्वम्॥११३॥

O ignorant lord, do always resort to Vāyu- and not to Skanda-tattva. Fat fresh butter and not the one that has been left as refuge after god Skanda has partaken of his share. Wearing the thread of protection around your neck do not suffer any more in this world.

यदा पते यमदूतैश्च पाशैर्बद्धा च
सम्यक् ताड्यमानः कशाभिः॥

तदा स्कंदः कुत्र पलायतेऽ
सावतो मूलं विष्णुपादं भजस्व॥११४॥

When the emissaries of Yama tie you with their nooses and beat you with whips, lord Skanda will not be present there to help you. O lord, give him up and seek the shelter of Lord Hari's feet.

दीपस्तंभं दापयित्वा पते त्वं
सूत्रं च बद्ध्वा स्वगले च भक्त्या॥

तदा बद्धा यमदूतैश्च पाशैर्दीपस्तं-
भैस्ताड्यमानस्तु सम्यक्॥११५॥

दीपस्तंभः कुत्र पलायितोभूदतो
मूलं विष्णुपादं भजस्व॥

लक्ष्मीदिने पूजयित्वा च लक्ष्मीं
सूत्रं तस्याः स्वगले धारय त्वम्॥११६॥

O husband, you raised a pillar of earthen lamps for propitiating the lord and wore a holy thread around your neck for your protection. But when the emissaries of Yama tie you with their noose and whip you severely, the pillar of light and the holy thread will not be there to render help. Take resort at the feet of Viṣṇu therefore.

यदा पते यमदूतैश्च पाशैर्बद्धा
सम्यक् ताड्यमानः कशाभिः॥

तदा लक्ष्मीः कुत्र पलायतेऽसावतो
 मूलं विष्णुपादं भजस्व॥११७॥
 विवाहमौंजीदिवसे मूढबुद्धे
 जुगुसितान्धारयित्वा सुभक्त्या॥
 वरारार्तिकं कांस्यपात्रे निधाय
 कृतार्तिक्यं उदउदैति शब्दम्॥११८॥
 तथैव दष्ट्वा पिचुमंदस्य
 पत्रं सुनर्तयित्वा परमादरेण॥
 यदा तदा यमदूतैश्च पाशैर्बद्धा-
 बद्धा ताड्यमानश्च सम्यक्॥११९॥

On the day of your marriage, you wore a fresh girdle, waived lights patio the vessel of brass. You made a peculiar sound to propitiate your family god Śiva. Chewing betel in the mouth you danced before the lord. But when after death, the emissaries of Yamā tie you with their noose, your family god will not be there to help you. Where has he run away, tell me, O lord.

तव स्वामिनकुलदेवो महात्म-
 न्यलायितः कुत्र मे तद्वदस्व॥
 स्वदेहानां पूजयित्वा च सम्यक्-
 कण्ठाभरणैर्विधुराणां च केशैः॥१२०॥
 संतिष्ठमाने यमदूता बलिष्ठा
 संताड्यमानेमुसलैर्भिदिपालैः॥
 यदा तदा कुत्र पलायिता सा
 केशौर्विहना लंबकर्णे च कृत्वा ॥१२१॥

You propitiated your family goddess, by gifting your ear ornaments or in the absence of ornaments with the hair of your body. But when the fierce emissaries of Yama beat you with iron pestles or mace, your family goddess will not be there to help you. Riding on a donkey she would have fled away long before.

स्ववामहस्ते वेणुपात्रं निधाय
 दीपं धृत्वा सव्यहस्ते च मूढः॥
 गृहेगृहे भैक्षचर्या च कृत्वा
 संतिष्ठमाने स्वगृहं चैव देवी॥१२२॥
 यदा तदा यमदूतैश्च मूढ
 दीपैः सहस्रैर्दशमानश्च सम्यक्॥
 निर्नासिका रेणुका मूढबुद्धे
 पलायिता कुत्र सा मे मे वदस्व॥१२३॥

You held a vessel of bamboo wood by your left hand and an earthen lamp by your right and begged O stupid person from door to door when you had a facility of a settled life at home. When after death, the emissaries of Yama beat you severely and put you on the fire of thousands of earthen lamps that snub-nosed Reṇukā will not be there to offer protection. Where would she have fled away, tell me, O lord.

सदा मूढं खड्गदेवं च भक्त्या
 तं भक्तवत्पूजयित्वा च सम्यक्॥
 तैः सार्धं त्वं श्वानवदर्जयित्वा
 संतिष्ठमाने स्वगृहे चैव नित्यम्॥१२४॥

That lifeless object, the sword you worshipped with devotion as a devotee would worship the idol. You barked like a dog. You discarded home when you had the facility of a settled life.

यदा तदा यमदूतैश्च सम्यक्
 संताड्यमानस्तत्र शब्दं प्रकुर्वन्॥
 संतिष्ठमाने भक्तं वर्यं विहाय
 तदा देः कुत्र पलायितोभूत्॥१२५॥

When after death, the emissaries of Yama beat you up and you cried, then where did your family deity run away leaving you, the best of his devotees, all alone.

स पार्थक्याद्धीमसेन प्रतीकं
 पंचामृतेः पूजयित्वा च सम्यक्॥
 सुयंजने चान्नकौपीनमेव दत्त्वा
 मूढस्थितष्ठमाने स्वगृहे॥१२६॥

You worshipped the idol of Bhīmasena adorned with five jewels. You offered sweet dishes, loin cloth, etc., to the devotees. O silly one, you wandered when you had the facility of a settled life at home.

यदा तदा यमदूतैश्च सम्यक्
 संताड्यमाने यमार्गो च मूढः॥
 भीमः स वै कुत्र पलायितोभूदतो
 मूलं विष्णुपादं भजस्व॥१२७॥

When the emissaries of Yama beat you on the way to Yama's region, where did the deity

Bhīma run away leaving you all alone? O ignorant one, take shelter at the feet of lord Viṣṇu, O ignorant one.

महादेवं पूजयित्वा च सम्यक्
हरेत्युक्त्वा स्वगृहे विद्यमाने ॥

यदा गृहं दहते वह्निना तु
तदा हरः कुत्र पलायितोभूत् ॥१२८॥

You offered worship to lord Śiva, repeating the name Hara which means the remover of all suffering. When you had the facility of a settled life at home, you wandered. When your house was on fire, where did your lord Hara fly away (tell me, O lord).

शाकंभरीदिवसे सर्वमेव
शाकंभरी सा च देवी महात्मन् ॥

पलायिता कुत्र मे त्वं वदस्व
कुलालदेवं पूजयित्वा च भक्त्या ॥१२९॥

At the festival of goddess Śākambharī, you worshipped Śākambharī. Where did Śākambharī fly away, when the emissaries of Yama beat you severely.

कार्पासं वै तेन दत्तं गृहीत्वा
संतिष्ठमाने यमदूतैश्च सम्यक् ॥

संहन्यमानस्तीक्ष्णधारैः कुठारैः
कुलालदेवं च सुदंष्ट्रनेत्रम् ॥

विहाय वै कुत्र पलायितोभून्
ज्ञायतेऽन्वेषणाच्चापि केन ॥१३०॥

With concentrated devotion you worshipped Brahma and wearing a piece of cloth received in gift when you had the facility of a settled life at home. When after death the emissaries of Yama beat you with axes of sharp edge where did that Kulāladeva of bright teeth and shining eyes fly away loving you, a true devotee, in wretched plight Kulāladeva cannot be traced by any.

यदा पंचम्यां मृन्मयीं शेषमूर्तिं
संपूज्य भक्त्या विद्यमाने स्वगेहे ॥

तदा बद्ध्वा यमदूताश्च सम्यक्
संनह्यमाने नागपाशैश्च बद्धा ॥१३१॥

On the fifth day of each fortnight you worshipped the earthen idol of Śeṣa with

devotion. You wandered when you had the facility of a settled life at home. When after death, the emissaries of Yamā tied you with a serpent noose, then where did Nāgarāja run away leaving you, the best of his devotees, all alone. I Tell me, that.

स्वभक्तवर्यं प्रविहाय नागः
पलायितः कुत्र वै संवद त्वम् ॥

दूर्वाकुरैर्मोदकैः पूजयित्वा
विनायकं पंचखाद्यैस्तथैव ॥१३२॥

संतिष्ठमाने यमदूतैश्च सम्यक्
संताड्यमाने तप्तदंडैश्च मूढ ॥

दंतं विहायैव च विघ्नराजः
पलायितः कुत्र मे तं वदत्वम् ॥१३३॥

You worshipped Vināyaka with the tiny shoots of Dūrvā grass or with the fivefold variety of dishes. But when after death you were beaten up with the heated rods of iron by the emissaries of Yama, where did lord Vināyaka fly away leaving his single tusk behind Tell me, O lord

विवाहकाले पिष्टेदीवं सुभक्त्या
संपूजयित्वा विद्यमानो गृहे स्वे ॥

यदा तदा यमदूतैश्च बद्ध्वा
संपीड्यमानो यममार्गे स मूढः ॥१३४॥

You worshipped Viṣṭhādevī (the goddess of faeces) with devotion on the occasion of marriage. You wandered when you had the facility of a settled life at home. When after death the emissaries of Yama tied you with a noose and beat you on the way to Yama's region where did the goddess of faeces fly away leaving you, a sincere devotee, all alone.

विष्णोदेवी पीड्यमानं च भक्तं
सा कुत्र पलायिताभूत् ॥

विवाहकाले राजकस्य गेहं
गत्वा सम्यक् प्रार्थयित्वा च मूढः ॥१३५॥

At the wedding ceremony you went to a washer's washerman's house, begged for the auspicious thread which you put on the earthen jar and worshipped.

यस्तंभसूत्रं कलशे परित्य पूजं
कृत्वा विद्यमानो गृहे स्वे ॥

यदा तदा यमदूतश्च सम्यक्

तं स्तंभसूत्रं तस्य मुखे निधाय॥१३६॥

When after death the emissaries of Yama put the holy thread in your very mouth and beat you up, then where did the goddess Stambhasūtra run away. Tell me, O lord.

संताड्यमाने स्तंभसूत्रस्थदेवी

पलायिता कुत्र मे संवदस्व॥

विवाहकाले पूजयित्वा च सम्यक्

चंडालदेवीं भक्तवश्यां च तस्याः॥१३७॥

At the wedding ceremony you worshipped Goddess Caula who fulfils the wishes of his devotees. You carried her in the winnowing basket to the bank of a river and propitiated her together with the devotees. You wandered when you had the facility of a settled life at home.

तद्भक्तवयैः शूर्पमध्यै च तीरे

संसेवयित्वा विद्यमानो गृहे स्वे॥

यदा तदा यमदूतैश्च बद्ध्वा

संताड्यमानो यममार्गे महद्भिः॥१३८॥

When after death the emissaries of Yama tied you with the noose and beat you on the way to Yama, where did goddess Caula fly away. O stupid one, take shelter at the feet of lord Viṣṇu.

चऊलदेवी क्व पलायिताभूत्सु-

मूढबुद्धे विष्णुपादं भजस्व॥

ज्वरादिभिः पीड्यमाने स्वपुत्रे

गृहे स्थितं ब्रह्मदेवं च सम्यक्॥१३९॥

When your son was suffering from fever you worshipped Brahmadeva at home with incense, earthen lamps, flowers and tasty dishes. You accepted Brahmadeva as your family deity.

धूर्पैर्दीपैर्भक्ष्यभोज्यैश्च पुष्टैः

पूजां कृत्वा विद्यमानश्च गेहे॥

यदा तदा यमदूतैश्च बद्ध्वा

संताड्यमाने वेणुपाशादिभिश्च॥१४०॥

And when after death the emissaries of Yama tied you with a noose and beat you with the cane, where did Brahmadeva run away. O silly one, take shelter at the feet of lord Viṣṇu.

स ब्रह्मदेवः क्व पलायितो-

भूत्सुमूढबुद्धे विष्णुपादं भजस्व॥

सन्तानार्थं बृहतीं पूजयित्वा गलेन

बद्ध्वा बृहतीं वै फलं च॥१४१॥

You worshipped Bṛhatī for obtaining offspring and kept the fruit of Bṛhatī hanging around your neck. You wandered when you had the facility of a settled life at home.

संतिष्ठमाने यमदूतैश्च बद्ध्वा

संताड्यमाने बृहतीकंटकैश्च॥

तदा देवी बृहती मूढबुद्धे

पलायिता कुत्र मे तद्वद त्वम्॥१४२॥

When after death, the emissaries of Yama tied you with the noose and pricked you with the thorns of Bṛhatī, O ignorant one, then where did Bṛhatī run away. Tell me that.

भजस्व मूढ पदैवतं च

नारायणतारवं सर्वदुःखात्॥

सुक्षुद्रदेवेषु मतिं च मा कुरु न च

शृणु त्वं फल्गुवाक्यं तथैव॥१४३॥

O ignorant one, take shelter at the feet of supreme lord Nārāyaṇa, one who takes you across all sufferings. Do not worship the minor deities and do not hear their wasteful tales.

सुक्षुद्रदेवान् भिदिपाले निधाय

विसर्जयित्वा दूरदेशे महात्मन्॥

संधाय त्वं स्कुलाचारधर्मं

संपातने नरकं हेतुभूतम्॥१४४॥

Put all minor deities together in a tiny basket and throw them off at a distant place. Put aside those customs of your family that are likely to occasion your fall into terrible hells.

पुनीहिगात्रं संदा मूढबुद्धकं

मंत्राष्टकैर्जन्मतीर्थे पवित्रे॥

हृदि स्थितामौर्ख्यामुद्रां विहाय

कृत्वाभूषां विष्णुमुद्राभिरयाम्॥१४५॥

O ignorant one, purge your soul by reciting the eight mantras (of purification) at this holy sight. Cast off all emblems of stupidity that have entered your heart and adorn your self with the emblems of lord Viṣṇu.

सदा मूढो हरिवातं भजस्व
 ह्यायुर्गतं व्यर्थमेवं कुबुद्ध्या॥
 सदैष्णवानां संगमो दुर्लभश्च
 क्षुब्धं ज्ञानं तारतम्यस्वरूपम्॥१४६॥

You are ignorant from the very beginning (and have remained as such to this very day). Listen to the tale of Viṣṇu. You have wasted your life being led by vicious ideas. You should know that the association with the pious devotees of lord Viṣṇu is difficult to achieve. Rarer is the knowledge of Reality—straight and simple.

हरिं गुरुं ह्यनुसृत्यैव सत्यं गतिं
 स्वकीयां तेन जानीहि मूढ॥
 दग्ध्वा दुष्टां बुद्धिमेवं च मूढ
 सुबुद्धिरूपं मा भजस्वैव नित्यम्॥१४७॥

Think of Viṣṇu as your preceptor and the support of your existence. O ignorant one, throw off your wicked ideas. Resort to me, for I generate noble ideas in you.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे तारतम्यनिरूपणद्वारा विष्णोरेवोपास्यत्वमित्यर्थनिरूपणं
 नामाऽष्टाविंशतमोऽध्यायः॥ २८॥

अध्यायः २९ / Chapter 29

प्रवहानंतरान्वक्ष्ये शृणु पक्षींद्रसत्तम॥
 यो धर्मो ब्रह्मणः पुत्रोः ह्यादिसृष्टो त्वगुद्भवः॥१॥

O best and noblest of birds, I shall now tell you the narrative as sequel to Pravaha, hear attentively. At the beginning of creation Dharma was born of the body of Brahmā.

संज्ञानां सौम्यरूपेण धारणाद्धर्मनामकः॥
 स एव सूर्यपुत्रो भूद्यमसंज्ञामवाप सः॥
 पापिनां शिक्षकत्वात्स यम इत्युच्यते बुधैः॥२॥

He came to be known as Dharma because he sustained the noble by gentle treatment. He became the son of the solar deity and attained the designation of Yama.

Since he admonished the sinners the learned call him Yama.

श्रीकृष्ण उवाच

प्रह्लादानंतरं गंगा भार्या वै वरुणस्य च॥
 प्रह्लादादधमा ज्ञेया महिम्ना वरुणाधिका॥३॥

मया सार्धं सदगुरुं प्राप्य
 सम्यग्वैराग्यपूर्वं तत्त्वमात्रं विदित्वा॥
 तेनैव मोक्षं प्राप्नुमो नार्जवैर्यत्तार्या
 विष्णोः संप्रसादाच्च लक्ष्म्याः॥१४८॥

"Having obtained me as your noble preceptor, evolve feelings of detachment from your kith and kin. Know that knowledge of Reality leads to liberation. The grace of Viṣṇu and her consort Lakṣmī can alone take you across the ocean of life."

इत्याशयं मनसा सन्निधाय
 तथा चोक्तं भक्तवर्याः मदीयः॥
 अतो भक्तः प्रवहेत्येव संज्ञामवाप
 वींद्र प्रकृतं तं शृणु त्वम्॥१४९॥

With this thought in mind I addressed the best of my devotees thus. Hence I got the designation Pravaha, O lord of birds. Now hear what is relevant to the context.

स्वरूपादधमा ज्ञेया नात्र कार्या विचारणा॥
 ज्ञानस्वरूपदं विष्णुं यमो जानाति सर्वदा॥४॥

Śrī Kṛṣṇa said :—After Prahlāda came Gaṅgā who became the wife of Varuṇa. She was inferior to Prahlāda. She was superior to Varuṇa in glory, though in form she was inferior to him.

To Viṣṇu who bestows supreme knowledge on men Yama is friendly.

अतो गंगेति सा ज्ञेया सर्वदा लोकपावनी॥
 भक्त्या विष्णुपदीत्येव कीर्तिता नात्र संशयः॥५॥

Gaṅgā is so called because she purifies the world by her waters. The devotees call her Viṣṇupadī out of devotion for her.

या पूर्वकाले यज्ञलिङ्गस्य विष्णोः
 साक्षाद्धरेर्विक्रमतः खगेंद्र ॥
 वामस्य पादस्य नखाग्रतश्च
 निर्भिद्य चोर्ध्वाङ्कटाहखण्डम्॥६॥

Formerly, she forced her way out of the nails of the left feet of Viṣṇu whose symbol is sacrifice. In the beginning she broke through the upper part of the cosmic egg.

तदुदरमतिवेगात्सम्प्रविश्यावहन्तीं जगदघततिहंतु
पादकिंजल्कशुद्धाम्॥
निखिलमलनिहन्त्री दर्शनात्स्पर्शनाच्च
सकृदवगहनाद्वा भक्तिदां विष्णुपादे॥
शशिकरवरगौरां मीननेत्रां सुपूज्यां स्मरति
हरिपदोत्थां मोक्षमेति क्रमेण॥ ७॥

She rushed into the belly of the lord the destroyer of the sins of the people and purified herself by contact with the filament of his lotusfeet She destroys impurities by her very sight, touch, bath and creates devotion for the feet of Viṣṇu. She is as white in complexion as the rays of the moon. Her eyes resemble those of the fish. She is worthy of worship. Whosoever remembers her as rising from the feet of Hari attains liberation.

इंद्रोपि वायुकरमर्दितायुकूटबिंदुं च
प्राश्य शिरसि ह्यसहिष्णुमानः॥
भागीरथी हरिपदांकमिति स्म
नित्यं जानन्महापरमभागवतप्रधानः॥
भक्त च खिन्नहृदयः परमादरेण
धृत्वा स्वमूर्ध्नि परमो ह्यशिवः शिवोऽभूत्॥ ८॥

Indra too, who drank in the heap of breath pressed, with hands, by the wind-god was not able to bear her upon his head,

Knowing that Gaṅgā had emerged from the feet of lord Hari, Śiva, the chief among the devotees of Viṣṇu moved by devotion at heart, took her up with reverence upon his head which though inauspicious became auspicious by her touch.

भागीरथ्याश्च चत्वारि रूपाण्यसासन्खगेश्वर॥
महाभिषगजनेंद्रस्य भार्या तु ह्यभिषेचनी॥ ९॥

O lord of birds, Gaṅgā had four forms. As the wife of chief physician Janendra she was called Abhiṣecanī.

द्वितीयेनैव रूपेण गंगा भार्या च शंतनोः ॥
सुषेणा वै सुषेणस्य भार्या सा वानरी स्मृता॥ १०॥

In her second form she became the wife of Śantanu. As the wife of Suṣeṇa, a monkey-chief, she was called Suṣeṇā.

मंडूकभार्या गंगा तु सैव मंडूकिनी स्मृता॥
एवं चत्वारि रूपाणि गंगाया इति कीर्तितम्॥ ११॥

Being the wife of Maṇḍūka she was called Maṇḍūkinī.

आदित्याच्चैव गंगातः पर्जन्यः समुदाहृतः॥
प्रवर्षति सुवैराग्यं ह्यतः पर्जन्यनामकम्॥ १२॥

Parjanya was born to Gaṅgā from Āditya. He is called Parjanya (a cloud) since the rains (release of water) are symbols of detachment.

शंखराय पंचजन्याच्च पंच
हित्वा जग्ध्वा गर्वकं षट्क्रमेण॥
स्वबाणस्य स्वहृदि संस्थितस्य
भजेत्सदा नैव भक्तिं विषं च॥ १३॥

The word parjanya is derivable from Pañcajanya meaning a conch by omitting the word pañca and retaining janya. It is symbolical of the idea that one should expel the six aberrations Kāma, Krodha etc. from his interior and meditate upon ātman with detachment not impaired by affection or hatred.

लिङ्गं पुष्टं नैव कार्यं सदैव
लिङ्गं पुष्टं कार्यमेवं सदापि॥

योनौ सक्तिर्नैव कार्या सदापि
योनौ मुक्तेऽसंगतो याति मुक्तिम्॥ १४॥

One should never nourish his own sexual organ but should ever devote oneself to the phallic emblem of diva. One should not attach oneself to the vagina of a woman. If he gives up his thought on vagina he becomes detached and attains liberation.

वैराग्यमेवं प्रकरोत्येव नित्यमतः
पर्जन्यस्त्वंतकः पक्षिवर्य॥

एतावता शरभाख्यो महात्मा स
चांतरो स तु पर्जन्य एव॥ १५॥

Parjanya is always detached. O best of birds, Parjanya is, therefore, Yama. In this way sage Śarabha too is called antaka. He too is Yama.

शश्वत्केशा यस्य गात्रे खर्गेन्द्र
प्रभास्यन्ते शरभाख्यो पयोतः॥

यमस्य भार्या श्यामला या खगेन्द्र

यस्मात्सदा कलिभार्यापिया चा॥१६॥

O lord of birds, Śarabha is one on whose body the hair glisten brightly. Śarabha is a cloud. The wife of Yama is Śyāmalā. She is also the wife of Kali.

मत्वा सम्यक् मानसं या करोति

हृतश्च सा श्यामलांसज्ञकाभूत्॥

मलं वक्ष्ये हरिभक्तेर्विरोधी

सुलोहपात्रे सन्निधानं च तस्या॥१७॥

तद्वैष्णवैस्त्याज्यमेवं सदैव वस्त्रं

दग्धं सन्धिजं चैव जन्यम्॥

चिकित्सितं परदुःखं खगेन्द्र

हरेर्भक्तैस्त्याज्यमेवं सदैव॥१८॥

She who with an awareness makes up her mind is called Śyāmalā.

I shall now tell you about obstacles to ones devotion for Viṣṇu. One should keep them aside, throw them away just as one puts excretion in an iron vessel and throws it away or just as one throws off cloth burnt by fire or abandons battle which has no aim or the treatment of a physician which occasions pain to the patient.

नोच्यश्च ते हरिभक्तेर्विहीनास्तेषां

संगौ नैव कार्यः सदापि॥

पुराणसंपर्कविसर्जिनं च

पुराणतालं च पुराणवस्त्रम्॥१९॥

The devotees of Had should dissociate from those who are devoid of devotion for Viṣṇu and as such are considered to be inferior in society. He should avoid their company.

सुजीर्णकथाजिनमेखलं च

यज्ञोपवीतं च कलिप्रियं चा॥

प्रियं गृहं चोर्णवितानकं च

समित्कुशैः पूरितं कुत्सितं चा॥२०॥

सर्वं चैत्कलिभार्याप्रियं च

नैव प्रियं शार्ङ्गपाणेः कदाचित्॥

कांस्ये सुपक्वं यावनालस्य चान्नं

तुषः पिण्याकं तुम्बबित्त्वे पलांडुः॥२१॥

The following are not dear to the bow-

wielding lord Kṛṣṇa but they are dear to the mistress of Kali, those who are averse to the reciters of the Purāṇas, a delapidated pond, a worn-out garment, an old girdle, an old blanket, an old sacred thread, a house of which the inmates are always engaged in quarrel, or a house which contains a woollen canopy or a house which is full of woods and grass and is therefore shabby in appearance. All these are not dear to the bow-wielding lord but they are dear to the consort of Kali.

Grains of corn—Yavanāla cooked in a vessel of bell-metal, husks of corn, oil-cake, gourd wood-apple, a great quantity of butter-milk devoid of taste, pungent and hot—all these are dear to the consort of Kali.

दीर्घं तक्रं स्वादुहीनं कटूष्णामेते

सर्वे कलिभार्याप्रियाश्च॥

सुदुर्मुखं निंदनं चार्यजानां

सतोवमत्यात्मजानां प्रसह्य ॥२२॥

सुपीडनं सर्वदा भर्तृवर्गे

गृहस्थितस्त्रीहिवस्त्रादिचौर्यात्॥

प्रकीर्णभूतान्मूर्धजान्संदधानं

करैर्युतं देवकलिप्रियं चा॥२३॥

Bad face, censure of the noble, disrespect for the good, torture of children, stealing of rice, cloth, etc. at the house of one's husband, or wearing loose hair on the head or addiction to gambling and quarrels—all this is endearing to the consort of Kali.

इत्यादि सर्वं कलिभार्याप्रियं च

सुनिर्मलं प्रकरोत्येव सर्वम्॥

अतश्च सा श्यामलेति स्वसंज्ञामवाप

सा देवकी संबभूव॥२४॥

युधिष्ठिरस्यैव बभूव पत्नी

संभाविता तत्र च देवकी सा॥

चंद्रस्य भार्या रोहिणी वै तदेयमश्वि-

न्यादिभ्योऽह्यधिका सर्वदैव॥२५॥

Since she avoided all these, she was called Śyāmalā. She became the consort of Vāsudeva known as Devakī. The consort of the moon was called Rohiṇī who was superior to Aśvinī and others.

रोणीं धृत्वा रोहति योग्यस्थानं
तस्माच्च सा रोहिणीति प्रसिद्धा॥
आदित्यभार्या नाम संज्ञा खगेन्द्र
ज्ञेया सा नारायणस्य स्वरूपा॥ २६॥

Holding rope in her hand, she could ascend a place, she was called Rohiṇī. Saṁjñā was the consort of Āditya. She was of the very nature of Nārāyaṇa.

संजानातीत्येव संज्ञामवाप संज्ञेति
लोके सूर्य भार्या खगेन्द्र॥
ब्रह्माण्डस्य ह्यभिमानी तु देवो
विराडिति ह्यभिधामाप तेन॥ २७॥

Because she knowing made up her mind she was called Saṁjñā, the consort of the solar deity. Virāṭ is the presiding deity of the universe, therefore, he is called Virāṭ.

गंगादिषट्कं सममेव नित्यं
परस्परं नोत्तमं नाधमं च॥
प्रधानाग्नेः पाविकान्यैव गंगा
सदा शुभा नात्र विचार्यमस्ति॥ २८॥

The six rivers Gaṅgā, etc., are equal in merit to one another, each one of the group being neither superior nor inferior to the other. They purify the principal Agni. The river Gaṅgā u always auspicious.

आसां ज्ञानात्पुण्यमाप्नोति नित्यं
सदा हरिः प्रीयते केशवोलम्॥
गंगादिभ्यो ह्यवरा ह्यग्निजाया
स्वाहासंज्ञाधिगुणा नैव हीना॥ २९॥

Even by the knowledge of the sanctity of these purifying streams a devotee attains merit. Lord Keśava is extremely pleased thereby. Svaha, the consort of Agni is inferior to Gaṅgā but superior to Saṁjñā.

स्वाहाकरो मन्त्ररूपाभिमानी
स्वाहेति संज्ञामाप सदैव वीन्द्र॥
अग्नेर्भार्यातो बुद्धिमान् संबभूव
ब्रह्मामानी चन्द्रपुत्रो बुधश्च ॥ ३०॥

Svāhā is identical with Svāhākara, the presiding deity of the mantras.

बुद्ध्याहरद्वै राष्ट्रजातं च
सर्वं धृतं त्वतो बुधसंज्ञामवाप॥

एवं चाभूदभिमन्युर्महात्मा
सुभ्रदाया जठरे ह्यर्जुनाच्च ॥ ३१॥

Budha, the son of the lunar deity was more intelligent than Svāhā, the consort of Agni. He became the presiding deity of the Vedas. Since he established Kingdom with great intelligence he was called Budha.

The noble Abhimanyu was born of Arjuna and Subhadra. He contains the aṁśas of Kṛṣṇa, moon, Yama, Aśvins and Hara.

कृष्णस्य चन्द्रस्य चमस्य चांशैः
स संयुतस्त्वश्विनोर्वै हरस्य॥
स्वाहाधमश्चन्द्रपुत्रो बुधस्तु
पादारविन्दे विष्णुदेवस्य भक्तः॥ ३२॥

Budha, the son of the moon is inferior to Svāhā. He is devoted to the lotus feet of Viṣṇu.

नामात्मिका त्वश्विभार्या उषा नाम प्रकीर्तिता॥
बुधाधमा सा विज्ञेया स्वाहा दशगुणाधमा॥ ३३॥

Nāmā, the wife of Aśvins, is also called Uṣā. She is inferior to Budha and to Svāhā (the wife of Agni) by ten, per cent virtues.

नकुलस्य भार्या मागधस्यैव पुत्री
शल्यात्मजा सहदेवस्य भार्या॥
उभे ह्येते अश्विभार्या ह्युषापि
उपासते षड्गुणं विष्णुमाद्यम्॥
अतोऽप्युषासंज्ञका सा खगेन्द्र
अनंतराञ्छृणु वक्ष्ये महात्मन्॥ ३४॥

The wife of Nakula was the daughter of the king of Magadha and the wife of Sahadeva was the daughter of Śalya—the two together with Uṣā, the wife of Aśvins wait upon Viṣṇu possessed of sixfold virtue. O lord of birds, hence, also she is called Uṣā. O noble bird, now I shag tell you about those which come after.

ततः शक्तिः पृथिव्यात्मा शनैश्चरति सर्वदा॥
अतः शनैश्चरो नाम उषायाश्च दशाधमाः॥ ३५॥

A spiritual power (energy) in the form of earth moves slowly but ceaselessly. That power is called Śanaīścara. It is inferior to Uṣā by ten per cent virtues.

कर्मात्मा पुष्करो ज्ञेयः शनैरथ यमो मतः॥
नयाभिमानी पुरुषः किञ्चिन्मग्नो दशावरः॥ ३६॥

Puṣkala or Puṣkara of the form of activity is the twin brother of Sari. He presides over law and order. He is comparatively gentle and inferior to Śanaīścara by ten per cent virtues.

हरिप्रीतिकरो नित्यं पुष्करे क्रीडते यतः॥
अतस्तु पुष्कलो नाम लोके स परिकीर्तितः॥ ३७॥

Since the delights Viṣṇu by his devotion and sports in the Puṣkara lake he is known as Puṣkala among the people.

हरि प्रीतिकरान्धर्मान्वक्ष्ये शृणु खगाधिप॥
प्रातःकाले समुत्थाय स्मरेन्नारायणं हरिम्॥ ३८॥

O lord of birds, now I shall tell you about those activities which are delightful to the lord. A person should rise early in the morning and remember lord Hari Nārāyaṇa.

तुलसीवन्दनं कुर्याच्छ्रीविष्णुं संस्मरेत्खग॥
विष्णुमूत्रोत्सर्गकाले च ह्यपानात्मककेशवम्॥ ३९॥

He should bow to Tulasī and remember Viṣṇu and his consort Lakṣmī. At the call of nature, while evacuating bowels he should remember Keśava of the form of apāna.

त्रिविक्रमं शौचकाले गंगापानकरं हरिम्॥
दन्तधावनकाले तु चन्द्रांतर्यामिणं हरिम्॥ ४०॥

At the time of purification he should remember Trivikrama, sipping waters of the Ganges. At the time of cleansing the teeth, he should remember Hari pervading the moon.

मुखप्रक्षालने काले माधवं संस्मरेत्खग॥
गवां कंडूयने चैव स्मरेद्गोवर्धनं हरिम्॥ ४१॥

At the washing of the mouth he should remember Mādhava. At the itching of cows he should remember Govardhana.

सदा गोदोहने काले
स्मरेद्गोपालवल्लभम्॥

अनंतपुण्यार्जितजन्मकर्मणां
सुपक्वकाले च खगेन्द्रसत्तम्॥ ४२॥

At the milking of cows, or when the fruits of meritorious actions accomplished in the several previous births are ripened or at the touch of cows he should remember Gopāla (the beloved of cowherds-lord Śrī Kṛṣṇa.)

स्वर्शं गवां चैव सदा नृणां
वै भवत्यतो नात्र विचार्यमस्ति॥
यस्मिन् गृहे नास्ति सदोत्तमा च
गौर्यगणे श्रीतुलसी च नास्ति॥ ४३॥
यस्मिन् गृहे देवमहोत्सवश्च
यस्मिन् गृहे श्रवणं नास्ति विष्णोः॥
तत्सर्गाद्याति दुःखादिकं च
तस्य स्पर्शो नैव कार्यः कदापि॥ ४४॥

In the house where there is no cow or the holy Basil plant in the courtyard where the inmates do not celebrate any festival for the Gods, where there is no recitation of the narrative of Viṣṇu, one should never stay even for a moment, for association with the inmates of that house will lead to misery.

गोस्पर्शनविहीनस्य गोदोहनमजानतः॥
गोपोषणविहीनस्य ग्राहृजन्म निरर्थकम्॥ ४५॥

He who does not keep a cow at home, is unaware of the art of milking it or is averse to nourishing it, passes his life in vain.

गोग्रासमप्रदातुश्च गोपुष्टिं चाप्यकुर्वतः॥
गतिर्नास्त्येव नास्त्येव ग्रामचांडालवत्सृतः॥ ४६॥

He who does not give mouthful of food to the cow or does not tend it properly, can never pass a, good, comfortable life. He is like an outcaste in the village.

वत्स्यस्य स्तनपाने च बालकृष्णं तु संस्मरेत्॥
दधिनिर्मथने चैव मंथाधारं स्मरेद्धरिम्॥ ४७॥

When the calf is sucking the breast he should remember the boy Kṛṣṇa; when the milk is being churned he should remember Hari sucking.

मृत्तिकास्नान काले तु वराहं संस्मरेद्धरिम्॥
पुंड्राणां धारणे चैव केशवादींश्च द्वादश॥ ४८॥

When he bathes in waters mixed with the particles of earth from the sacred places of pilgrimage he should also remember Hari. When he puts sect marks on the forehead he should remember the twelve names of lord Viṣṇu beginning with Keśava.

मुद्राणां धारणे चैव शंखचक्रगधादधरम्॥
पद्मं नारायणी मुद्रां क्रुद्धोत्कादींश्च संस्मरेत्॥ ४९॥

In practising certain positions (mudras) of his fingers he should remember lord Viṣṇu adorned with conch, disc, mace, lotus, meteor, etc.

श्रीमरामसंस्मृतिं चैव संध्याकाले खगोत्तम॥

अच्युतानंत गोविंदाञ्छाद्धकाले च संस्मरेत्॥५०॥

In the evening when he performs Sandhyā he should remember Rāma. While performing a Śrāddha he should remember Acyuta, Ananta and Govinda.

प्राणादिकंपंचहोमेचाऽनिरुद्धादींश्च संस्मरेत्॥

अन्नाद्यर्पणकाले तु वासुदेवं च संस्मरेत्॥५१॥

In the performance of five sacrifices Prāṇa, etc., he should remember Aniruddha. When he offers oblations to the fire he should remember Vāsudeva.

अपोशनस्य काले तु वायोरंतर्गतं हरिम्॥

वस्त्रधारणकाले तु उपेंद्रं संस्मरेद्धरिम्॥५२॥

When he goes on fast he should remember Hari pervading Vāyu. When he wears dress he should remember Upendra.

यज्ञोपवीतस्य च धारणे तु

नारायणं वामनाख्यं स्मरेत्॥

आर्तिक्यकाले च तथैव विष्णोः

सम्यक् स्मरेत्पशुरामाख्यविष्णुम्॥५३॥

When he puts on new sacred thread he should remember Vāmana Nārāyaṇa. When he waves lights before an idol he should remember Paraśurāma.

अपोशने वैश्वदेवस्य काले

तदन्यमहोमादिषु भस्मधारणे॥

स्मरेत् भक्त्या परमादरेण

नारायणं जामग्न्याख्यरामम्॥५४॥

When he goes on fast or at the time of Vaiśvadeva or other sacrifices or at the time of besmearing body with the holy ashes he should remember Nārāyaṇa, Paraśurāma and Jāmadagnya.

त्रिवारतीर्थग्रहणस्य काले

कृष्णं रामं व्यासदेवं क्रमेण॥

शंखोदकस्योद्धरणे चैव काले

मुकुंदरूपं संस्मरेत्सर्वदैव॥५५॥

When he thrice utters the name of sacred places of pilgrimage he should remember Kṛṣṇa, Rāma and Vyāsa respectively. When he Pours water out of the conch he should remember Mukunda.

ग्रासेग्रासे स्मरणं चैव कार्यं

गोविंदसंज्ञस्य विशुद्धमनम्॥

एकैकभक्ष्यग्रहणस्य काले सम्यक्

स्मरेदच्युतं वै खगेंद्र॥५६॥

When he offers undiluted food to Govinda, at each mouthful of food he should remember Govinda. When he partakes of food, at each core of the eatable he should remember Acyuta concentratedly.

शाकादीनां भक्षणे चैव काले

धन्वंतरिं संस्मरेच्चैव नित्यम्॥

तथा परानस्य च भोगकाले स्मरेच्च

सम्यक् पांडुरंगं च विष्णुम्॥५७॥

When he partakes of Vegetables he should remember Dhanvantari. When he eats food offered by another he should remember Pāṇḍuraṅga.

हैयंगवीनस्य च भक्षणे वै

सम्यक् स्मेरतांडवाख्यं च कृष्णम्॥

दध्यन्भक्षे परमं पुराणं

गोपालकृष्णं संस्मरेच्चैव नित्यम्॥५८॥

When he eats butter he should remember the dancing Kṛṣṇa. When he eats curd he should remember the premeval lord.

दुग्धानभोगे च तथैव काले

सम्यक् स्मरेच्छ्रीनिवासं हरिं च॥

सुतैलसर्पिःषु विपक्व-

भक्षसंभोजने संस्मरेद्व्यंकटेशम्॥५९॥

When he drinks milk he should remember Gopāla Kṛṣṇa, lord Śrīnivāsa, Viṣṇu. When he eats food (tied in the oil or ghee he should remember Vyāṅkaṭeśa.

द्राक्षासुजम्बूकदलीरसाल-

नारिङ्गदाडिम्बफलानि चारु॥

स्मरेत् रम्भोत्तमनारिकेल-

धात्रीसुभोगे खलु बालकृष्णम्॥६०॥

When he partakes of grapes, pomegranates, banana, mango, orange, cocoanut or other fruits he should remember Bālakṛṣṇa. When he drinks a good drink he should remember Nṛsimha.

सुपानकस्यैव च पानकाले
सम्यक् स्मरेन्नारसिंहाख्यविष्णुम्॥
गंगामृतस्यैव च पानकाले
गंगातातं संस्मरेद्विष्णुमेव॥६१॥

When he drinks the ambrosial waters of the Ganges he should remember Viṣṇu, the source of Gaṅgā.

प्रयाणकाले संस्मरेत्ताक्ष्यवाहं
नारायणं नियुगं विश्वमूर्तिम्॥
पुत्रादीनां चुम्बने चैव काले
सुवेणहस्तु संस्मरेत्कृष्णमेव ॥६२॥

When he is on the verge of death he should remember the attributeless and the omnipresent Nārāyaṇa and his Vehicle Garuḍa. When he kisses his son and other boys he should remember Kṛṣṇa holding Veṇu in his hands.

सुसंगकाले स्वत्रियश्चैव नित्यं
गोपी कुचद्वन्द्वविलासिनं हरिम्॥
तांबूलकाले संस्मरेच्चैव नित्यं
प्रद्युम्ननाख्यं वासुदेवं हरिं च॥६३॥

When indulging in intercourse with his consort he should remember Viṣṇu playing with the Gopīs' pair of breasts.

शय्याकाले संस्मरेच्चैव नित्यं
संकर्षणाख्यं विष्णुरूपं हरिं च॥
निद्राकाले संस्मरेत्पद्मनाभं
कथाकाले व्यासरूपं हरिं च॥६४॥

When he is going to sleep he should remember Hari as the incarnation of Vyāsa.

सुगानकाले संस्मरेद्वेणुगीतं
हरिं हरिं त्रवदेत्सर्वदैव॥

श्रीमत्तुलयाश्रच्छेदने चैव काले
श्रीरामरोति च संस्मरेत्तु॥६५॥

When he sings devotional songs he should remember Hari playing upon Veṇu. He should always utter the name Hari.

पुष्पादीनां छेदने चैव काले
सम्यक् स्मरेदेत्कपिलाख्यं हरिं च॥
प्रदक्षिणे गारुडांतर्गतं च
हरिं स्मरेत्सदा वै खगेंद्रा॥६६॥

When he plucks the leaves of Tulasī he should utter 'Rāma, Rāma'. When he cuts off a leaf he should remember Kapila, an incarnation of Hari. When he circumambulates Hari pervading Garuḍa he should remember Hari with concentration.

प्रणामकाले देवदेवस्य विष्णोः
शेषांतस्थं संस्मरेच्चैव विष्णुम्॥
सुनीतिकाले संस्मरेन्नारसिंहं
नारायणं संस्मरेत्सर्वदापि॥६७॥

When he bows to Viṣṇu, the lord of lords, he should remember Viṣṇu pervading Śeṣa. When he is in council with his ministers he should remember Narasimha Nārāyaṇa.

पूर्तिर्यदा क्रियते कर्मणां च
सम्यक् स्मरेद्वासुदेवं हरिं च॥
एवं कृतानि कर्माणि हरिप्रीतिकराणि च॥६८॥
सम्यक् प्रकुर्वन्नेतानि पुष्करो हरिवल्लभः॥६९॥

When an undertaking is accomplished he should remember lord Vāsudeva Hari. When he has accomplished activities as are endearing to lord Puṣkara, he secures the affection of Hari.

एतस्मादेव पक्षीश कर्म यत्समुदाहृतम्॥
पुष्कराख्यानमतुलं शृणोति श्रद्धयान्वितः॥
हरिप्रीतिकरे धर्मे प्रीतियुक्तो भवेत्सदा॥७०॥

Therefore, O lord of birds, he who hears with faith this incomparable narrative of Puṣkara, in all its details, is attracted to Dharma which creates devotion for the lord.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे कृष्णगरुडसंवादे तत्त्वरहस्यं नामैकोनत्रिंशोऽध्यायः॥ २९॥

॥ समाप्तमिदं गरुडमहापुराणम्॥

॥ इति श्रीगरुडमहापुराणं समाप्तम्॥

श्लोकानुक्रमणी

[आ=आचार-खण्ड : : प्रे=प्रेत खण्ड (धर्म खण्ड) : : ब्र=ब्रह्म खण्ड (मोक्ष खण्ड)]

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|-------------------------------|--------|-------------------------------------|--------|-------------------------------------|---------|
| अ | | अगस्त्यादीन्मुनीन्त्रत्वा (आ) | १४३.५१ | अग्निहोत्रफला वेदाः (आ) | ११०.४ |
| अ आ न्येसत्तु (आ) | १९.२४ | अगस्त्यार्ध्यव्रतं वक्ष्ये (आ) | ११९.१ | अग्निहोत्रादिभियज्ञैर (प्रे) | १४.१५ |
| अंशावतरणं नास्ति (ब्र) | १२.५० | अगाधेग्राहबहुले सलिल (आ) | १५५.३३ | अग्निहोत्रोपचरणं (आ) | २१३.१५ |
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| अचिराल्लभते मोक्षं (आ) | २३४.५२ | अत एव च नित्यत्वा (ब्र) | ११.१७ | अतो न जानेतव सदगुणान् (ब्र) | ७.४२ |
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| अजीर्णामयाश्चप्यन्ते (आ) | १६१.२ | अतः स्नात्वा दिव्यमंत्रं (ब्र) | २०.४१ | अतो हरः कोधरूपी सदैव (ब्र) | २२.२३ |
| अजैकपादहिर्बुध्न्यस्त्वष्टा (आ) | ६.३७ | अतिकृच्छ्रं चरेद्वाता (आ) | १०७.२८ | अतो हरिः केशवनाम (ब्र) | २४.५२ |
| अजोपि हि सकृत्प्रेत्य (आ) | २३६.३३ | अतिक्लेशेन येऽप्यर्था (आ) | १०९.२८ | अतो हरे तादृशीं मे (ब्र) | ७.३१ |
| अज्ञातत्वे चात्र पानादिकं (ब्र) | २२.७३ | अतिक्लेशेन लब्धस्य (प्रे) | ३६.३३ | अतो हरेः पाप विना (ब्र) | २३.३२ |
| अज्ञातस्य प्रेषितस्य (प्रे) | ४.१७१ | अतिपक्वान्तरं तु तथा (ब्र) | १४.२० | अतो ही गारुडं मुख्यतं (ब्र) | १.७१ |
| अज्ञानजास्तु मे देवाः (ब्र) | ९.६ | अतिप्रकाशयुक्तत्वा (ब्र) | २८.४२ | अतो हि गोविदं इति स्मृ (ब्र) | २४.५७ |
| अज्ञानात्प्राश्य विन्मूत्र (आ) | २२२.५७ | अतिपापं महाघो (आ) | २१३.१२४ | अतो हि माता हरिरेव (ब्र) | २६.१२ |
| अज्ञानाद्विघ्नतो वापि न (प्रे) | ३४.१२५ | अतिमात्र वदासेवद (आ) | १६२.२६ | अतो ह्यहं श्रवणं (ब्र) | २०.४७ |
| अज्ञानास्तामसा मन्दा (प्रे) | ७.९५ | अतिमित्रोऽप्यमित्रश्च (आ) | ६.६८ | अत्यन्तलोहितो यः स (आ) | ७४.४ |
| अज्ञानिनः सुरवरे (आ) | २२७.३५ | अतिवाह शरीरं च (प्रे) | १.३२ | अत्यन्त हरितवर्ण कोमल (आ) | ७१.१२ |
| अज्ञानेन यथा ज्ञानं (आ) | १२७.५ | अतिश्लक्ष्णखर स्पर्श (आ) | १६४.११ | अत्यम्बु पानं कठिना (आ) | ११४.२८ |
| अज्ञकोनरकश्चैव (आ) | ६.५५ | अतिसारश्च नैर्ऋत्यां (प्रे) | ३३.३२ | अत्यर्थं लघु वर्णतश्च (आ) | ६८.१९ |
| अटन्नितस्ततस्तत्र (प्रे) | ६.३० | अतीव दैन्येन धनादिकं (ब्र) | १८.६१ | अत्यशनाच्च संक्षोभा (आ) | १६१.२३ |
| अणीयसामणीयांसं (आ) | २.१८ | अतीव रूपिणीकन्या (आ) | ९०.३ | अत्यादरं दर्शयतीव सा (आ) | २.३२ |
| अण्डजादिकजन्तूनां (प्रे) | ११.८ | अतीसार ग्रहण्योश्च (आ) | १५७.१ | अत्यादराद्भागवतस्य (ब्र) | २०.४३ |
| अण्डजादिषु भूतेषु (प्रे) | २४.२६ | अतीसारः समासेन (आ) | १५७.१३ | अत्याशी चातिपानश्च (ब्र) | २२.३९ |
| अण्डमुत्पाद्य च ततः (आ) | ३१.१२ | अतीसारः स सुतरा (आ) | १५७.२ | अत्युत्तमं गृष्टिदानं च (ब्र) | २६.५७ |
| अण्डमुत्पाद्य च ततः (आ) | ३४.१० | अतोऽहंकारमुत्पृज्य (प्रे) | ६.१०२ | अत्युत्तमं द्रव्यदानं च (ब्र) | २६.५६ |

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| अत्युत्तमं भागवतस्य (ब्र) | २६.५८ | अथातः श्वासरोगस्य (आ) | १५०.१ | अधर्मिष्ठाश्च शूद्राश्च (आ) | १४१.१२ |
| अत्युत्तमं मूर्तिदानं तु भद्रे (ब्र) | २६.५५ | अथातः संप्रवक्ष्यामि (आ) | ५१.१ | अधः षोडशः सहस्रः (आ) | ५४.९ |
| अत्युष्णा मण्डकाः (आ) | १६९.६३ | अथातो मूत्रघातस्य (आ) | १५८.१ | अधिकारो यदा नास्ति (प्रे) | ८.१० |
| अत्र जन्म सहस्रानां (प्रे) | ४९.१४ | अथातो यक्ष्मरोगस्य (आ) | १५२.१ | अधिवास्य पवित्रं ते (आ) | ४३.२६ |
| अत्र ते कीर्तयिष्यामि (प्रे) | २.५९ | अथातो रक्तपित्तस्य (आ) | १४८.१ | अधिष्ठानञ्च तं (आ) | १६३.२ |
| अत्र दत्तं सुतैः पात्रैः (प्रे) | १६.१० | अथानंतरजन्वक्ष्ये शृणु (ब्र) | १८.१ | अधीरः कर्कशः स्वस्थः (आ) | ११५.३२ |
| अत्र मातुः पृथक् श्राद्ध- (आ) | ८४.२५ | अथान्येन प्रकारेण (आ) | २३.३० | अधुना संप्रवक्ष्यामि (आ) | ३२.९ |
| अत्र स्नानं मनुष्याणां (ब्र) | २७.२५ | अथा परे भागवत प्रधाना (ब्र) | ८.३ | अधोक्षजं जगद्बीजं (आ) | १३१.१३ |
| अत्र स्नानं यः करोति स (ब्र) | २७.१८ | अथार्शसां निदानं च (आ) | १५६.१ | अधोदृष्टिः प्लुताक्ष- (आ) | १५०.१३ |
| अत्र स्नाही पिबान्नेति (प्रे) | ५.१४ | अथावतारानुषाख्यो (ब्र) | १५.१ | अधोदध्ववेदेन द्वे च (आ) | २३.५३ |
| अत्रिपत्न्यनुसूयायां जज्ञे (ब्र) | १८.२२ | अथेन्द्र वारुणीमूलं (आ) | १९०.२ | अधोनाग तद्दुर्ध्वं तु (आ) | ३२.२७ |
| अत्रिर्वसिष्ठः पुलहः (आ) | १५.७२ | अथोद्विग्नानां कोशिकोक्तं (आ) | १३२.२० | अधो मुखः पिण्डपात्रा (आ) | २१८.३१ |
| अत्रेनंतरं ब्रह्मा दशवर्षं (ब्र) | १३.४३ | अथोपतिष्ठेदादित्यभूद- (आ) | ५०.५२ | अधो मुखं चोर्ध्वपादं (प्रे) | ३२.५८ |
| अत्रेः सोमस्तस्य भार्या (आ) | १३९.२ | अदत्तदानाच्च मवेद्द्वि (प्रे) | २४.४६ | अध्यक्ष जाग्रनादीनां (आ) | ९१.१० |
| अत्रैव सद्यः पत्नी ते (आ) | ८९.६६ | अदत्तस्यानुपादानं (आ) | २१३.८ | अध्यात्म विद्यां विधि (आ) | २१४.३७ |
| अत्रैवास्ते श्रीनिवासी (ब्र) | २३.४५ | अदत्तां पितरौच्छ्रं (प्रे) | ७.१५ | अध्यापनं याजनं च (आ) | ५१.३ |
| अत्रैवोदाहरन्ती (प्रे) | २२.१८ | अददामन्ममरकृष्य (प्र) | ७.५२ | अध्यायमेनं सुकृतस्य (प्रे) | ४८.४४ |
| अत्रोक्तकर्मपाकाद्धि (प्रे) | ४९.१२३ | अदर्शयमहंरूपतदा (प्रे) | ७.९७ | अध्यायानामुपाकर्म (आ) | ९६.४५ |
| अथ कश्चित् प्रमादेन (प्रे) | ४४.२३ | अदाहे न च कर्तव्यं (प्रे) | ३४.१२६ | अध्वा जरा देहवतां (आ) | ११५.१० |
| अथ चूणामणि वक्ष्ये (आ) | १९९.१ | अदितिर्दितिर्दनुः काला (आ) | ६.२६ | अध्वान्तरालिको ज्ञेयो (प्रे) | ५.८५ |
| अथदानविधिवक्ष्ये तन्मे (आ) | ९८.१ | आदित्यां कश्यपाच्चैवसूर्या (आ) | ६.४० | अनग्नममृतं चैव कार्य्य (आ) | ९६.१८ |
| अथ द्वादश वर्षाणि वने (आ) | १४५.२० | अदुष्टापतितं भार्या (आ) | १०७.२५ | अनग्नयः साग्नयो वा पुत्रा (प्रे) | ४५.५ |
| अथ प्रणवसंयुक्तवस्त्र (आ) | ४८.५८ | अर्दृष्ट दुष्टपवन शरीर (आ) | १६६.२ | अनग्निपक्वमसनीयान् (आ) | १३१.३ |
| अथ प्रेतं ददर्शासौधु (प्रे) | २७.१६ | अर्दृष्टपूर्वा बहवः (आ) | १०९.७ | अनग्निमनिकेततमेकाहार (आ) | ८८.३ |
| अथ ब्रह्मा च वायुश्च (ब्र) | १६.१५ | अदौससर्जभगवान् ब्रह्मांड (ब्र) | १०.४ | अनग्निपक्वमसनीयान् (आ) | १३१.३ |
| अथ भीमेन वीरेण (आ) | १४५.३३ | अद्भिर्वा पयसांज्येन (आ) | १९२.३७ | अनग्नेश्च सुतौ स्याता- (प्रे) | ४५.३ |
| अथ यः प्रवहो वायु (ब्र) | २८.५७ | अय नः दानुमर्होऽसीत्यु- (प्रे) | ७.४३ | अनङ्गायेति नैवेद्यं (आ) | ११७.२ |
| अथ योगं प्रवक्ष्यामि (आ) | १४.१ | अद्यप्रभृत्यहं विष्णो (आ) | १२२.३ | अनंजनाच्च कुलजित (आ) | १३८.५४ |
| अथर्वसिरसं चैव कुम्भ (आ) | ४८.६३ | अद्य मे सफलं जन्म (प्रे) | ६.४१ | अनडवान् कीदृशः प्रोक्तः (प्रे) | ६.३ |
| अथर्वा गिरसौ पूर्वं (आ) | २१३.४२ | अद्यैव पश्याम हरेस्त (ब्र) | २४.५० | अनत्पाद्य सुतान्देवान (आ) | ८८.८ |
| अथर्वाणं सुमन्तुनु (आ) | २२३.१३ | अद्यैव विष्णुः परमो (ब्र) | २३.१० | अनस्यायस्व्यहं प्रेते (आ) | ९६.४७ |
| अथ लिंगे तथा चैका (प्रे) | १५.१० | अद्रिसारस्त्यवस्तीक्ष्णं (आ) | २०४.६६ | अनंत इति विज्ञेययोह्य (ब्र) | २६.१२२ |
| अथ वक्ष्यामि संक्षेपा (प्रे) | १३.२ | अद्रोहेणेव भूतानामल्प (आ) | २११.८५ | अनन्त कर्णेश सुचंद्रसंज्ञ (ब्र) | १८.३८ |
| अथव पञ्चबिन्दुस्तत् (आ) | ४५.१८ | अद्रयत्वाच्च कोऽप्यस्ति (आ) | २३६.१४ | अनंत जन्मार्जितपुण्य (ब्र) | २३.४१ |
| अथ वापि समं वास्तुं (आ) | ४७.६ | अद्रयानंद चैतन्यं (आ) | २३९.८ | अनन्तबल वीर्येण (आ) | २२१.१४ |
| अथवा योगिनां नित्यं (ब्र) | १६.५२ | अद्रतं केचिद्विच्छन्ति (प्रे) | ४९.९२ | अनन्तं पृथिवी धर्मज्ञानं (आ) | २८.६ |
| अथवा रक्तवर्णस्तु (प्रे) | ६.२२ | अद्रैतं हि शिवं प्रोक्तं (प्रे) | ४९.९० | अनन्तरं संववभूव (ब्र) | १३.११ |
| अथव्याकरणं वक्ष्ये (आ) | २०५.१ | अद्रैतयोगसम्पन्नास्ते (आ) | २३६.२ | अनंत रुद्रो ब्रह्म वायु यथा (ब्र) | २.५१ |
| अथश्चतुर्विंशतिभिश्चैव (ब्र) | २२.२५ | अधः प्रतिहतोवायुर्ब्रजे- (आ) | १६६.१७ | अनंतरूपोधिककांतकांति (ब्र) | २४.८ |
| अथ श्राद्धविधिवक्ष्ये (आ) | ९९.१ | अधमाः कलिमिच्छन्ति (आ) | ११५.११ | अनन्तरूपोभूतस्थो (आ) | १५.१४८ |
| अथ षोडश सहस्रभार्या (ब्र) | १२.२९ | अधसा धनमिच्छन्ति (आ) | ११५.१३ | अनंतवेद प्रतिपादतोपि (ब्र) | ६.२८ |
| अथ संध्याविधि वक्ष्ये (आ) | २१७.१ | अधमेऽष्टपलानि (आ) | २०१.१७ | अनंतसूय्य वच्चेव (ब्र) | ११.२० |
| अथ सोऽष्टमसन्ध्यायां (आ) | १.३३ | अधरोत्तर वृत्त्या हि (आ) | ९८.२५ | अनंताशैः संयुतत्वेपि (ब्र) | ३.४५ |
| अथ स्नानविधिवक्ष्ये (आ) | २१४.१ | अधर्माद्यं च वहन्यादो (आ) | २३.१८ | अनन्ताशृंगवेरस्य (आ) | १८३.७ |

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| अनन्तोऽनन्तरूपश्च (आ) | १५.७८ | अनुशब्दं नु कुर्वीत (प्रे) | ३५.३१ | अन्नञ्चैव तथा तोयं (प्रे) | ३६.१६ |
| अनन्यसाध्यं ब्रह्मचर्यं (ब्र) | १५.८ | अनुह्लादश्च ह्लादश्च (आ) | ६.४४ | अन्नदानस्य सर्वाणि (आ) | २२१.२१ |
| अनन्येन तु भावेन भक्तिं (ब्र) | ८.५ | अनेक जन्मजितपाप संचयै (ब्र) | १८.५० | अन्नदानैर्हेमदानैर्भूमि (प्रे) | ४९.१३५ |
| अनपानादिविरथस्ततो (आ) | १३९.७३ | अनेक जन्मार्जितपुण्य (ब्र) | १९.३८ | अन्नपानविधित्याग (आ) | १५२.५ |
| अनमित्रान्वये बृष्णिः (आ) | १३९.४९ | अनेक भव संभूतकर्म (आ) | ८८.१३ | अन्नपानादिना रक्षां (आ) | १६९.६४ |
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| अनर्था ह्यर्थरूपाश्च (आ) | ११०.२३ | अनेन पूजवेल्लक्ष्मी पूर्वोक्त (आ) | १०.५ | अन्नस्विन्नहरिद्रा च (आ) | १७७.६ |
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| अपरोक्षतभोक्तारो (प्रे) | ४६.१५ | अपोशने वैश्वदेवस्य (ब्र) | २९.५४ | अभ्यक्ष्यु चरणौ विष्णु (आ) | २१३.४५ |
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| अपरोक्षदृशां ब्रह्मन् (ब्र) | १०.२१ | अप्रतिष्ठः पञ्चमः (प्रे) | ३.४८ | अमन्त्र कारयेच्छाद्ध (प्र) | ३४.४२ |
| अपरोक्षमिति प्रोक्तं तथा (ब्र) | १०.३१ | अप्रधृष्योऽस्मि भूतानां (आ) | १९४.२२ | अमांस भोजनाश्चाधः (प्रे) | ५.५ |
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| अपसव्यादितो ब्रह्मा (प्रे) | २९.२० | अप्रार्थितानि दुःखानि (आ) | १११४.५२ | अमावस्या पूर्णिमा च (आ) | ५९.२६ |
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| अपहतेति त्रिव्यवि- (आ) | २१८.१६ | अबलस्य बलं राजा (आ) | ११५.४१ | अमुकामुक गौत्रैततुभ्य (प्रे) | ८.३० |
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| अपाकृतस्तु सन्नेहो (प्रे) | ४९.१२१ | अभयाक्षामृतं चैकद्विच- (आ) | १७१.५७ | अमूढभूता ज्ञानिनां सर्व- (ब्र) | १२.३३ |
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| अयं भगवतोमंत्रोमंत्रा (आ) | १९४.२८ | अर्चितानाममुक्तानां (आ) | ८९.५१ | अल्पोऽपि दोषोदुष्टयो (आ) | १४७.५१ |
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| अयसापुष्परागेण तथा (आ) | ६८.४४ | अर्चयित्वा समंद्द्र (आ) | ३०.७ | अवकीर्णयादो ये च (आ) | ९४.७ |
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| अयाचितो मया लब्धी (आ) | ११३.४५ | अजुनं वीर रूपेण प्रविष्टो (ब्र) | १७.३९ | अवीचिं नरकं प्राप्नो (आ) | ८४.४२ |
| अयाज्ययाजकश्चैव (प्रे) | २२.६९ | अथः कश्चस्ति ततन्नामः (ब्र) | २८.६० | अवीचिरन्धतामिस्रः (प्रे) | ८.३३ |
| अयाज्ययाजको याति (प्रे) | ४६.१४ | अर्थदाता बिमानैस्तु (प्रे) | १७.१९ | अवदोदाताप्रपणी (प्रे) | ६.९९ |
| अयाता ऋषयः सर्वे (प्रे) | १०.३६ | अर्थनाशं मनस्तापं गृहे (आ) | १०९.१५ | अवतार त्रये चीद्रं दुःखं (ब्र) | १६.७५ |
| अयूतायुस्तस्य पुत्रस्तस्य (आ) | १४०.३२ | अर्थतुराणां न सुहृन् (आ) | ११५.६७ | अवतारमिदं प्रोक्तं (ब्र) | २.७ |
| अयोध्यान्तु समागत्य (आ) | १४३.१३ | अर्थाद्भ्रष्टस्तीर्थयात्रां (आ) | १०९.५४ | अवतार रूपे यमदुःखादिकं (ब्र) | ६.४१ |
| अयोध्या मथुरा माया (प्रे) | ४९.११४ | अर्थेन किं कृपणहस्तगतं (आ) | १०९.६ | अवतारान्हरे ब्रूहि तथा (ब्र) | १४.१ |
| अयो मूर्तिर्हविष्माश्च (आ) | ८७.४३ | अर्थेनापि हि किं तेन (आ) | ११०.६ | अवतारामहाविष्णोः (ब्र) | ३.३ |
| अयो लोहं समुद्दिष्टं (आ) | १०४.१३ | अर्थेभ्योऽपिविवृद्धेभ्यः (आ) | २१३.८३ | अवताराश्च के तस्य (आ) | १.९ |
| अरक्षितारं राजानं (प्रे) | २४.१४ | अर्द्धदधे तथा देहे (प्रे) | ४.६६ | अवसारा ह्यसंख्याता (ब्र) | १५.२९ |
| अरण्ये निर्जनेदेशे (प्रे) | ११.५ | अर्द्धदधे तथा देहे (प्रे) | १५.४६ | अवताराह्यसंख्येया (आ) | १.३४ |
| अरण्ये निर्जने देशे (प्रे) | २२.३० | अर्द्धं प्रहरणे घुम्पे (आ) | २०१.२० | अवतारेषु भारत्याः (ब्र) | १२.४६ |
| अरविंदवनं तेषु तेन (आ) | ८६.६ | अर्द्धश्मशानवासार्थं (प्रे) | ४.५९ | अवतारेषु या मूर्तिर्वि (आ) | २३४.४१ |
| अरिष्टस्य निहंता च (आ) | १५.८१ | अर्द्धं रात्रे त्रियामे च (आ) | १२४.१६ | अवतारेषु वायोस्तु सम्यक् (ब्र) | १२.५३ |
| अरुचिः पीतमूत्रत्वं (आ) | १६२.९ | अर्द्धाधिकं माषकमुन्मि (आ) | ६९.२९ | अवतारे षोडशमे पश्यन् (आ) | १.२८ |
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| अरोगिणीभातुमतीमसमा (आ) | ९५.३ | अर्य्यमा सविता चैव (आ) | ४६.१० | अवरा च सदास्येव नात्र (ब्र) | ६.६० |
| अरोगित्वं यशोवतीशोक (आ) | ९९.४२ | अर्वाग्विसर्जनाद्द्रव्यं (आ) | १३७.८ | अवदाणां गूणस्यापि- (ब्र) | २८.१५ |
| अरोचकनिदानन्ते (आ) | १५३.१ | अर्वाक्य वृद्धेः करणाच्च (प्रे) | २६.६७ | अवलम्ब्य ततो धैर्य्यं (प्रे) | २२.३१ |
| अरोचको वमिः श्वासः (आ) | १४७.७१ | अर्वाक् सवत्सरात्संचौ (प्रे) | २६.३० | अवशेनापि यन्नामि (आ) | २२८.१२ |
| अरोमशाभुनपृष्ठं शुभं (आ) | ६५.३६ | अर्शासां बीजसृष्टिस्तु (आ) | १५६.७ | अवश्यमेवयात्यन्ति (प्रे) | ४७.४० |
| अर्कक्षीरप्रस्थमेकं (आ) | १८५.२९ | अर्शासि तस्मादुच्यन्ते (आ) | ५६.२ | अवाप गिरिजा देवी (प्रे) | ६.७१ |
| अर्कपत्रं गृहीत्वा तु (आ) | १७९.४ | अर्शासि सुखसाध्यानि (आ) | १५६.५६ | अवाप जपथा चेन्द्रत्वं (आ) | १९६.१ |

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| अवाप साध्राज्यमनुत्तमं (ब्र) | २४.२२ | अश्रेयसि प्रवृत्तिं च (प्रे) | २१.१० | अष्टाभिलक्षणैर्युक्ता (ब्र) | २२.६५ |
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| अस्मात्त्वमधिजातोसि (प्रे) | १५.४९ | अहं साक्षात्सदाचारो (आ) | २.४७ | आगर्भसम्भवंगच्छेत् (आ) | ९५.१७ |
| अस्मानेव ब्रजेत्स्यादृक् (आ) | २०६.१० | अहं हि देवो देवानां (आ) | २.३९ | आग्नेयकोणदारभ्य (आ) | ४६.१२ |
| अस्मिन्यज्ञेहि यः (प्रे) | १४.४९ | अहं हि नारदो दक्षो (आ) | २.७ | आग्नेयकोणेश्रीनिवास (ब्र) | २६.१०१ |
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| अस्मिंस्नानं ये प्रकुर्वन्ति (ब्र) | २४.६९ | अहरहर्नीयमानोगायत्रं (प्रे) | ४.५३ | आग्नेय्यादिशिदेवस्य (आ) | १७.३ |
| अस्यांगानि महादेव (आ) | ३४.५ | अहः शेषं सहासीत (आ) | ९६.२४ | आग्नेय्यामथवैशान्यां (आ) | ३९.९ |
| अस्वप्नं च व्यवायं च (आ) | १७०.५९ | अहितहितविचार- (आ) | ११५.३१ | आग्नेयेकन्यके नित्य (ब्र) | २४.१०९ |
| अस्वस्थातुरकाले तु (प्रे) | ३०.११ | अहिते हित संज्ञः (प्रे) | ४९.३३ | आग्नेयेचापि कुलिक- (आ) | १९७.१३ |
| अस्वेदञ्चमत्यस्यशल्क (आ) | १६४.२० | अहिंसा सत्यमस्तेयं (आ) | ९६.२९ | आग्नेयेवारुणीं चैव (ब्र) | २४.११७ |
| अस्वेदिनौ मृदुतलो (आ) | ६३.१ | अहिंसा सत्यमस्तेयं (आ) | २२६.२२ | आधारावाज्यभागौच (प्रे) | ४१.५ |
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| अस्वेदिनौ मृदुतलौ (आ) | ६५.२ | अहोरात्रमयो लोके (आ) | ११५.२९ | आचतुर्थार्द्धवेत्त्वावः (आ) | १०७.१८ |
| अहंकारं तथा बुद्धौ (आ) | २३७.१० | अहोरात्रस्य यः संधिः (आ) | २१३.६३ | आचम्य च यथा शास्त्रं (आ) | ५०.५८ |
| अहंकारविहीनं च (आ) | १६.८ | अहोरात्रस्य सन्धौ (आ) | १४७.५७ | आचम्य वह्निं सलिलं (प्रे) | ४.८७ |
| अहंकारादृशगुणं संमतात् (ब्र) | १०.१२ | अहोरात्रेण शुध्यते (आ) | २२२.५ | आचम्य विधिवन्नित्यं (आ) | ५०.१६ |
| अहन्यहनि यः कुर्यात् (आ) | ५०.१ | अहोरात्रैस्तु नवमि (प्रे) | १५.६७ | आचम्याथाग्निमुदकं (आ) | १०६.९ |
| अहन्यहनि दातव्यं (प्रे) | ३६.१० | अहोरात्रैस्तु नवभिः (प्रे) | १५.६८ | आचम्याप्लाव्यचात्मानं (आ) | २१४.३२ |
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| अहन्यहनियत्किञ्चदीयते (आ) | ५१.५ | आ ई ऊ ऐ औ स्वर (आ) | ६६.१६ | आचरेत्सदृशीं वृत्ति (आ) | ९६.३० |

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| आचरेत्सर्वदाधर्मं तद् (आ) | १६.५८ | आत्मतत्त्वात्मकं पश्चाद् (आ) | ४२.२० | आदित्यशन्द्रमाः शम्भुरापो (प्रे) | २.३८ |
| अचान्तः पुनराचामेन् (आ) | ५०.४५ | आत्मतीर्थमितिख्यातं (आ) | ५०.१३ | आदित्या वसवः साध्या (आ) | ८७.३० |
| आचान्ते पुनराचामेन् (आ) | २१४.३१ | आत्मतुल्यसुवर्णं वा (आ) | १०५.२८ | आदित्या वसवो रुद्रा (आ) | २३४.३० |
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| आचारात्प्राप्त्यात्सर्वं (आ) | १०७.४ | आत्मनोऽहिदपद्ये तु (आ) | ३२.१४ | आदौ कृत्वा धनिष्ठां च (प्रे) | ३५.१७ |
| आचार्यपत्नीं स्वसुतां (आ) | १०५.११ | आत्मलाभः परोनान्य (आ) | २३७.२ | आदेशाद्भुवहिमहि (आ) | २०५.२० |
| आचार्यस्तम्य शिष्यो (प्रे) | ३५.१५ | आत्मवित्तानुसारेणतच्च (प्रे) | १४.४२ | आदौ कृत्वा धनिष्ठां (प्रे) | ४.१७६ |
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| आचार्याय प्रदातव्या (प्रे) | ३४.९८ | आत्माधीनः पुमांल्लोके (प्रे) | १२.१६ | आदौ तु प्रणवं कृत्वा (प्रे) | ३२.९० |
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| आजंभाद्रपदापूर्वा (आ) | ५९.९ | आत्मानं गुच्छिणी गर्भमपि (प्रे) | १०.१३ | आदौ ससर्जंगरुड पुरुषात्मा (ब्र) | १३.५ |
| आजं वा यदि गव्यं (आ) | १९२.७ | आत्मानं च पितृंश्चैव (प्रे) | २५.३९ | आदौस्नात्वा हरिनिर्मात्य- (ब्र) | २३.२६ |
| आजानुलम्बितौ बाहू (आ) | ६५.३८ | आत्मानं चिन्तयेन्नित्यं (आ) | १९७.४६ | आदौ स्नानं प्रकुर्वीत (आ) | ३२.१० |
| आजानेभ्यस्तु पितरः (ब्र) | ९.१८ | आत्मानं तारयेत्सद्योदश (आ) | ८४.१६ | आद्यद्वारं श्री निवाससस्य (ब्र) | २४.७७ |
| आजाविकोमाहिषिकस्तथा (प्रे) | ३.६६ | आत्मानं देवरूपं च (आ) | १८.१४ | आद्यं शवविशुद्ध्यर्थं (प्रे) | ३५.३८ |
| आज्यं तयोः सहकारि (आ) | ४८.८१ | आत्मानं पद्य संस्थं च (आ) | २३.१६ | आद्याक्षरंतन्नामश्च (अ) | १९७.१८ |
| आज्यं पुनर्वाबिल्लेः (आ) | १८४.१२ | आत्मानं परमध्याये (आ) | १९६.६ | आद्यातेन च शस्त्रादि- (आ) | १६२.३६ |
| आज्येनाभ्यञ्जनं कस्मात् (प्रे) | १.३३ | आत्मानं ये न जानन्ति (प्रे) | ३१.४१ | आद्यो द्वे वर्जयेदन्ये (आ) | १५१.१३ |
| आज्येनाभ्यञ्जनं कार्यं (प्रे) | ४.६० | आत्मानं रथिनं विद्धि (आ) | ४४.६ | आद्यो ब्रह्मा स विज्ञेयो (ब्र) | ४.६ |
| आटरूषकपत्रेण घृतं (आ) | १८४.३ | आत्मा परेश्वरो विष्णु (आ) | १४१.१५ | आधाराख्यं महादेव ततः (आ) | ३४.१९ |
| आटरूषकमूढीकापथ्या (आ) | १७०.२६ | आत्मायत्तं धनं यावत् (प्रे) | ३६.२९ | आध्यानमविपाकश्च तत्र (आ) | १५७.६ |
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| आटोपमाध्यानमपक्ति (आ) | १६०.६१ | आत्मा वै पुत्रनामास्ति (प्रे) | ३४.९ | आध्यानं शिरसो जाड्यं (आ) | १५४.१६ |
| आढकीकफपित्तघ्नो (आ) | १६९.९ | आत्मा शम्भुः शिवा (प्रे) | ३४.९७ | आध्यात्मिकादितापां- (आ) | २२५.१ |
| आद्यवता इव ज्ञेयः स (आ) | १६७.३५ | आत्मा सर्वत्रनिर्लेपः (प्रे) | ६.९९ | आनन्त्यात्कुलधर्माणां (प्रे) | २६.१३ |
| आद्यानां वर्तुलं वक्त्रं (आ) | ६५.५८ | आत्मैर्द्रियमनोयुक्तो (आ) | ४४.७ | आनन्दमग्ना सापि देवी (ब्र) | २५.३४ |
| आतपस्तत्र यो रौद्रो (प्रे) | १८.१७ | आत्मैव यदि नात्मानम (प्रे) | ४९.२२ | आनन्दशैविहीनत्व- (ब्र) | १९.६ |
| आतपेभ्रमयोगेन (प्रे) | ३१.३ | आत्मैवह्यात्मनो (प्रे) | ३४.७१ | आनन्दनिर्णयं ब्रूहि कृष्ण (ब्र) | १८.७४ |
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| आतुराणां यदा प्राणाः (प्रे) | २९.३३ | आदन्तजन्मनः सद्यः (आ) | १०६.१३ | आनामकरणात्सद्य- (आ) | १०७.१७ |
| आतुरे च ददेहानं (प्रे) | ३०.३९ | आदरेण सदा स्तौति (आ) | २३०.५० | आनीय कोकटे देशे शयनं (आ) | ८१.५ |
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| आतुरे स्नान उत्पन्ने (प्रे) | ४३.५ | आदायशेषस्तस्यात्रं (आ) | ८०.१ | आपत्स्वपि सदायस्य (आ) | २२७.१५ |
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| आतृप्तेस्तु पवित्राणि (आ) | ९९.२१ | आदितः सप्तमेह्रस्वा (आ) | १०८.२ | आपस्य पुत्रो वे तुण्डिः (आ) | ६.३१ |
| आत्मधातिविषोद्वन्ध (आ) | १०७.२४ | आदित्यमंडलान्तःस्थां (आ) | २१३.७२ | आपिष्ट्वा जांगली मूलं (आ) | १७७.२१ |
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| आत्मजानांछलाल्लोका (प्रे) | २०.११ | आदित्यो वरुणोविष्णु (प्रे) | ४२.२ | आपीड्य धमनी वृद्धि (आ) | १६०.२३ |
| आत्मजो वा तथान्यो (आ) | ८३.६१ | आदिमध्यावसानेषु (आ) | ९४.१६ | आपीतपाण्डुरुचिरः (आ) | ७४.२ |
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| आपो मा तस्मादेनसः (आ) | २१४.२९ | आर्जवंचानसूया च (आ) | ४९.२२ | आश्चर्य्यतु व्रतं कृत्वस (आ) | १२७.२ |
| आपोहिष्ठाव्याहृतिभिः (आ) | ५०.१७ | आर्त्तात्तं मुदिते हृष्टा (प्रे) | ४.९८ | आश्वासितोऽथभीष्मेण (आ) | १४५.३७ |
| आपोहिष्ठेतिस्मिन् (आ) | २१४.१८ | आर्त्तेनप्रियमाणेनयद्दत्त (प्रे) | १४.१ | आश्चर्य्यमिति तज्ज्ञात्वा (प्रे) | १०.५० |
| आपोहिष्ठेत्युवा कुर्यान् (आ) | ३६.५ | आर्द्रकं रोचकं वृष्यं (आ) | १६९.३० | आश्मशानादनुव्रज्य (आ) | १०६.२ |
| आप्यास्त्वाषाढपूर्वारतु (आ) | ५९.७ | आर्द्रपूतं नारिकेलं (ब्र) | १४.२२ | आश्विनस्य सिते पक्षे (आ) | १२२.२ |
| आप्यायस्वदधिक्राव्णो (आ) | ४८.४९ | आर्द्रवासास्तुहेमन्ते (आ) | १०२.७ | आश्विने कार्तिकेवापि (प्रे) | ३१.६ |
| आबद्धोदरताछर्दिः (आ) | १५७.१९ | आर्य्यागीतिश्चान्त- (आ) | २०८.५ | आषाढादौ पायसं तु (आ) | १३७.७ |
| आब्रह्मस्तम्बपर्य्यन्तं (प्रे) | १०.६१ | आर्य्या प्रथमार्द्धं लक्ष्य (आ) | २०८.४ | आसकतापुत्रदारदिकानां (ब्र) | १८.३७ |
| आब्रह्मस्तम्बपर्य्यन्तं (आ) | २१४.४१ | आर्य्यालिक्ष्म त्वष्ट गणाः (आ) | २०८.१ | आसनं पद्मकाद्युक्तं (आ) | ४४.१० |
| आम एव गुदादेति (आ) | १६१.३४ | आर्षभंतजराः पादे (आ) | २११.८ | आसनं पूजयेत्पश्चादा- (आ) | ३२.२१ |
| आमपक्वविदग्धत्वं (आ) | १६०.१७ | आलयस्तत्र रौद्रे हि (प्रे) | ४.२० | आसनं भाजनं भोज्यं (प्रे) | ३१.११ |
| आमबद्धायनः कुर्यात् (आ) | १६६.४० | आलापाद्गात्रसंस्पर्शात् (आ) | ११५.६ | आसनं मूर्तिं मंत्रं च (आ) | २९.६ |
| आममम्लं च विष्टब्धं (आ) | १६८.४३ | आर्लिङ्ग्यमाना भ्राम्यन्ते (प्रे) | ३.२१ | आसनस्थन्तुयुञ्जीत (आ) | २२६.१७ |
| आमलक्या मधुरसं (आ) | १७१.७० | आलोकनेन द्रव्याणि (आ) | ४८.२४ | आसनादीन् हरेरैतैर्नै (आ) | ७.७ |
| आम मांसं घृतं क्षौद्रं (आ) | २२२.५९ | आलोक्य सर्वशास्त्राणि (आ) | २३०.१ | आसनावाहनं पाद्यमर्घ्यम् (आ) | ७.४ |
| आमातिसार वमथुविष- (आ) | १५०.२ | आलोहितस्तु पीतः (आ) | ७४.३ | आसनादेकशय्यायां (आ) | ११५.८ |
| आमाद्विषुचिका चैव (आ) | १६८.३९ | आवर्त्तयेत्तदुदकं ये ते (आ) | २१४.५ | आसने स्वागते चैव (प्रे) | १८.१९ |
| आमाशयेयदात्मस्थे (आ) | १४७.८२ | आवर्त्तयेद्वा प्रणवं देव (आ) | ५०.५० | आसनोपानहोच्छत्रं (प्रे) | ४०.४० |
| आमाशयोत्यवमथुश्वास (आ) | १६६.९ | आवर्त्तं सदृशाकारैः (आ) | २३१.९ | असन्नमरणं ज्ञात्वा पुरुषं (प्रे) | ३२.८५ |
| आमोद्धवाच्चरक्तस्य (आ) | १५४.१७ | आवाहनं प्रकर्त्तव्यं (आ) | ३४.२९ | आसनत्रे मरणे कुर्यात् (प्रे) | ४.३७ |
| आम्र मूलरसेनैवशस्त्र- (आ) | १७७.६३ | आवाहनं स्थापनं च (आ) | २३.२१ | आसनमरणो मत्यश्चेतीर्थ (प्रे) | ४.३८ |
| आम्रास्थिचूर्णलेपादौ (आ) | १७६.४ | आवाहनं स्थापनं (आ) | ४०.१४ | आसां ज्ञानात्पुण्यमाप्नोति (ब्र) | २९.२९ |
| आम्रास्थिमज्जा (आ) | १७६.१० | आवाहनं स्वधाकारो (प्रे) | ४५.२६ | आसीत्किलकिलाशब्द (प्रे) | ९.८ |
| आम्रास्थिमज्जामलकले (आ) | १७६.५ | आवाहनानौकरण (आ) | ९९.३२ | आसीत् त्रे तायुगे पूर्व्वं (प्रे) | ६.२८ |
| आयच्छन्ति ततोर्दोषाः (आ) | १६६.२६ | आवाहनादिकं शेषं (प्रे) | ८.१८ | आसीत्पुरा हिरण्याक्षः (ब्र) | २६.३ |
| आयातितत्र दृश्यन्ते (प्रे) | ५.१२४ | आवहनार्चनं चैव (प्रे) | ४.४४ | आसीनो वा शयानो वा (आ) | २२८.८ |
| आयाति तेन कर्त्तव्य (प्रे) | ४.१६९ | आवाहनीं ततीबद्ध्वा (आ) | १७.२ | आसुरादिविवाहेषु (प्रे) | २६.२२ |
| आयातु वरदा देवी (आ) | २१७.८ | आवाहय यजुषानेन (आ) | २१३.७१ | आसुरो द्रविणादानाद् (आ) | ९५.१० |
| आयुः कर्म च वित्तं च (आ) | ११५.२३ | आवाहयेत्ततो मार्धे (आ) | १९७.३७ | आस्ते सिद्धाश्रमेपुण्येसूतः (ब्र) | १.१२ |
| आयुरारोग्यमर्थं च पुत्र (आ) | ८९.७१ | आवाहाश्च विवाहाश्च (प्रे) | २७.२७ | आस्फोटयन्ति पितरः (आ) | २२७.३४ |
| आयुर्गतं व्यर्थमेवत्वदीय (ब्र) | २५.१९ | आवाह्य तदनुज्ञातो (आ) | ९९.११ | आस्यादिस्वपुरस्थाने (आ) | १९७.१५ |
| आयुर्वर्षशतंनृणौ (आ) | ११५.२८ | आवाह्यमण्डले तास्तु (आ) | ३४.१६ | आस्याद्वै ब्राह्मणा जाता (आ) | ४.३५ |
| आयुर्वेदकृताभ्यासः (आ) | ११२.११ | आवाह्यमण्डले देव्यं (आ) | ३२.२८ | आस्येचाहवनीयोऽग्नि (आ) | २१३.१५४ |
| आयुर्वेदमथाष्टाङ्ग (आ) | १४२.५ | आविर्भवज्जगत्प्रभवा (ब्र) | ७.५२ | आस्वादनं कारयति स्वयं (ब्र) | १४.४७ |
| आरग्वधस्य पत्राणि (आ) | १७१.२१ | आविर्भवति लोकेषु- (प्रे) | ६.१०० | आहंकारिक एवं तु स्तुत्वा (ब्र) | ७.७ |
| आरग्वधाभयामुस्ताति (आ) | १७०.३ | आविष्ट रूपी विज्ञेयौ (ब्र) | ४.८ | आहंकारिकप्राणाच्च (ब्र) | ७.९ |
| आरण्यस्यबिडालस्य (आ) | १७८.९ | आवृता वायवोऽज्ञाता (आ) | १६७.५४ | आहरेत्तनानकाले च (आ) | २१४.२ |
| आरद्धस्यैव गान्धारी (आ) | १३९.६७ | आवृतो दोष लिंगानि (आ) | १५९.७ | आहरेद्विधिवद्गारानि (आ) | ९५.३३ |
| आरनानलदधि क्षीरं (आ) | २२२.३० | आशयोपचयाल्पत्वाद् (आ) | १५८.१६ | आहूतश्चाप्यधीयीत (आ) | ९४.१४ |
| आरभेत विनीतात्मा (प्रे) | २७.५० | आशासते सुतं जातं (प्रे) | ६.२३ | आहृत्यापित्वया सोमं (आ) | २४१.२६ |
| आराधयिष्यति च मां (ब्र) | २६.२४ | आशुकारी यतः कासः (आ) | १४९.१ | आहेरुशंकुः संजज्ञे (आ) | १३९.२७ |
| आरामेष्वग्निदाता च (प्रे) | ३.६३ | आशुसर्वस्य वपुषो (आ) | १४७.५५ | आह्वानं स्थापनं रोधं (आ) | १८.८ |
| आरूढयोगवृक्षाणां ज्ञानं (आ) | २३५.५ | आशौचं ते समाख्यातं (प्रे) | ५.१३ | | |

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| इ | इति हरिवचनानि (प्रे) | ४०.१३० | इद ज्ञानमिदं ज्ञेयं (प्रे) | ४९.८३ |
| इक्षुभिः सन्ततां भूमियव- (आ) | इतिहास पुराणाद्यैः (आ) | २१३.१५८ | इदञ्चेत्क्रियते देव कस्मात् (प्रे) | १.४० |
| इक्ष्वाकुजो विकुक्षिस्तु (आ) | इतिहासपुराणानि (आ) | २१३.७८ | इदं तीर्थं मिदं नेति (आ) | ८१.२५ |
| अक्ष्वाकुरथ नाभागोधृष्टः (आ) | इतिहासं महापुण्यं (प्रे) | ६.४ | इदं तु परमं गोप्यं (ब्र) | २७.४० |
| इंगिताकारतत्त्वज्ञो (आ) | इतिहास मिमं पुण्यं (प्रे) | २७.६६ | इदं तु स्तवनं विप्र न (ब्र) | ९.२६ |
| इच्छतिशती सहस्रं (प्रे) | इतिहासांस्तथा विद्या (आ) | ९४.२९ | इदं पवित्रमारोग्यं पुण्यं (ब्र) | ९.२५ |
| इच्छयोच्छिन्नबन्धश्च (प्रे) | इतौदमुक्तं तव पक्षिराज (प्रे) | ४७.४१ | इदं यः पठते भवत्या (आ) | २३३.१० |
| इच्छ ज्ञान क्रियाशक्ति- (आ) | इतीरितः श्री निवासः (ब्र) | २५.२३ | इदं व्रतं मया देव गृहीतं (आ) | १२१.२ |
| इज्याचारो दमोऽहिंसा (आ) | इत्थं कृतेन मानेन बाह्य (आ) | ४७.१९ | इदं स्तोत्रं जपेत्पश्चाद् (आ) | ३२.३० |
| इज्याध्ययनदानानि (आ) | इत्थं कार्यं वैष्णवैः पर्वत (ब्र) | २३.४३ | इदं स्तोत्रं मुने सोऽपि (आ) | २३४.५३ |
| इज्यायां व्रतलोपाच्च (प्रे) | इत्थं मणि विधिः प्रोक्तो (आ) | ७३.१९ | इदं हि परमाख्यानं (ब्र) | २७.३६ |
| इडा च पिंगला चैव (प्रे) | इत्थं मार्गे चिंतयती च (ब्र) | २३.४० | इदमाख्यानकं श्रुत्वा (प्रे) | २२.७८ |
| इतरः पादचारेणत्वसि- (प्रे) | इत्थं विमानेन मदीयलोकं (प्रे) | ७.१०१ | इदमापः प्रवहतव्याहृति- (आ) | ५०.४८ |
| इति कृष्णवचः श्रुत्वा (ब्र) | इत्यपि श्रूयते कृष्ण (ब्र) | २८.१३ | इदमापः हरेस्ताक्षर्यस्ता (प्रे) | ४९.१२२ |
| इति चिन्तयतस्तस्य- (आ) | इत्यष्टाङ्गो मया योम (आ) | २२६.३४ | इदानीं गणवैषम्यं शृणु (ब्र) | ४.४९ |
| इति चिन्तापराः सर्वे (प्रे) | इत्यादिकं प्रेरयित्वा (ब्र) | २८.१०५ | इदानीं शृणु पक्षीन्द्र (ब्र) | १०.५७ |
| इति ज्ञानावलंबेन दैत्या (ब्र) | इत्यादिकं चिंतनं दोषो (ब्र) | १२.६९ | इनश्चैव तथाप्येव (आ) | ६७.६ |
| इति तस्य वचः श्रुत्वा (ब्र) | इत्यादि सर्वं कलिभाया (ब्र) | २९.२४ | इन्दीवारं कुवलयं पद्मं (आ) | २०४.३९ |
| इति तस्यै वरं दत्त्वा (ब्र) | इत्याद्यमखिलं ज्ञानं (ब्र) | १६.४३ | इन्द्रजालमिदं मन्ये (प्रे) | ३२.४ |
| इति ते कथितं ताक्ष्य (प्रे) | इत्याद्यावायुभार्याश्च (ब्र) | १६.१०२ | इन्द्रतीर्थं कुरुक्षेत्रं (प्रे) | ६.६५ |
| इति ते कथिता पूजा (आ) | इत्याशयं मनसा (ब्र) | २८.१४९ | इन्द्रतीर्थं महादेवि (ब्र) | २६.९९ |
| इति तेन जितो मृत्यु (आ) | इत्युक्तः स महाघोरं (प्रे) | ७.३३ | इन्द्रद्युम्नः पुरेन्द्रस्तु गाधी (ब्र) | २८.२८ |
| इति द्वाविंशतिविधं (आ) | इत्युक्ता ताभिरथ च (ब्र) | १७.२२ | इन्द्रद्युम्नश्च तत्पुत्रः (आ) | ५४.१५ |
| इति ध्यानं समाख्यातं (आ) | इत्युक्तेन प्रकारेण यः (प्रे) | ४५.२४ | इन्द्रनीलो यथा कश्चिद् (आ) | ७२.१६ |
| इति ध्यानं समाख्यातं (आ) | इत्युक्तोऽहं पुरारुद्रः (आ) | २.३० | इन्द्रलोकात्परिभ्रष्ट (प्रे) | ४.२७ |
| इति नामसहस्रं ते (आ) | इत्युक्तो गरुडो रुद्रः! (आ) | २.५८ | इन्द्रवारुणिकामूलं यस्यं (आ) | १९०.५ |
| इति प्रोक्तं तत्र मे संशयो (ब्र) | इत्युक्त्वा चरतां धर्मं (आ) | ९५.९ | इन्द्रवारुण्यपामार्गं (आ) | १७४.२२ |
| इति प्रोक्तो निदानार्थः (आ) | इत्युक्त्वा ते गताः (प्रे) | ६.१०५ | इन्द्रस्यानन्तरं कामं (ब्र) | १३.१६ |
| इति बुवाणैर्मदूतवर्गै (प्रे) | इत्युक्त्वा पितरस्तस्य (आ) | ८८.२७ | इन्द्रस्याप्यापरोक्ष्यं (ब्र) | १०.३५ |
| इति मंत्रः समाख्यातो (आ) | इत्युक्त्वा यमुना भ्राता (प्रे) | ६.१४३ | इन्द्र संवाहनं वाथ (ब्र) | ३४.४४ |
| इतिरुद्र समाख्याता (आ) | इत्युदीरितमाकर्ण्य (आ) | २३३.७ | इन्द्रात्मा चैव ब्रह्मात्मा (आ) | १५.६७ |
| इतिरुद्राब्जजो विष्णोः (आ) | इत्युषिर्वचनंश्रुत्वा (आ) | ८९.११ | इन्द्रादीनां च नेतारो (आ) | ८९.५२ |
| इति व्यास मया (आ) | इत्येतत्सर्वमाख्यातं (ब्र) | २४.१२३ | इन्द्रादीनां स्वमंत्रैश्च (आ) | ४८.७७ |
| इति श्रुत्वा प्रियावाक्यं (प्रे) | इत्येते पुरुषाः ख्याता (प्रे) | ३५.६ | इन्द्रादयः प्रविजानंति (ब्र) | १९.२२४ |
| इति श्रुत्वा वचो राज्ञः (प्रे) | इत्येते वायवः प्रोक्ता (प्रे) | ३२.४६ | इन्द्रादहं दशगुणैः सर्वदा (ब्र) | ७.६ |
| इति श्रुयं मया ब्रह्मन् (ब्र) | इत्येवं पञ्चभिः पिण्डैः (प्रे) | १५.३९ | इन्द्रादिलोकपालैश्च (आ) | ३४.३१ |
| इति सञ्जिन्तयञ्जीव (प्रे) | इतयेवं प्रष्टुमात्मानं (ब्र) | १.११ | इन्द्रियश्राममखिलं (आ) | २३७.९ |
| इति सञ्जिन्त्य हृदये (प्रे) | इत्येवं बहुशस्ताक्षर्यं (प्रे) | ३३.४० | इन्द्रियाणामुपरमेमनसि (आ) | २३५.१२ |
| इति संप्राथ्यं वृषभगन्ध- (प्रे) | इत्येवं शंकरेणोक्त (आ) | २३१.४ | इन्द्रियाणि कुतो यान्ति- (प्रे) | ११.२ |
| इति सूत खोदगीर्णां (प्रे) | इत्येवं संस्तवंकृत्वा आ | ३४.५५ | इन्द्रियाणि मनः प्राणा (प्रे) | ४६.३१ |
| इति सूत मुखोदगीर्णां (प्रे) | इत्येषक्षयजः कासः (आ) | १४९.१९ | इन्द्रियाणि समाहृत्य- (आ) | २३५.१६ |
| इति स्तवं विष्णुगुणान् (ब्र) | इदं कृतमिदं कार्यमिदम (प्रे) | ४९.४० | इन्द्रियाणीन्द्रियार्थेभ्य (आ) | २२६.१९ |
| इति स्तुतश्च देवेशो (ब्र) | इदं च यः पठेद्रुद्र (आ) | ३२.४२ | इन्द्रियाणीन्द्रियार्थेभ्यः (आ) | २३५.२७ |
| इति स्तुतः स भगवान् (ब्र) | इदं ज्ञानमिदं ज्ञेयमिति (प्रे) | ४९.७४ | इन्द्रियार्थेषुलौक्यं च (आ) | १५६.२० |

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| इन्द्रियैरथ विज्ञानं (आ) | २४०.१४ | ईशाने च शिरः पादौ (आ) | ४६.२ | उत्तरेहानिरुद्धाय (ब्र) | २४.१०६ |
| इन्द्रियैश्चसमायुक्तं (प्रे) | ३१.३८ | ईशाने मरणं प्रोक्तं (आ) | ६०.१७ | उत्तरे ह्युत्करूपाय (ब्र) | २४.११६ |
| इन्द्रोपिवायुकरमर्दितं (ब्र) | २९.८ | ईश्वरप्रीणनार्थाय ब्रह्म (आ) | ५१.८ | उत्तानपादभवत् (आ) | ६.१ |
| इन्द्रो वरोरुद्रभार्यादि- (ब्र) | २.५३ | ईषदुष्णसेवनाच्च लघुः (आ) | १६९.५८ | उत्तारणाय देवे (प्रे) | ४७.३५ |
| इन्द्रो विपश्चिदेवानां (आ) | ८७.८ | ईषा दण्डस्तथैवास्य (आ) | ५८.२ | उत्तिष्ठ गोविदं सुवेदवेद्य (ब्र) | २.६२ |
| इन्द्रो विश्वावसुः श्रोत्र (आ) | ५८.१२ | ईषेत्वहि मंत्रेण (आ) | ४८.१३ | उत्तिष्ठ नारायण वासुदेव (ब्र) | २.६६ |
| इन्धनानां प्रदानेन (आ) | ५१.२७ | उ | | उत्तिष्ठ मध्वेश (ब्र) | २.६७ |
| इममष्ट सहस्रञ्च (आ) | १८५.२ | उकारश्च अकारश्च (आ) | २४०.२४ | उत्तिष्ठन्तितदाराद्रो (आ) | २२४.२ |
| इमम्मेगंगेमंत्रेण नेत्रयो (आ) | ४८.४२ | उक्तमाद्यां क्रिया यावन्नुपो- (प्रे) | ९.१ | उत्तिष्ठन्निपतन्विष्णु (आ) | २३०.८ |
| इमं मंत्रं समुच्चार्य (प्रे) | १४.२६ | उक्तानि वाच्यानिमया (प्रे) | १५.९५ | उत्पद्यते मौक्तिकमेषु (आ) | ६९.७ |
| इमं यः पठतेऽध्यायं (आ) | ३०.२० | उक्तेष्वेकोऽपि चेन्न (प्रे) | ८.९ | उत्पद्यते वारिचराननेषु (आ) | ६९.८ |
| इमं स्तवं यः सततं (आ) | २३४.६४ | उक्त्वाधर्मान् (आ) | १४५.२७ | उत्पद्यते शुभा बुद्धिः (प्रे) | ६.७७ |
| इमां गाथामपेतेति सूक्तं (प्रे) | ४.५४ | उक्रान्त श्राद्धमारभ्य (प्रे) | ३७.११ | उत्पद्यन्ते हि संसारे (आ) | २२६.३५ |
| इलायां तु बुधाज्जातो (आ) | १३८.४ | उखैः कार्कैर्बकोलूकै (प्रे) | ५.१२६ | उत्पन्ना ये हि संसारे (प्रे) | ३२.१२० |
| इषे त्वो ज्जैतिमंत्रेण (प्रे) | ४०.३५ | उग्रसेनस्य कंसोऽभूत् (आ) | १३९.५० | उत्पन्ना ये हि संसारे (प्रे) | ३२.१२५ |
| इष्टवस्तुवियोगैश्च (प्रे) | १.६० | उग्रायुधाच्च क्षेम्यो- (आ) | १४०.१६ | उत्पादयित्वा बभूवाहं (ब्र) | २८.५४ |
| इष्टापूर्तादिके श्राद्धं (प्रे) | ४५.३३ | उच्चैः पुरुष सूक्तं च (प्रे) | ३२.९३ | उत्पाद्ययोजयेत्पश्चादेकैकं (आ) | ९.७ |
| इष्ट्वा वै वाक्षमेघादीन् (प्रे) | २२.६६ | उच्चैर्भाषितिभाराच्च (आ) | १६८.३ | उत्पित्सुरामयो दोष- (आ) | १४६.५ |
| इह नित्यक्रियाः कुर्युः (आ) | २२७.५ | उच्चैःश्रवाः सकिंवर्णः (आ) | २४१.२९ | उत्संगान्निर्ममे ब्रह्मा - (ब्र) | १३.३७ |
| इह यन्मण्डले नाथ (आ) | २३४.४३ | उच्चैर्हितिहितिपत्नीयते (प्रे) | १५.२९ | उत्सृष्टो वृषभोयत्र (प्रे) | १४.५२ |
| इह रतीति षड्भगिभर्होमं (प्रे) | ६.१८ | उच्छिष्टसन्निधौपिंडान् (आ) | ९९.२३ | उदकं चात्र संयुक्तं (प्रे) | १६.१२ |
| इह लोके परत्रापि (ब्र) | २६.१२१ | उच्छूनमण्डलोददुः (आ) | १६४.२४ | उदकुम्भप्रदानेन (प्रे) | १८.९ |
| इहापरत्रापि सुखेतराणि (ब्र) | १.२६ | उच्छेद्य लिंगं वृषणं (आ) | १०५.२९ | उदकुम्भप्रदानं मे कथयस्व (प्रे) | ३७.१ |
| इहाहोरात्रचारेण त्रीणि (आ) | २३.५८ | उच्यन्तेषडिमानिह (प्रे) | ५.७२ | उदकुम्भेन पुष्टानि (प्रे) | ३४.६२ |
| इहैव नरकव्याधे (प्रे) | ४९.२३ | उज्जयिन्यां महाकालः (आ) | ८१.१० | उदके चैव गन्तव्यं (प्रे) | १४.३० |
| इहैव भुंजति महच्च (ब्र) | १.२८ | उडपोपरि तां धेनु (प्रे) | ४७.२८ | उदके चोदकस्थं तु (आ) | २२२.२४ |
| ई | | उतथ्यश्चमुनिश्चैतान्द्र- (ब्र) | ९.९ | उदकेन विहीनं वै तद्धर्मं (आ) | ९१.३ |
| ईजे कदाचिद्यज्ञेन (आ) | ५.३५ | उत्कर्षनाम्नी परमां च (ब्र) | २४.९७ | उदकेनाप्यभावेन (आ) | २२९.५ |
| ईदृग्धिः स वै पन्था (प्रे) | ३३.११ | उत्कुरः शकुनिश्चैव (आ) | ६.४७ | उदगाश्रयं च वारुण्यां (आ) | ४६.१६ |
| ईदृशं वर्तमं तद्रौदं (प्रे) | ३३.१४ | उत्क्रामे प्रथमं पिंडं (प्रे) | १५.४० | उदङ्मुखांस्तथा विप्रां- (प्रे) | ४४.१३ |
| ईदृशैश्चापरैर्वायुरापानः (आ) | १५६.१५ | उतमं प्रणिपातेन (आ) | १०९.१२ | उदयातु ममारभ्य राशौ (आ) | ६२.१ |
| ईश कोटि प्रविष्टत्वाच्छ्रियः (ब्र) | १.८६ | उतमस्य पत्नं मात्रा (आ) | १७३.३० | उदरं मुसल पातु पृष्ठं (आ) | १९४.८ |
| ईशत्व मात्मवाचि स्यादेवं (ब्र) | २५.३८ | उतमाधम मध्ये वा (प्रे) | २४.१७ | उदराणां निदानञ्च (आ) | १६१.१ |
| ईशात्वात्सर्ववर्णानां (आ) | ६८.२४ | उतमाधममध्यानां (प्रे) | १८.१३ | उदरेकिंचिदाधिक्ये ह्रस्वे (ब्र) | २२.३१ |
| ईशविष्ण्वर्कदेव्यादि कवचं (आ) | १८.३ | उतमेन च संगेन (ब्र) | १७.१६ | उदरे श्वशुरं हन्ति (आ) | ६५.११७ |
| ईशश्च सर्वदेवानां (आ) | १५.१५७ | उतमैः सह सांगत्यं (आ) | १०८.१२ | उदानस्य पतिः श्रेष्ठः (आ) | १५.७५ |
| ईशाश्चैवाथ पर्जन्यो (आ) | ४६.४ | उतमोऽगुह्यमानेन (आ) | ४३.१५ | उदानोऽधिकृतान् (आ) | १५३.४ |
| ईशात्मा परमात्मा च (आ) | १५.६८ | उत्तरस्यां जगन्नाथ! (आ) | १३.४ | अदानोऽहिरश्चैव (आ) | १४०.४ |
| ईशादन्यस्य जगतो (ब्र) | १६.२ | उत्तराणि महायोगिस्त्व (प्रे) | ७.४७ | उदानो नाम पवनस्यत (प्रे) | २.४७ |
| ईशानकोणे श्रीनिवासस्य (ब्र) | २६.७५ | उत्तरे च कुबेराय (ब्र) | २४.१२१ | उदारो धार्मिकः सौम्यः (प्रे) | ३६.३५ |
| ईशानकोणे संस्थितो (ब्र) | १८.२४ | उत्तरे च नमः कुर्याद (ब्र) | २४.१०४ | उदावसानन्दिवर्द्धनः (आ) | १३८.४७ |
| ईशानशक्रयोर्मध्ये ब्रह्मतीर्थं (ब्र) | २६.८२ | उत्तरे रक्तवर्णां तु (आ) | ४८.१६ | उदासीनः साधकश्च (आ) | ४९.९ |
| ईशानादितुष्कोण (आ) | ४६.८ | उत्तरे शिखरे जाता (आ) | ३७.९ | उदीचि कनकानद्यो (आ) | ८३.२४ |
| ईशानाद्या स्ततो बाह्ये (आ) | ४६.२३ | उत्तरे शिखरे जाते (आ) | २१७.१३ | उदीच्य बालकं प्रोक्त (आ) | २०४.२१ |

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| उदीच्य वृत्तिरसमे (आ) | २०८.८ | उपमद्गुरथ क्रूरादेव- (आ) | १३९.४४ | उवाच परमप्रीत्या (ब्र) | ४.३६ |
| उदीच्याङ्घ्रिस योगा- (आ) | २०८.९ | उपयामगृहीतोऽसि- (प्रे) | ४०.२७ | उवाच परया भक्तया (ब्र) | १९.६२ |
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| उदुम्बरधातकीञ्च (आ) | १८४.१५ | उपवासपरो नित्यं (प्रे) | २२.६४ | उषाधमस्तुविज्ञेयस्ततो (ब्र) | ५.५७ |
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| एकः करोति पापानि (प्रे) | १२.२१ | एकाः गौ स्वस्थचित्तस्य (प्रे) | १४.२ | एकेऽपनह्य विकृताकुल (आ) | ७५.६ |
| एक काले गता सूनां (प्रे) | ४५.११ | एकांगरोगतां केचिदन्ये (आ) | १६६.३८ | एकेन जन्मना ज्ञानान् (आ) | २३६.१० |
| एकः क्षमावतां दोषो (आ) | ११४.६२ | एका चैकस्य दातव्या (प्रे) | १४.११ | एकेनापि सुपुत्रेण (आ) | ११४.५६ |
| एक गोत्रे मृतानां तु (प्रे) | २६.४५ | एका तु नित्यसंसारा (ब्र) | २१.९ | एकेनापि सुवृक्षेण (आ) | ११४.५७ |
| एकचक्रो महाबाहुस्तारक (आ) | ६.४९ | एकादशभिरुद्युक्ता (आ) | १४५.२४ | एकेनैव तु कार्य्याणि (प्रे) | ३४.१३९ |
| एक चित्यां समारूढौ (प्रे) | २६.४३ | एकादशविधाह्यं मनवः (ब्र) | ५.४९ | एकेनैव तु पाकेन (प्रे) | २६.४७ |
| एक चित्यारोहणे च (प्रे) | ५.६० | एकादश सहस्राणि (आ) | १४३.५० | एकैकं बाहुयुमे तु एकैकं (आ) | ६०.१९ |
| एकतः पृथिवीदानमेक (आ) | १२६.१२ | एकादशाह प्रभृति पुरतः (प्रे) | ३४.६७ | एकैकं शोहनं तास्ते (ब्र) | ६.३ |
| एकतो दानमेवाहुः (आ) | २२१.५ | एकादशाहं द्वादशाह (प्रे) | २५.५ | एकैकस्त्रिंशंकस्तेषां (आ) | ८७.४८ |
| एकत्रिंशत्पितृगणा (आ) | ८९.४८ | एकादशाहात् प्रभृति (प्रे) | ३७.१२ | एकोऽपिभुङ्क्ते सुकृतमेक (प्रे) | १२.२४ |
| एकदा तु महात्मानः (ब्र) | १.७ | एकादशाहादारभ्य (प्रे) | ३४.६० | एकोऽयं बहुमार्गायाः (आ) | १५५.७ |
| एकदा वैनतेयस्य लोका (प्रे) | १.९ | एकादशाहे प्रेतस्य (प्रे) | ५.४० | एको दुष्कृतकर्मा (प्रे) | २०.१९ |
| एकदोषश्च संसार्यं (आ) | १६७.१७ | एकादशाहे प्रेतस्य यस्य (प्रे) | १३.८ | एकोद्दिष्टं पुरोऽवश्यं (आ) | २१९.७ |
| एक द्वारश्चतुश्चक्रो (आ) | ४५.२६ | एकादशाहे यच्छृङ्गं (प्रे) | ३४.३८ | एकोद्दिष्टमपुत्राणां (प्रे) | ४५.७ |
| एकधाराश्च वनिताः (आ) | ६५.१८ | एकादशाहे यच्छृङ्गं (प्रे) | ३४.५९ | एकोद्दिष्ट विधानेन कार्य्यं (प्रे) | ४५.९ |

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| एको वै धर्म्मराजाय (प्रे) | ३७.९ | एतस्य श्रवणादेव मोक्षं (ब्र) | १६.८० | एतेषां चैव माहात्म्यं (ब्र) | २७.३३ |
| एकोनारायणो देवो (आ) | १.१२ | एतस्य संधारणादेव वींद्र (ब्र) | २८.६४ | एतेषां वाचकानः मंत्रा (आ) | ३२.७ |
| एकोनविंशे विंशतिमे (आ) | १.३१ | एताञ्जपोदूर्ध्वबाहुः (आ) | २१४.३४ | एतेषां श्रवणाद्विप्रा (ब्र) | १.६४ |
| एको मे संशयो देव (प्रे) | १७.१ | एतादग्धा न गन्तव्यं (आ) | ५९.३५ | एतेषु शक्तिर्यद्वैस (ब्र) | ७.१८ |
| एको हि गुणवान् पुत्रो (आ) | ११४.५८ | एतादृशं गंडिकायाः (ब्र) | २६.८० | एतैः कर्षसमैः कल्कैः (आ) | १७४.१० |
| एतच्छ्रुत्वा नलो वींद्र (ब्र) | २०.१६ | एतादृशं तत्तु जातं (ब्र) | २१.२१ | एतैरेवायुधैर्युद्धे मंत्रैः (आ) | २०.२ |
| एतत् ते सर्वमाख्यातं (प्रे) | ५.१५४ | एतादृशं तव नैवेद्यशेषं (ब्र) | १८.४७ | एतैर्युधैश्च शक्रः (आ) | १८५.१४ |
| एतत्ते सर्वं माख्यातं (प्रे) | ९.७४ | एतादृशं तव मुखनुवितुं (ब्र) | ७.१२ | एतैर्धृतं यथालाभं (आ) | १७४.५ |
| एतत्ते सर्वं माख्यातं (प्रे) | १०.७२ | एतादृशं न विजानंति (ब्र) | १९.३२ | एतैरस्यप्रदानाच्च (आ) | १७७.४६ |
| एतत्ते सर्वं माख्यातं (प्रे) | ३१.४३ | एतादृशस्य स्तवनेक्वास्ति (ब्र) | ६.२९ | एतैश्च लक्षणैर्देव (आ) | २१.२ |
| एतत्ते सर्वं माख्यातं (प्रे) | ३२.८२ | एतादृशांस्तव गुणान्नवितुं (ब्र) | ७.५८ | एतैस्तैलानि सर्पिणि (आ) | १६८.४९ |
| एतत्ते सर्वं माख्यातं (प्रे) | ३२.६४ | एतादृशी शक्तिर्ममास्ति (ब्र) | ६.२२ | एनं छिन्धि मनोमोहं (प्रे) | २०.१४ |
| एतत्ते सर्वं माख्यातं (प्रे) | ३२.१०५ | एतादृशो महत्तत्त्वे (ब्र) | ५.१ | एभिः पचेद्भृतप्रस्थं (आ) | १९२.२५ |
| एतत्पानाक्लिमिश्लेषम् (आ) | २०१.१२ | एतादृशो ह्यनुतापः खगेन्द्रः (ब्र) | २१.२३ | एभिः परिच्छजतनु (आ) | ११.१६ |
| एतत्सपिण्डीकरणमेको (आ) | ९९.३५ | एतानि पक्षिन्मनसा (प्रे) | ४८.३१ | एभि मंत्रैर्महादेवपूज्या (आ) | ३१.२३ |
| एतत्सर्वत्र काले च (ब्र) | १४.४४ | एतान् ग्राम्यान् पशून् (आ) | ४.३३ | एभिर्मन्त्रैर्महादेव (आ) | ३०.१४ |
| एतत्सर्वं गिरौ भक्ति (ब्र) | २६.३५ | एतान्यष्टौ महादानान् (प्रे) | ४.८ | एभिर्लेपात्स्युरुजोव्रणा (आ) | १९२.३२ |
| एतत्सर्वं तथान्यच्च (आ) | १.१० | एतान्येव विवर्द्धन्ते (आ) | १५६.२१ | एरण्डतैलं त्रिफला- (आ) | १७२.४० |
| एतत्सर्वं हरे! ब्रूहि (आ) | २.३७ | एतान्यौषधजातानि (आ) | १९३.१६ | एला च बहुला प्रोक्ता (आ) | २०४.१७ |
| एतत्सामान्यमुद्दिष्टं (आ) | ४७.११ | एतान्सर्वानुपाहृत्य (आ) | १००.१४ | एलामांसी कुष्ठमुरा- (आ) | १७६.३ |
| एतत्सुसंयतं यस्य स (आ) | १३५.७ | एतां भगवती पृथ्वीं (आ) | १९७.२३ | एला सयौ ननौ (आ) | २०९.२७ |
| एतत्सुतौत्रं जपेत् पश्चात् (आ) | ३३.८ | एतावता हरिभक्तस्य (ब्र) | १२.२ | एवदशविधाज्ञेया विश्व- (ब्र) | ५.३८ |
| एतत्सुतौत्रं ह्यर्थयेच्चैव (ब्र) | ६.२३ | एतासां रमणे काले (ब्र) | १७.३६ | एवन्तु श्रोतुमिच्छामि (प्रे) | ४६.५ |
| एतदर्थं हि कुर्वन्ति (आ) | १११.१४ | एतासां हननं नैव (ब्र) | ११.८ | एवम ज्ञानतः पुण्यं (आ) | १२४.११ |
| एतदर्थं हि विप्रेन्द्रा (आ) | १११.१३ | एताहि सप्तह्यवराश्च (ब्र) | २८.५६ | एवमभ्यर्च्य गृहणीयाद् (आ) | १२१.४ |
| एतदादिक्रिया युक्ता (आ) | १०८.२१ | एतेऽर्चिताः स्थापिताश्च (आ) | ४५.३४ | एवमाज्याहुतिं दत्त्वा (प्रे) | १५.५० |
| एतदेवान् मन्येते भोगा (आ) | ११४.६३ | एते आश्रमिकाधर्मा- (आ) | ४९.२४ | एवमादिक्रमेणैव (प्रे) | ३.७५ |
| एतद्गुण समाकीर्णं शरीरं (प्रे) | ३.१०३ | एते च वातजा रोगा (आ) | १५६.५२ | एवमादिनि चिह्नानि (प्रे) | ४६.२७ |
| एतद्गुणसमायुक्तं शरीरं (प्रे) | ३१.४० | एते चान्ये च बहवो (प्रे) | ७.१० | एवमादीनि विक्रीणन् (प्रे) | ३.६५ |
| एतद्दशाघघातार्थं (आ) | २१३.५९ | एते चैकशफाः षट् च (प्रे) | ३.८२ | एवमादिभिरन्यैश्च (प्रे) | २२.१३ |
| एतद्दानफलं प्राप्त (ब्र) | २६.१३० | एते ताक्ष्यं समाख्याता (प्रे) | ३.६४ | एवमादिभिरन्यैश्च सुकृतैः (प्रे) | ३८.३८ |
| एतद्दोषो ह्यस्त्यज्य (आ) | २०१.४ | एते ते चन्द्रतुल्याः (आ) | ११३.१४ | एवमादिषु तीर्थेषु (आ) | ८३.७८ |
| एतद्भारयमाणश्च यं पं (आ) | १९६.१६ | एतेदोः सुताः ख्याता (आ) | ६.५० | एवमाद्याश्च गंधर्वाः (ब्र) | ९.५ |
| एतद्भि श्रद्धयायस्तु (प्रे) | २३.१५ | एते द्वारे प्रपूज्या वै (आ) | ४०.६ | एवपुक्तः सरुद्रेण (आ) | २३१.२० |
| एतद्भक्ष्यञ्च पानञ्च (प्रे) | ७.९४ | एते द्वीपाः समुद्रैस्तु सप्त (आ) | ५४.६ | एवमुक्तस्तु गोविन्दो (ब्र) | ११.३३ |
| एतद्वा दिवसे प्रोक्त- (आ) | २१३.१५९ | एतेन किं न पर्याप्तं (आ) | ८३.२१ | एवमुक्तो ह्येष केशः (ब्र) | १८.७५ |
| एतद्विस्तार्य मे ब्रूहि (ब्र) | १८.३१ | एतेनः प्रसदृक्ष्य (आ) | ६.७० | एवमुक्त्वा तु सा देवी (ब्र) | २४.१२४ |
| एतद्वेदितुं मिच्छामि कृष्ण- (ब्र) | १०.२ | एते पञ्चगुणाः प्रोक्ता (प्रे) | ३२.३६ | एवमुत्पादितो वह्निः (आ) | ४८.७६ |
| एतन्मृद्वनिना पक्वं (आ) | १७४.७ | एतेपि नासिकायाश्च (ब्र) | ५.४२ | एवमुत्साहितः पक्षी स्वरूपं (प्रे) | ३.१ |
| एतन्मे वद निश्चित्य (प्रे) | ३८.३ | एते मंत्राः समाख्याता- (आ) | ३२.१९ | एवमेतत्परं ब्रह्म स्वप्न (आ) | २३६.३८ |
| एतस्मात्कारणात्प्रेतः (प्रे) | ७.७२ | एते मान्या यथापूर्वमेभ्यो (आ) | ९४.२१ | एवमेतद्विज्ञानीयान्नान्यथ (ब्र) | ४.५५ |
| एतस्मात्पातकात्प्रेतो (प्रे) | ७.८८ | एते वसन्ति सततं मा (प्रे) | ४७.१८ | एवमेनः शमं याति (आ) | ९३.१३ |
| एतस्मात्पातकाद्विप (प्रे) | ७.५९ | एतेषां कृपया राजस्त्वं (प्रे) | ९.३३ | एवमेव कृतः प्रश्नो हरौ (ब्र) | २.३ |
| एतस्मादेव पक्षीश कर्म (ब्र) | २९.७० | एतेषां च हरिः स्वामी (ब्र) | २.५७ | एवमेव समाख्यातं (प्रे) | ३.१०४ |

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| एवं ए मानवा विज्ञा (आ) | १४.११ | एवं नाम्ना च सर्वे वै (प्रे) | २२.३९ | एवं समाचार युतोनरोऽपि (प्रे) | ४८.४२ |
| एवं कृते खगश्रेष्ठ (प्रे) | २६.६१ | एवं पिण्डः समाख्यातो (प्रे) | ३२.५७ | एवं सर्प बलि दत्त्वा (प्रे) | ४.१३४ |
| एवं कृते गमिष्यति (प्रे) | ४४.२२ | एवं पुत्तलकं कृत्वा (प्रे) | ४.१५४ | एवं सहस्रं विस्तीर्ण (प्रे) | ३.९ |
| एवं कृतेन सम्पश्येत्स (प्रे) | १९.१४ | एवं पूर्वकृतं कर्म (आ) | ११३.५५ | एवं सा जगदाधारा (आ) | २२४.१० |
| एवं कृते वैनतेयसा (प्रे) | ४७.३६ | एवं प्रक्षाल्यते प्राज्ञै- (आ) | ८८.१ | एवं सा परमा दुष्टा (ब्र) | ११.१३ |
| एवं कृत्वा नरोविद्यान् (आ) | १२७.२० | एवं प्रवर्तितं चक्रं भूतग्रामे (आ) | ४६.३४ | एवं संप्राप्यते पक्षिन् (प्रे) | १०.७१ |
| एवं कोटिशत तस्यावयवः (ब्र) | १०.६ | एवं प्राकृतसर्गोक्तिवैकृतं (ब्र) | ११.४७ | एवं स्तुतस्तथा विष्णुः (ब्र) | १९.६० |
| एवं गत्वाह्यसंख्याता (प्रे) | ६.९३ | एवं प्रार्थ्य द्विजान् (आ) | ३४.४२ | एवं स्तुतास्ततस्तेन (आ) | ८९.८१ |
| एवं गुणत्रयाणां च मिश्रित (ब्र) | ४.४५ | एवं प्रेताः प्रवर्तन्ते (प्रे) | २०.१२ | एवं स्तुतो विष्णुरजः (ब्र) | २.७० |
| एवं चत्वारिरूपाणि (ब्र) | १६.२० | एवं ब्रह्मा ब्रवीच्छ्रुत्वा (आ) | ५३.१ | एवं स्तुतो हरिःकृष्णो (ब्र) | ११.१८ |
| एव च वृश्चिकादौ (आ) | ४६.३१ | एवं ब्रुवति वै विप्रे (प्रे) | २२.७५ | एवं स्तुत्वा ऋतुरपि तूष्णी (ब्र) | ७.६५ |
| एवं जनाञ्जठरे संनिधाय (ब्र) | २.३१ | एवं ब्रुवन्ति ते प्रेताः (प्रे) | २१.१८ | एवं स्तुत्वा तु गरुडस्तूष्णी (ब्र) | ६.४७ |
| एवं जलस्यांजलयो (प्रे) | ५.२६ | एवं ब्रुवन् रुरां (ब्र) | २८.७१ | एवं स्तुत्वा तु पुलहस्तूष्णी (ब्र) | ७.६२ |
| एवं ज्ञात्वा खग श्रेष्ठ (प्रे) | २०.४४ | एवं भाद्रपदे मासि (आ) | १३०.१ | एवं स्तुत्वा तु वरुणः (ब्र) | ७.३२ |
| एवं ज्ञात्वा महावदेध्यानं (आ) | ९१.१७ | एवं मयोक्तं परम (आ) | २३४.६२ | एवं स्तुत्वा तु सौपर्णी (ब्र) | ६.५६ |
| एवं ज्ञात्वा महाराज (प्रे) | २७.३२ | एवं मातामहादिभ्यः (आ) | २१८.५ | एवं स्तुत्वा देव देवो हरि (ब्र) | ७.१ |
| एवं ज्ञात्वा सर्वदा (प्रे) | २२.८३ | एवं मार्गे गच्छमानस्- (प्रे) | १८.२५ | एवं स्तुत्वा नारदो वै (ब्र) | ७.३१ |
| एवं ज्ञान सुविज्ञेयं (ब्र) | १९.१० | एवं मार्गे विलपति (प्रे) | १६.२५ | एवं स्तुत्वा पुलस्त्योपि (ब्र) | ७.५९ |
| एवं ज्वराः प्रवर्तन्ते (आ) | १४७.७० | एवं यः कुरुते रुद्र (आ) | ३३.७ | एवं स्तुत्वा निरुद्धस्तु (ब्र) | ७.२६ |
| एवं तव गुणानां च (ब्र) | ४.२१ | एवं यो वितरेत् तार्क्ष्य (प्रे) | ३४.१०१ | एवं स्तुत्वा बलदेवो (ब्र) | ६.२५ |
| एवं तस्मात्रैरर्मोक्षस्त्विति (प्रे) | ३.१६ | एवं वदन्ति ये मूढास्तेपि (ब्र) | २.१९ | एवं स्तुत्वा भारती तु (ब्र) | ६.४३ |
| एवं तस्यात्मनादित्यं (आ) | २३६.४० | एवं विचित्रैर्निजकर्मभिः (प्रे) | २.९१ | एवं स्तुत्वा मरीचिस्तु (ब्र) | ७.५१ |
| एवं तु नत्वा परमादरेण (ब्र) | २५.१३ | एवं विज्ञाय रोगादी- (आ) | १६७.५७ | एवं स्तुत्व महाभागो (ब्र) | ८.१७ |
| एवं तु निर्णयोज्ञेय (ब्र) | १८.७८ | एवं विदित्वा परमो गुरुर्मम (ब्र) | ६.३५ | एवं स्तुत्वा वारुणी तु (ब्र) | ६.५३ |
| एवं तु पापकर्माणो (प्रे) | ३.८६ | एवं विधं बहुगुणं (आ) | ७५.५ | एवं स्तुत्वा शची देवी (ब्र) | ७.१० |
| एवं तु यातुधानानां (प्रे) | १०.८१ | एवं विधि ततः कुर्याततः (प्रे) | ४.१६८ | एवं स्तुत्वा स दक्षस्तु (ब्र) | ७.१६ |
| एवं तु स्तवतस्तस्य (आ) | ८९.४९ | एवं विनिर्ममे ब्रह्मा (ब्र) | १३.५३ | एवं स्तुत्वा स रुद्रस्तु (ब्र) | ६.५० |
| एवं ते कथितस्ताक्षर्यं (प्रे) | १२.१ | एवं विप्राः समादिष्टो (प्रे) | ४७.४२ | एवं स्तुत्वा स शेषस्तु (ब्र) | ६.४५ |
| एवं ते कथितस्ताक्षर्यं (प्रे) | १८.४ | एवं विलपतस्तस्य (प्रे) | १६.१ | एवं स्तुत्वा हरिं देवं (ब्र) | ७.३७ |
| एवं त्रिभागो रजसः (ब्र) | ४.६३ | एवं वृत्तस्य दहन्ते (प्रे) | ३६.७१ | एवं स्तुत्वा हरिं मितस्तूष्णी (ब्र) | ८.४ |
| एवं त्रिरूपं विज्ञेय (ब्र) | १६.८३ | एवं वृद्धिं क्रमाद्याति (प्रे) | ३२.६० | एवं स्तुत्वा हरिं सा तु (ब्र) | ६.३० |
| एवं त्वक्षरवृत्त्या वा (आ) | २१३.१०६ | एवं वै क्रियमाणानां (प्रे) | १०.६८ | एवं स्तुत्वा ह्यं गिराक्ष (ब्र) | ७.५६ |
| एवं दग्ध्वा नरं प्रेतं (प्रे) | ५.१ | एवं व्यंकटमाहात्म्यं (ब्र) | २५.४६ | एवं स्तुत्वा ह्यति रपि (ब्र) | ७.५४ |
| एवं दुष्कृतकर्मा हि (प्रे) | ४६.२८ | एवं शप्तास्तु ताः सर्वा (ब्र) | १७.८ | एवं स्तुवीतदेवेशं (आ) | ३२.३९ |
| एवं द्विजातौ ब्रुवति (प्रे) | ७.१०० | एवं शप्तास्तुताः सर्वा (ब्र) | १७.१४ | एवं स्मृत्वा श्रीनिवासस्य (ब्र) | २५.६० |
| एवं द्विरूपा विज्ञेया काम (ब्र) | २८.४४ | एवं शिवाय कृष्णाय (आ) | १८.२० | एवं हरेस्तव कथां रसिकां (ब्र) | ७.२१ |
| एवं धन्वन्तरिः प्राह (आ) | २०४.१ | एवं श्रुत्वा च परमं तूष्णी (ब्र) | ७.२० | एवं हि सिंहलेदेशे कुर्वन्ति (आ) | ९९.३९ |
| एवं धन्वन्तरिर्विष्णुः (आ) | १७५.१ | एवं संसार चक्रेऽस्मि (प्रे) | ३२.८० | एवं होमविधिं कृत्वा (आ) | ४८.८६ |
| एवं धूपादिनाभ्यर्च्य (आ) | ४३.३४ | एवं संस्कारशुद्धस्य (आ) | २२.१७ | एष ग्रहान्तिके दोषः (आ) | १०५.४९ |
| एवं ध्यात्वा समभ्यर्च्य (आ) | ११.२० | एवं स गरुडं प्रोचे (आ) | १९७.५५ | एष ते कथितस्ताक्षर्यं (प्रे) | ३.९९ |
| एवं ध्यायेत्सदा सूर्य्य (आ) | ३९.७ | एवं संजल्यतस्तस्य (प्रे) | २७.६१ | एष पिण्डो मया दत्तस्तव (आ) | ८३.४१ |
| एवं न कुरुते नारी (प्रे) | २६.५६ | एवं संजल्यतस्तस्त (प्रे) | २७.६१ | एषामायुर्व्यर्थमेवं (ब्र) | १८.६३ |
| एवं ननुतः परिशंसयन्तो (ब्र) | २४.५६ | एवं सदा ये प्रविचित- (ब्र) | २०.३९ | एषां त्रिरात्रमभ्यासा- (आ) | १०५.६८ |
| एवं न बन्धो भवति (आ) | ८८.१६ | एवं समस्तेन गुणोदयेन (आ) | ६९.४४ | एषां दशपलाभ्यागान् (आ) | १९२.६ |

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| कषायो ग्राहको रोपी (आ) | १७३.२० | कामावतारो विज्ञेयः (ब्र) | २८.३२ | कालेषु हरते वीर्यं (आ) | १०८.८ |
| कषायो मधुना पीतो (आ) | १७१.१४ | कामेष्वाक्रोधसम्बन्धाद् (प्रे) | ३२.७८ | कालोऽग्निं कर्म (आ) | १०६.२१ |
| कष्टमाषमरीचानि तगरं (आ) | १७६.१६ | कामोदकाः पुत्रसखिस्व- (आ) | १०६.५ | कालो न ज्ञायते नाना (प्रे) | ४९.२७ |
| कष्टैकसम्भवं श्वित्रं (आ) | १६४.३६ | कामिल्लकोऽथरक्तांग (आ) | २०४.४९ | कावेरविन्ध्ययवनचीन (आ) | ७९.१ |
| कस्मात्तैलोदवर्त्तनं (प्रे) | २८.२२ | काम्येन पूजनं विष्णो (ब्र) | १६.४० | काशपात्रञ्च संप्रोक्तो (आ) | २०४.७५ |
| कस्मात्पदानि देयानि (प्रे) | १८.१५ | कायेपित्तं यदान्यस्तं (आ) | १४७.८३ | काशपुष्पप्रतीकाश अग्नि (आ) | ११९.५ |
| कस्मादनशनं पुण्यम- (प्रे) | ३६.१ | कारणं चेतसश्चैव (आ) | १५.५० | काशशर्द्धिश्च निचया- (आ) | १६२.१३ |
| कस्माद्देवाज्जगज्जातं (आ) | २.३५ | कारणं ब्रूहि मे ब्रह्मन् (ब्र) | १७.२ | काशश्वासक्षयच्छर्दिं (आ) | १६१.३१ |
| कस्मिन्काले वृषोत्सर्गं (प्रे) | १३.५ | कारणं महतश्चैव प्रधान (आ) | १५.४९ | काशीशं पुष्काशीशं (आ) | २०४.६२ |
| कस्मिंश्चित्समये पूर्णं (प्रे) | १८.२९ | कारणं वीरुधां चैव (आ) | १५.६० | काशमरी कट्फला (आ) | २०४.२४ |
| कस्यचित्त्वथ प्रक्षीद्र (ब्र) | १६.३५ | कारणेन विना भूत्ये (आ) | १११.२७ | काष्ठवद् ब्रह्मसंलीनो (आ) | २३५.५१ |
| कस्मच्चिदनेक रूपै (आ) | ७१.२२ | कारेयत्कूर कर्माणि (आ) | ६७.१३ | काष्ठा सांवस्य भार्या (ब्र) | २८.४३ |
| कस्यदोषः कुले नास्ति (आ) | १०९.१७ | कार्तवीर्यं जघानाजौ (आ) | १४२.९ | कासश्वासक्षयच्छर्दिं (आ) | १४९.२१ |
| काकजंघा वचा कुष्ठं (आ) | १७८.८ | कार्तिकादिशु मासेषु (प्रे) | १४.१९ | कासश्वासितवच्छीर्णं (आ) | १५०.१२ |
| काकश्चरासभयुगाल (आ) | ७७.४ | कार्तिकाश्विनयो विष्णो (आ) | १२२.४ | किङ्करास्तं वदन्त्येवं (प्रे) | १६.४५ |
| काकश्चानोपनी तन्तु (आ) | २२२.४३ | कार्तिके च चतुर्दश्यां (प्रे) | १८.७ | किंकरीः पीड्यतेऽत्यर्थं (प्रे) | १५.८८ |
| काकैर्बकैर्विकोलूके- (प्रे) | ३.१४ | कार्पासद्रोणशिखरे (प्रे) | ४७.२७ | किंकिरं कुर्वन्ति वै (प्रे) | २३.१ |
| काकोली च स्मृता (आ) | २०४.२९ | कार्यासं वै तेन दत्तं (ब्र) | २८.१३० | किञ्चेदधातु आचत्वा- (आ) | ४९.२२ |
| कांकां गतिमवाप्नोति (प्रे) | २५.३२ | कार्पासिके हते क्रौञ्चौ (आ) | २२५.२८ | किञ्चयुक्तं भवेत्तेषां (प्रे) | ४०.२ |
| काक्षंति पुत्रपौत्रे (प्रे) | १०.३० | कार्पासीषधितैलं च (आ) | ६०.१४ | किञ्चित्कालं तथा (ब्र) | १४.६७ |
| कांक्षन्ते पितरः पुत्रान् (आ) | ८३.५९ | कार्यकालोचित- (आ) | ११०.२४ | किञ्चित्तस्मात् (आ) | २२६.२२ |
| काचोत्पल करवीर (आ) | ७२.१४ | कार्यन्तु षोडशी षड्भिः (प्रे) | ५.३० | किञ्चिद्वर्णसमायुक्तं (ब्र) | २६.११९ |
| कांचीक्षेत्रे वरदराजस्य (ब्र) | १९.४४ | कार्या विद्वापि सप्तम्या (आ) | १३१.४ | किञ्चिन्न्यूने ततो वर्षे (प्रे) | ११६.४३ |
| काञ्जिकस्य सतैलस्य (आ) | १७७.२७ | कार्यं च मंत्री सत्सूत्री (आ) | ६४.६ | किन्नरश्चैव सिद्धश्च (आ) | १५.१४७ |
| काञ्जिकस्याढकं दत्त्वा (आ) | १९२.४३ | कालकेयस्तु विज्ञेयः (ब्र) | १२.१०० | किन्नामेयं नदी विप्र किं (ब्र) | २७.२ |
| काद्रवेयाश्च फणिनः (आ) | ६.६० | कालञ्जयात्पुञ्जयो (आ) | १३९.६९ | किमर्थं चत्वरं दुग्धं (प्रे) | १.३७ |
| कान्तावियोगः स्वजन- (आ) | ११५.१८ | कालः पचति भूतानि (आ) | १०८.७ | किमर्थं चत्वरं दुग्धं (प्रे) | २८.१७ |
| कास्यपात्रे घृतं स्थाप्य (प्रे) | १४.४१ | कालं प्रवध्यन्ति? (आ) | ५९.४० | किमर्थं नमनं विष्णो- (ब्र) | १.१९ |
| कांस्यं माषं मसूरं च (आ) | १२८.५ | कालं वक्ष्यामि संसिद्धयै (आ) | ६६.१५ | किमर्थं पुत्रपुत्रान्च (प्रे) | २८.९ |
| कांस्यहारी तु हंसः स्यात् (प्रे) | २.७० | काल विच्छ्रोत्रियो (आ) | ११०.२८ | किमर्थं पुत्रपौत्राश्च तस्य (प्रे) | १.२९ |
| कामः क्रोधो भयं लज्जा (प्रे) | ३२.३ | कालः सुक्ष्मगतिनित्यं (आ) | १०८.९ | किमर्थं मण्डलं भूमौ (प्रे) | २८.८ |
| कामः क्रोधः ह्यहंकारो (प्रे) | ३१.३१ | कालाग्निमिव दीप्तं (आ) | १९७.५३ | किमर्थमातुरो दानं (प्रे) | २८.१० |
| कामदेवत्रयोदश्यां पूज्यो (आ) | १३७.१ | कालान्तरेण व्यक्तश्च- (आ) | ८६.९ | किमायासपराः केचिद् (प्रे) | ४९.५९ |
| कामपुत्रोनिरुद्धोऽपि (ब्र) | २.३८ | कालिंदी संज्ञकाब्द्रियमुना (ब्र) | २१.२ | किमासनं ते गरुडासनायकिं (ब्र) | ७.३६ |
| कामं चारुतराः पंच (आ) | ७०.२० | कालिंघा अपिचोत्पत्तिं (ब्र) | २१.१ | किभेत्कथितं देव (प्रे) | २८.३ |
| कामं चेममभिध्याय (आ) | ८९.१० | कालीयकं पीतकाष्ठं (आ) | २०४.३८ | किं करोमि क्व गच्छामि (आ) | ८९.३ |
| कामं तु रागः कुरुविन्द- (आ) | ७०.१३ | काले कालेदिष्टनामा (ब्र) | १८.६८ | किं चाश्रुत्वाऽतः पश्चाच्च- (ब्र) | १७.११ |
| कामभार्या रतिर्या तु (ब्र) | २८.४१ | कालेन रिपुणा संधिः (आ) | १०८.६ | किं चित्रं यदि वेद (आ) | ११४.१४ |
| काम युक्तो हरः पूज्यो (आ) | १२४.३ | कालेन सहियन्ते च नूनं (प्रे) | २.४० | किं जीवितेन धनमान (आ) | ११५.१४ |
| कामरूपं महातीर्थं (आ) | ८१.१६ | कालेनापेति सदृशान् (आ) | १४७.६७ | किं तत्प्रदीयते तस्य (प्रे) | २८.२० |
| कामस्याप्यभिमानी तु (ब्र) | १३.१८ | कालेनोपेक्षितं यत्स्यात्सर्वं (आ) | १६४.४ | किं तद् द्वयं देवदेवेश किं (ब्र) | २८.७४ |
| कामाद्ब्रह्मोऽरुचिर्दाहो (आ) | १४७.२९ | कालेनोपेक्षितः सर्वोद्वा (आ) | १५९.८ | किं तस्य दनैः किं (आ) | २३०.२ |
| कामानवाप्नुयात्कामी (आ) | २४१.११ | काले यथास्वं सर्वेषां (आ) | १४७.५ | किं दत्तैर्बहुभिर्दानैः (प्रे) | ३०.२२ |
| कामान्संप्राप्नुयात्कामी (आ) | ८६.३६ | कालेश्वरं समभ्यर्च्यनरः (आ) | ८६.३३ | किं दानमितितुर्व्यस्य (प्रे) | ४.४० |

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| कपिलाख्य महातीर्थे (ब्र) | १९.४९ | कर्केतनं सपुलकं रुधिराख्य (आ) | ६८.१० | कर्मानुसारेण धनार्जनं (ब्र) | २०.४२ |
| कपिलां यः पिबेच्छुद्धो (प्रे) | २८.३३ | कर्कोटे जो गुरुः पयो (आ) | १९.७ | कर्मानुसारेण हरिर्ददाति (ब्र) | २०.४० |
| कपोत इव कूजेच्च (आ) | १६६.१९ | कर्णकण्ठागुली बाहु (प्रे) | ३४.७९ | कर्न्ति यक्ष्मायतने (आ) | १४९.१६ |
| कफपित्ताज्वरः स्तम्भो (आ) | १६३.१७ | कर्णयोः कृमिनाशः (आ) | १७९.९ | कर्षका क्षत्रविद्वृद्धाः (आ) | १०७.१० |
| कफपित्तनित्यः प्रायो (आ) | १६८.२७ | कर्णयोस्ताल पलञ्च (प्रे) | ४.१४४ | कर्षणात्कफविद्धाते (आ) | १६०.३९ |
| कफपित्तास्त्रजिन्मुद्गः (आ) | १६९.५ | कर्णिकातलहस्तन्तु (आ) | ९.९ | कर्षणाद्वियमादेश (आ) | १५६.१४ |
| कफवातज्वरे देयं (आ) | १७५.१४ | कर्णिकां केसरं सत्त्वं (आ) | १२६.५ | कर्षार्द्धमेकं सेवेतनत्वा- (आ) | १८७.१२ |
| कफवातौ समौ यत्र (आ) | १४७.८० | कर्णिकां पीतवर्णेन (आ) | ८.१० | कलकोटि विहीनत्वं (ब्र) | ३.४८ |
| कफस्यामाशय स्थानं (आ) | १६८.१८ | कर्णिकाया द्विभागेन (आ) | ८.७ | कलत्रं प्रतिकूलं स्यात्सा (प्रं) | ९.६२ |
| कफात्सैमित्यरुचिः (आ) | १६०.४६ | कर्णिकायां वासुदेवं (आ) | ३२.२५ | कलम्बिकाम्लिकोपेतं (आ) | १३२.६ |
| कफादामाशये जाता (आ) | १६५.५ | कर्णे कुक्षौ नासिकाकेश (आ) | २२.५१ | कललं बुद्बुदमयं ततः (आ) | २२५.७ |
| कफेन रुद्धः पवनो (आ) | १६३.१४ | कर्णे चैवाथ शिखाद्या (आ) | ४६.२१ | कलशपुरोद्भवसिंहल- (आ) | ७०.२१ |
| कफे मुद्गान्कुलत्थान् (आ) | २०१.२२ | कर्णे नेत्रे मुखे घ्राणे (आ) | १०७.३६ | कलशं वर्द्धनीं चैव ग्रहान- (आ) | ४८.३० |
| कफे स्तेमित्पगुरुता (आ) | १६७.१६ | कर्णी च नासिके वृक्षो (प्रे) | ३२.२७ | कलशेषु च विन्यस्य (आ) | ४८.२७ |
| कफो वसन्ते तमपि (आ) | १४७.३९ | कर्तव्यं च खाश्रेष्ठ (प्रे) | २५.२२ | कलशौ तु ततो द्वौद्वौ (आ) | ४८.१९ |
| कबंधावरणं ह्याद्यं कोट्या (ब्र) | १०.७ | कर्तव्यं विधिनानेन इति (आ) | ३४.२७ | कलालिङ्गा च या तिष्ठेत् (आ) | ६६.२० |
| कमण्डलुधरा शान्ता (आ) | २१७.६ | कर्तव्यं वैष्णवं श्राद्धं (प्रे) | ४१.१५३ | कलालित्यं विशालाक्षि (ब्र) | २७.७ |
| कमण्डलु प्रदानेन (प्रे) | ३१.१२ | कर्तव्यं वैष्णवं श्राद्धं (प्रे) | ४०.६३ | कलालिकलुष विमुक्तः (प्रे) | २५.४५ |
| कमलादिहरं पीतं मुख (आ) | १८४.३० | कर्तव्यः परमो यत्नः (प्रे) | २४.२३ | कलिकल्मषहर्त्रे च (आ) | ३२.३४ |
| कम्पते गमनारम्भे (आ) | १६६.४४ | कर्तव्याऽऽग्रहणेष्टिश्च (आ) | ९६.३२ | कलिङ्गवङ्ग पुण्ड्रिङ्गा (आ) | ५५.१४ |
| कम्पयन्ती शिरो ग्रीवां (आ) | १५१.७ | कर्तव्या त्वक्षमाला (आ) | ५०.५६ | कलिङ्गालाबुनी पित्त- (आ) | १६९.१९ |
| कम्पा (न्या) वर्स्थं सुख- (आ) | ६१.५ | कर्तव्ये पावर्णे श्राद्धे (प्रे) | ४५.८ | कलिङ्गेन्द्र्यवारिणं तस्य (आ) | २०४.१६ |
| करञ्जस्य तु बीजानि (आ) | १९१.२३ | कर्पासस्य तु दानेन (प्रे) | ३०.१५ | कलिप्रभावादुष्टोक्तिः (आ) | २३०.२० |
| करंजैलगजैः कुष्ठं (आ) | १७१.१६ | कर्पूरगव्यसर्षिभ्यां (आ) | १७७.६२ | कलेवरं च तत्याज मरणे (ब्र) | २०.१८ |
| करञ्जी नक्तमालः (आ) | २०४.८० | कर्पूर-मदनफल-मणुकैः (आ) | २०२.६२ | कलौ कृतयुगंतस्य (आ) | २३०.२२ |
| करन्धमस्य मरुतो (आ) | १३९.६६ | कर्पूर देवदारुश्च मधुना (आ) | १८०.२ | कलौ नृणां तस्य लाभो (ब्र) | २६.८८ |
| करन्यासं स्वरैः कृत्वाः (आ) | १९७.२० | कर्पूरगुरुधूपैश्च (प्रे) | ४०.५६ | कलौ युगे सर्वं पुराणमध्ये (ब्र) | १.४३ |
| करमध्ये नेत्रबीज (आ) | ११.१२ | कर्पूरदः कृसरदो (आ) | १२०.३ | कलौ संति कल्पमानं (ब्र) | १२.७७ |
| करम्भिः शकुने पुत्र- (आ) | १३९.३५ | कर्मकर्ता च कर्मैव (आ) | १५.२० | कल्किर्विष्णुश्च भविता (आ) | १४५.४० |
| करवीर भृंगपत्रं लवणं (आ) | १८३.१५ | कर्मजन्य शरीरेषु (आ) | ११३.२ | कल्पवाहः सविज्ञेयः (ब्र) | १९.७० |
| करवीर मूललेपादौ (आ) | १८६.७ | कर्मजं देहमाश्रित्य (प्रे) | १८.४० | कल्पितं दीयते दानं (प्रे) | ३०.७ |
| कराग्रं वेदवत्कृत्वा द्वारं (आ) | ४७.१५ | कर्मणा केन देवेश (प्रे) | १३.१ | कल्याणः कल्पदः कर्ता (आ) | ८९.४४ |
| करापितं यत्सुकृतं (प्रे) | ४८.३९ | कर्मणा बध्यते जन्तु (आ) | २३६.११ | कल्पान्तकालक्षुभिताम्बुरा (आ) | ७३.२ |
| करालो हीनदनतंश्च (आ) | २०१.२ | कर्मणा मनसा वाचा (आ) | २३८.६ | कल्याणन्दुतगात्राय (ब्र) | २६.३७ |
| करिष्यन्ति कलो प्राप्ते (आ) | २२३.३३ | कर्मणां सिद्धिकामस्तु (आ) | ५१.२० | कल्याणास्ते सारभोक्तार (ब्र) | १४.१६ |
| करुषश्च प्रषधश्च (आ) | ८७.२८ | कर्मदाराः कर्मलोकाः (आ) | २२१.३ | कवषो हरितः कन्वो (ब्र) | ७.१३ |
| करे बद्धं तु निर्गुडया (आ) | १८४.९ | कर्मछेवानंतरं त्रिशद्- (ब्र) | १३.५१ | कव्यवाहस्था सोमो (आ) | ८४.१२ |
| करोति तत्र रुग्दाहां (आ) | १५८.२२ | कर्मभिर्भ्राम्यमाणास्ते (प्रे) | ९.३२ | कव्यान्शेषाणि च (आ) | ८९.३४ |
| करोति तीव्रवेगश्च श्वासं (आ) | १५०.८ | कर्मभिः स्वशरीरोत्थैस्तत्र (प्रे) | ४.८४ | कश्चरेत्कष्टकारेण (आ) | २०६.८ |
| करोति यः स संमूढो (प्रे) | ४.८३ | कर्मयोगाद्यदा देही (प्रे) | १५.६ | कश्चिदत्राजगामाय (प्रे) | ९.२० |
| करोति शुष्ककासश्च (आ) | १४९.६ | कर्मसर्पिर्वपुस्तेज (आ) | २०६.१७ | कश्यपो गारुडाद्वृक्षं दग्धं (आ) | ३०८ |
| करोति सर्वमंगश्च (आ) | १४९.६ | कर्मविभ्रष्टकालुष्यो (प्रे) | १०.९३ | कषायकटुतिक्ताम्ल (आ) | १६८.२ |
| करोत्यकालशयन (आ) | १६७.२५ | कर्माण्यत्र प्रधानानि (आ) | ११३.२५ | कषायं कटुरोहिण्या (आ) | १७५.१२ |
| कर्केतनं यदि परिक्षित (आ) | ७५.७ | कर्मात्मा पुष्करोज्ञेयः (ब्र) | २९.३६ | कषायश्च हितस्तस्य (आ) | १४८.१३ |

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| ॐ हां शिवाय नमः (आ) | ७.६ | कण्ठरोधोमल भ्रंश (आ) | १६७.२१ | कदलीदल क्षारन्तु (आ) | १९०.७ |
| ॐ हां सदा शिवाय (आ) | २०.११ | कण्ठभरण दोषेण (आ) | २२२.५५ | कदाचिच्छादकाले वे (प्रे) | ७.५० |
| ॐ ह्रीं गणेशाय नमः (आ) | २०.१३ | कण्ठे प्रलेपमदजं (आ) | १४९.९ | कदाचित्सुविरुद्धं च (ब्र) | १२.१०७ |
| ॐ ह्रीं श्रीधराय त्रेलोक्य (आ) | ३०.८ | कण्ठं दक्षिणहस्ते तु (आ) | १०७.३४ | कदाचित्सर्वामाप्नोति (प्रे) | ३२.७२ |
| ॐ ह्रीं गौरि देवि (आ) | १७८.२० | कण्ठमान् पाण्डुरोमा (आ) | १६२.३५ | कदाचिदसुरावेशद्विरुद्धं (ब्र) | १८.१८ |
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| कृच्छ्राति कृच्छ्रं पयसा (आ) | १०५.६६ | कृत्वा मद्यसम्पर्कं (प्रे) | २२.७० | कृष्णक्षणं कृष्णशिरा (आ) | १६२.१० |
| कृच्छ्रान्मूत्रं तदा पीतं (आ) | १५८.३९ | कृत्वा मायामयं रूपं (प्रे) | २२.४८ | कृष्णे स्फुरज्जल धरोदर (आ) | २२८.५ |
| कृतकृत्यो विशालोऽपि (आ) | ८४.४३ | कृत्वा मूत्रपुरीषन्तु (आ) | २२२.२९ | कृष्णमाणश्च यागैः (प्रे) | ३२.७९ |
| कृतघ्नः क्रमिकः कीटः (आ) | २२५.२३ | कृत्वा रक्षस्व मां विष्णो (आ) | १३.१२ | केचित्कदम्ब पुष्पाभा (ब्र) | १५६.३१ |
| कृतघ्ना नास्तिका (प्रे) | २७.३९ | कृत्वा शिरसि तत्पात्रं (आ) | ३९.२० | केचित्तं प्रेतमेवाहुर्नया (प्रे) | १५.३८ |
| कृत चूडोपनीतश्च (प्रे) | २६.२८ | कृत्वा श्राद्धादिकं पिंडं (आ) | ८४.२० | केचित्तुपुनर्यातनानां (प्रे) | १.५ |
| कृतत्रेताद्वापरादि (आ) | २२३.५ | कृत्वा स्नानं ततः सन्ध्यां (आ) | ३१.३ | केचित्प्रपश्यन्ति हरेश्च (ब्र) | १९.२६ |
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| कृतमालः करीराणि (आ) | १७३.१४ | कृत्वोपवासं रेतोविष्णु- (आ) | १०५.५५ | केचिन्मृगमुखा व्याघ्राः (आ) | ११४.६१ |
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| कृतं त्यजेदाश्वयुजे युञ्जेत (आ) | १०.२५ | कृमयो भस्मविष्टा (प्रे) | १९.१८ | केतुमालपे ताम्रपर्णी (आ) | ५५.१० |
| कृतस्ततः पुराणानि (आ) | ८७.६३ | कृमि कीट पतङ्गत्व (प्रे) | २.६२ | केतुमालो नृपस्तेम्यस्तत् (आ) | ५४.१३ |
| कृतस्य करणं नास्ति (प्रे) | २६.६५ | कृमि कीटः पतङ्गो वा (प्रे) | १३.२४ | केदारं सर्वपापघ्नं सम्भल (आ) | ८१.६ |
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| कृतादौ द्वापरान्ते च (प्रे) | २०.१८ | कृशो रूक्षोऽल्पकेशश्च (आ) | १६८.३२ | के यूयं तेषु चैवेकः सितः (आ) | ८४.४० |
| कृताद् वृषधनश्चाभूत् (आ) | १३९.१७ | कृषिं कुर्वन्दिजः श्रान्तं (आ) | १०७.७ | केवलं सत्त्वमित्युक्तं (ब्र) | ८.२३ |
| कृतान्ते क्षत्रियैर्विप्रा (आ) | २२३.७ | कृष्ण जन्मन्यहं पत्नी (ब्र) | १९.६५ | केवला भारती ज्ञेया (ब्र) | १६.९९ |
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| कृते तपः प्रशंसन्ति त्रेतायां (प्रे) | ३४.२ | कृष्णधान्यानि पूजां (प्रे) | २३.१४ | केशराजि समायुक्तं नरं (आ) | १८७.६ |
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| कृत्तिकास्त्वग्निदेवत्या (आ) | ५९.२ | कृष्णस्य चन्द्रस्य यमस्य (ब्र) | २९.३२ | केशाः शतमयूखाय (आ) | १२७.१७ |
| कृत्यासीनं तीर्थगतं (प्रे) | ३६.१७ | कृष्णाग्रे कारयेद्विप्र (प्रे) | ४०.१५ | केशिनी दलनश्चैव (आ) | १५.८० |
| कृत्वेदं विष्णुरित्येवं (आ) | ९९.१९ | कृष्णाग्रे कारयेद्विप्रैर्ये (प्रे) | ४.११६ | केशिन्यामेक एवासाव- (आ) | १३८.३१ |
| कृत्वा किं फलमाप्नोति (प्रे) | १४.१८ | कृष्णाजिनं सास्तीर्य्य (प्रे) | ४०.४५ | केशीदैत्य समोज्ञेय (ब्र) | १२.९५ |
| कृत्वा कृष्ण बलिं पूर्व्व (प्रे) | २१.२७ | कृष्णाजिने समास्तीर्य्य (आ) | १०७.३३ | केशेषु वै वटजटा त्वचि (प्रे) | ४०.५३ |
| कृत्वा चैकादशाहश्च (प्रे) | ३४.३९ | कृष्णांकोलस्य मूलेन (आ) | १९१.१३ | कैकेयाति च नाम्ना सा (ब्र) | २०.१९ |
| कृत्वा च वसुभिर्भागं (आ) | ४६.२६ | कृष्णादेहेपि भारत्या (ब्र) | १७.३४ | कैधर्मैः कैश्च नियमैः (आ) | २.३४ |
| कृत्वा कृताधिकारस्त्वं (आ) | ८९.९ | कृष्णा धात्री शिता (आ) | १७०.३१ | कैश्चपापैः कृतैर्देव (प्रे) | ३३.२ |

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| कोऽपि मृत्युं न जयति (प्रे) | १२.२२ | क्रौञ्चः ककुद्धान्द्योते (आ) | ५६.७ | क्षितौ दत्तञ्च पिण्डादि (प्रे) | ५.१३८ |
| कोऽर्थं प्राप्य न गर्वितो (आ) | १०९.१८ | क्रौञ्च द्वीपे द्युतिमतः (आ) | ५६.१२ | क्षिपवानये च धरापृष्ठे (प्रे) | ३३.३७ |
| कोकामूर्खं च वाराहं (आ) | ८१.१५ | क्रौञ्चपादादुत्तरतो- (आ) | ८३.४९ | क्षिप्रं नश्यति धर्मज्ञ (प्रे) | ६.११३ |
| को गर्वः क्रियते ताक्ष्यं (प्रे) | १५.२५ | क्लिश्येत् स नात्र संदेहो (प्रे) | ३६.२६ | क्षिप्रं भवति धर्मात्मा (आ) | २२७.२७ |
| कोटीश्वरं चाश्वमेध (आ) | ८३.१६ | क्लेदनो वातकृदुत्थो (आ) | १७३.८ | क्षीणस्य सासृङ्मृत्त्वं (आ) | २२७.२७ |
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| कोणसूत्रादुभयतः कोणा (आ) | ८.३ | क्लेशबोधैककं पुत्र (आ) | ८८.९ | क्षीर कांजिकसंघृष्टं (आ) | १७७.११ |
| कोधाधिपो निर्वृतिश्च (ब्र) | ८.१२ | क्व कीनाशानुगैः क्रोधात् (प्रे) | ५.१४० | क्षीर षष्टिकभोजीस्या (आ) | १७०.६४ |
| कोद्रवोद्दालकैश्चान्यैस्त- (आ) | १४८.२ | क्व चाश्वत्थः क्व च (ब्र) | २८.८८ | क्षीर सप्ततलं दद्यात् (आ) | १२८.११ |
| कोष्ठे जगत्स्रष्टा (आ) | १.७ | क्वचित्कथञ्चित्स भुवः (आ) | ६९.९ | क्षीरस्य द्वादश प्रोक्तः (आ) | २२२.६६ |
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| को वेदतत्तस्य चेष्टां तु (ब्र) | १४.४९ | क्वथ्यते दीप्यतेऽन्यत्र (प्रे) | ३.७९ | क्षीरादिभिश्च संस्नाप्य (आ) | ४२.११ |
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| कोशं त्वदीयं ज्वलितञ्च (प्रे) | ४८.३५ | क्वदूतब्रजप्रतिम करैर्मत (प्रे) | ५.१३५ | क्षीरोदमथने वैद्यो दे (आ) | १४२.४ |
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| क्रन्दत्यविरतं सोऽपि (प्रे) | २.५३ | क्वाथो हन्ति महाशोथं (आ) | १७०.४३ | क्षुत्पियासर्हिता नित्यं (प्रे) | २२.३४ |
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| क्रमशः समतीतवर्तमानाः (आ) | ७३.१५ | क्वाथ्यन्ते विस्फुटद्गात्रा (प्रे) | ३.४३ | क्षुधा तृषा तथानिद्रा (प्रे) | ३२.३८ |
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| ग | | गत्वा मानुषभावे तु (प्रे) | ४६.१० | गरुडोक्तं कश्यपाय (आ) | १८.१ |
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| गात्रवेगं भेवत्स्वास्थ्यं (आ) | १६६.२७ | गुणतः कालतश्चैव (ब्र) | ३.५२ | गुहवक्त्रैश्च सानिद्रा (आ) | २०९.१७ |
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| गुञ्जामूलं छागमूत्रे (आ) | १७७.१८ | गुल्फजानुललाटं च (आ) | १६८.५३ | गृहे विलिखिता यत्र (आ) | १९.१७ |
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| चतुर्मुखो वा यदि (आ) | २२८.१० | चक्षुषाः कर्मनिष्ठाश्च (आ) | ८७.६१ | | |

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| चिंतित साध्यते यस्मात् (ब्र) | २६.३० | जगतोरक्षणार्थाय (आ) | १.१३ | जप्त्वा चाष्टसहस्र तु (आ) | ३९.१७ |
| चिन्त्या न तस्याकरजा (आ) | ६०.२५ | जगत्पतिं यज्ञपतिं पार्षदैः (प्रे) | १.१७ | जप्त्वा चाष्टसहस्रन्तु (आ) | १८५.५ |
| चिरकृद् ग्रहणीदोषः (आ) | १५७.१७ | जगत्पतिर्हि याचिवा (आ) | ११५.७९ | जप्त्वा जलाञ्जलिं (आ) | ५०.१८ |
| चिरपाकं वातजन्तु- (आ) | २०१.८ | जगत्स्थश्चैव जागर्ता (आ) | १५.१४९ | जप्त्वा ज्ञानं प्राप्य (ब्र) | २४.२५ |
| चिरं वसेदुद्रलोके (प्रे) | ३०.४ | जगद्धिताय कृष्णाय (आ) | १३१.२१ | जप्त्वा दशाक्षरीं विद्यां (आ) | १३३.१५ |
| विराहुः खं द्रवं शुष्कं (आ) | १५७.२३ | जगध्वा फलं मधुवने (आ) | १४३.२८ | जप्त्वा यथासुखं वाच्यं (आ) | ९९.२० |
| चिरेण यमलैर्वैगैर्यां (आ) | १५१.६ | जगन्नाथं येऽर्चयन्ति (आ) | ८६.१९ | जप्त्वा सप्ताष्ट साहस्रं (आ) | १९.३४ |
| चिह्नान्येतानि पक्षीन्द्र (प्रे) | २३.१३ | जगाम मनसा मां स (प्रे) | ७.२५ | जभौ सजौ गौरुचिरा (आ) | २०९.२० |
| चोरवासा द्विजोऽरण्ये (आ) | ५२.१० | जगावस्थितेरहं बीजं (आ) | २.४१ | जम्बू प्लक्षाद्वयौ द्वीपौ (आ) | ५४.५ |
| चूडामणिः समुद्रोऽग्नि- (आ) | ११०.१२ | जग्धं माहिषदध्ना च (आ) | १८८.४ | जम्बू फल समाकारा (ब्र) | २६.१२७ |
| चूर्णमामलकं सेव्यं (आ) | १९०.२९ | जघान बाहुवीर्येण (आ) | १४५.३४ | जम्बू फलं हरिद्रा च (आ) | १८३.१४ |
| चूर्णमुष्णोदकेनैषां (आ) | १८६.१५ | जघाधिक्ये रुहैवाष्टौ- (ब्र) | २२.३३ | जयगोपवपुः कृष्ण जय (आ) | २३४.१८ |
| चूर्णं कृत्वा ताम्रपात्रे (आ) | १८४.३० | जयभाराजिनैर्युक्ता (प्रे) | ४९.६३ | जय त्वं किल भूतेशे (आ) | ३८.१६ |
| चूर्णं छुच्छुन्दीदेहं (आ) | १८४.२४ | जययुषश्च संस्कृतय (आ) | १४३.२४ | जयत्सेनात्संकृतिश्च (आ) | १३९.१८ |
| चूर्णं प्वरं च क्वथितं (आ) | १७५.१० | जययुषं विनिर्भिद्ययौ (आ) | १४३.२२ | जयद्रथस्य विजयो (आ) | १३९.७६ |
| चेष्टमानस्ततः (आ) | १६३.१३ | जटित्वमग्निहोत्रत्वं (आ) | २१३.१७ | जयद्रथाद्विश्वजिच्च (आ) | १४०.११ |
| चैत्रादौ कारयेत्पूजां (आ) | १२९.७ | जज्ञे पुनर्मनकायां हिमाद्रे (ब्र) | १८.७० | जयध्वजो मधुः शूरो (आ) | १३९.२५ |
| चैत्रादौ कारयेत्पूजां (आ) | १३५.६ | जनु मूलात्परिसृता (आ) | १५१.५ | जयन्ती वृषभस्यैव पत्नी (ब्र) | १६.१२ |
| चैत्रे यजेत्सुरपाय (आ) | ११७.५ | जनकस्यद्वये वंशो उक्तो (आ) | १३८.६० | जयं पराजयं चैव यो (आ) | ६७.३६ |
| चैत्रे शुक्लनवम्यां च (आ) | २३५.२ | जननी यानि कुरुते (आ) | ११४.११ | जय रावण वीरघ्न जय (आ) | २३४.१९ |
| चैतन्य बीजरूपं हि (प्रे) | ३२.२१ | जनमेजयः पुरोश्चाम्- (आ) | १४०.१ | जयसत्य जगत्साक्षिन् (आ) | २३४.२० |
| चौरेर्दत्तं गृहीत्वाथ (आ) | १३२.१६ | जनमेजयोऽस्य ततो (आ) | १४०.१ | जयसविश्रयाव्यक्त (आ) | २३४.२१ |
| चौर्याय कृष्णमांसाश्च (आ) | ६५.११९ | जनलोकं वक्त्रदेशे (प्रे) | ३२.११० | जयस्तु सुश्रुताज्जज्ञे (आ) | १३८.५८ |
| च्युतदले मध्यमध्ये (आ) | १७७.७७ | जना दृष्ट्वा मया रागद्वेष (प्रे) | १.६२ | जयस्तेऽस्तु निरालम्ब (आ) | २३४.२२ |
| छ | | जनार्दनः क्षत्रजातौ (ब्र) | २२.८० | जयाख्याश्चाभिताख्याश्च (आ) | ८६.३ |
| छं डं पं यं कौस्तुभः (आ) | ११.४० | जनार्दन त्वं हि सु दुष्ट- (ब्र) | २५.११ | जया च विजया रुद्रा (आ) | ४२.९ |
| छत्राकारैः शिरोभिस्तु (आ) | ६५.८२ | जनार्दनश्च कालेशस्तथान्यः (आ) | ८२.७ | जया जयन्ती शरणी (आ) | २०४.८१ |
| छत्रोपानहस्त्राणि (प्रे) | ४.९ | जना सर्वे समास्तस्य (प्रे) | १५.५५ | जयाद्यन्तरावक्ष्ये (ब्र) | ५.५४ |
| छत्रोपानहस्त्राणि (प्रे) | १८.१६ | जनास्तदादुराचारा (आ) | २२३.२३ | जयाद्यान्तर ब्रह्मा (ब्र) | १३.५० |
| छन्दस्तु देवी गायत्री (आ) | ३६.१८ | जन्तूनामेव सर्वेषां (प्रे) | १२.८ | जयां च विजयां चैव (आ) | २१४.३९ |
| छन्दो ह्यति धृतिः (आ) | २०९.३४ | जन्तो बुद्धिं समास्थाय (प्रे) | ३०.३५ | जयायै च नमस्कुर्वान (ब्र) | २४.१०७ |
| छर्दिं सर्वां प्रणदति (आ) | १७०.३४ | जन्मतः पञ्च वर्षाणि (प्रे) | २५.२८ | जरादर्शितपंथानं प्रचण्ड (प्रे) | ४९.४२ |
| छलेन मित्रं कलुषेण (आ) | ११४.१९ | जन्मतो वैष्णवी माया (प्रे) | ३२.१२८ | जरामरण हीन वै कूटस्थं (आ) | ९१.८ |
| छगं रक्तातिसारघ्नं (आ) | १६९.४१ | जन्मना च विपत्तौ च (आ) | १०७.१३ | जरायुजातस्था प्रोक्ता (प्रे) | १२.४ |
| छाया शुष्का वटी (आ) | १७७.३ | जन्मन्ये कोदकानान्तु (प्रे) | ५.११ | जरासन्धः सहदेवः (आ) | १४१.९ |
| छिद्रं तु नैव पश्यामि (प्रे) | १.४८ | जन्मह्येतदुल्लंघं नश्वरं (ब्र) | २०.१४ | जलदश्च कुमारश्च (आ) | ५६.१६ |
| छिद्रावृते विबन्धोऽथ (आ) | १६७.३८ | जन्मान्तरेऽपि वैरेण ते (आ) | ६.२० | जलपूर्णद्वतिस्पर्श (आ) | १६६.१५ |
| छिन्दन्निव चरत्यन्त (आ) | १६७.११ | जपयज्ञानुसिद्ध्यर्थ (आ) | ९६.२२ | जलमुष्णं घृतेदेयं पृथक् (आ) | १७३.३१ |
| छिन्नाग्र कूपनासः (आ) | ६५.६४ | जपहोमैस्तथा दानैः (प्रे) | २१.२३ | जलमेकाहमाकाशे (आ) | १०६.१२ |
| छिन्नानि तेषां शतशः (प्रे) | ३.२५ | जपहोमैस्तथा दानेः (प्रे) | १४.२१ | जलार्थं विजया चागाद् (आ) | १३२.१२ |
| छिन्नो विद्याकुचारेण (आ) | २२६.५ | जपादीनां कुर्वतां पापा- (ब्र) | २३.३१ | जले जप्त्वा तु जुहुयाच् (आ) | १०५.५२ |
| ज | | जपेदष्ट सहस्रं वैतिसंध्यं (आ) | १८.७ | जलपात्राणि वृद्धानि (प्रे) | ३७.१३ |
| जक्षामश्च पिबामश्च (प्रे) | ७.९२ | जपे ददं सन्ततदुःख (आ) | २३१.१४ | जल प्रस्रवणं यस्तु (प्रे) | २.८५ |
| जगतश्चस्वरूपन्तु (प्रे) | ३१.३२ | जप्तु कामः पवित्राणि (आ) | २१३.११२ | जलमध्यस्थितस्यैव (आ) | २१४.२३ |

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| जलं चाशुभ्ररूपेण (ब्र) | २७.५ | जात्यस्य सर्वेऽपि मणेस्तु (आ) | ७३.१२ | जीवेद्वापि शिलोच्छेन (आ) | ९६.३५ |
| जलं भित्त्वा यथा पद्यं (प्रे) | ३८.९ | जानकीन्ते ह्यपश्यन्तो (आ) | १४३.२९ | जीवो जीवति जीवेन (आ) | ६७.२७ |
| जलशायी योगशायी (आ) | १५.१२७ | जानाति लक्ष्मीर्लक्षणं (ब्र) | २२.२० | जुगुप्सितां श्रुत्यनुक्तां (ब्र) | २८.१०८ |
| जलहारी तु मत्स्यः (प्रे) | २.८० | जानासि शम्बलमलं (प्रे) | ५.११६ | जुहुयादयुतं यस्तु (आ) | १८५.८ |
| जलाग्निपातवातैश्च (प्रे) | ४४.२ | जानासि शम्बलवशं (प्रे) | १६.८ | जेत्रा सुराणां समरेष्व- (आ) | ७०.२ |
| जलाग्नि बन्धनं भ्रष्टा (प्रे) | ४३.१ | जानीयात्प्रेषणे मृत्यानु (आ) | १०९.३२ | जैगीषव्य कृपया एवं (ब्र) | २४.७ |
| जलांजलिं तथादातु (प्रे) | ३४.२२ | जानुभ्यामर्नी गत्वा- (आ) | १२४.८ | जैगीषव्य पृष्ट एव (ब्र) | २७.१६ |
| जलाभि मन्त्रण यच्च (आ) | २१३.१४२ | जानुभ्यामवर्नी गत्वा (आ) | १३१.८ | जैगीषव्यः प्राह हृष्ट- (ब्र) | २४.७४ |
| जलावर्कवद्धदर वज्जीव (आ) | २४०.१० | जायते नात्र सन्देह इन्द्रो (आ) | ६७.३९ | जैगीषव्य ब्रूहि मे के च (ब्र) | २४.२० |
| जलावघट्टनं चैव न (प्रे) | ४.४७ | जायते सप्रपञ्चं तच्छृणु (प्रे) | ५.८८ | जैगीषव्य मुक्तो (ब्र) | २४.२१ |
| जलाशया नैव कृतामया (प्रे) | ५.१०० | जायन्तेऽशांसितु तत्पूर्वं (आ) | १५६.१६ | जैगीष व्यादगुरु पादात (ब्र) | २३.४८ |
| जलाशयो नैव कृतो हि (प्रे) | १५.९२ | जायन्ते लक्षणभ्रष्टा (आ) | १०४.८ | जैगीषव्येण मुनिना पिता (ब्र) | २७.११ |
| जले विष्णुः स्थल विष्णुः (आ) | ३०.४२ | जायन्ते लक्षणैर्यस्यतु तानि (प्रे) | २.६१ | ज्येष्ठन्तु सोदकं (आ) | २०४.६७ |
| जलेशोनिर्मनुधर्मी (ब्र) | २४.२९ | जायमानो हरेदारान् (आ) | ११४.६० | ज्येष्ठः पितृसमो भ्राता (आ) | ११४.६४ |
| जहुयान्मूर्द्धनि कुशान्- (आ) | १००.१० | जितेन्द्रियमना भूत्वा (प्रे) | ४.१२० | ज्येष्ठसमा च भारुण्डं (आ) | ४८.८२ |
| जह्वाःसुमन्तुरभवत् (आ) | १३९.५ | जितेन्द्रियमना भूत्वा (प्रे) | ४०.१९ | ज्येष्ठस्यैव कनिष्ठेन (प्रे) | २६.२५ |
| जागरं गीतवादिनं (आ) | ११७.१४ | जितेन्द्रिया जिताहाराः (ब्र) | १.४ | जयेष्टां धर्मविधौ कुर्व्यान् (आ) | ९५.३२ |
| जाग्रतः स्वपतश्चात्मा (आ) | १५.६३ | जिष्णवे सर्वं देवानां (आ) | ३१.२७ | ज्योतिर्धामा पृथुः (आ) | ८७.१५ |
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| तण्डुलीवा विषहरः (आ) | १६९.१६ | ततश्चास्तं गते सूर्ये (प्रे) | १०.५३ | ततो बले समायाते (प्रे) | २७.६२ |
| ततः अमुकवृद्धो अमुक (आ) | २१९.४ | ततः श्राद्धं समुद्दिष्ट (प्रे) | ४१.१२ | ततो बुद्धमुदमध्येतु (आ) | ११.४ |
| तत उत्तीव्योदकादौ (प्रे) | ४.७९ | ततः श्रियं ततो वायुं (ब्र) | १.२० | ततो ब्राह्मण क्रमेण (आ) | २१८.२३ |
| तत उद्धर्तनं स्नानं (आ) | ४०.१६ | ततः श्रेष्ठव्रतेशुक्लस्य (आ) | १२३.४ | ततोभयद्वयासरूपी (ब्र) | १५.२२ |

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| ततोमध्याह्न समये (आ) | ५०.३८ | तत्त्वन्यासं च मुद्राया (आ) | ४०.१५ | तत्र विष्णो महाभाग (ब्र) | ११.२५ |
| ततोभक्तत्त्वतनो- (ब्र) | १८.६ | तत्त्वमात्यस्थमज्ञात्वा (प्रे) | ४९.८० | तत्रवैते महात्मानो (ब्र) | ५.२२ |
| ततो मुहूर्तमेकन्तु (आ) | ३०.१२ | तत्त्वं शिवासने (आ) | २३.५४ | तत्रशूर्पणखा नाम (आ) | १४३.१६ |
| ततो नृद्धाक्षिवक्त्रेषु (आ) | ११.१० | तत्त्वसारं नारसिंह (ब्र) | १.५८ | तत्र श्रीशैव लक्ष्मी (आ) | २१३.१५३ |
| ततो याताः स्वर्कं (आ) | १४५.२२ | तत्त्वाना बहुगोप्यत्वा (ब्र) | १०.४१ | तत्र श्रेष्ठं गीतिकाठ- (ब्र) | १.६८ |
| ततो याति पुरं (प्रे) | १६.१६ | तत्त्वभिमानीनो- (ब्र) | ५.५८ | तत्र सा भक्तु परमा- (प्रे) | ४.९३ |
| ततोयाम्यं पतिदूरे (प्रे) | ५.१४४ | तत्त्वेच्छवः प्रविजा- (ब्र) | १२.१७ | तत्र स्थले हरिरास्ते (ब्र) | २४.६६ |
| ततो याहि गृहं (प्रे) | ४.३५ | तत्त्वेपीड्य न कर्तव्या (ब्र) | ३.७ | तत्र स्थित्वा लोकमार्गं (ब्र) | १२.७८ |
| ततो रमिति बीजेन (आ) | ११.२ | तत्परिसमाप्य (आ) | २२०.३ | तत्रस्थैर्नारकैर्दुःखम (प्रे) | ३.२७ |
| ततो रामो भविष्युश्च (अ) | १४२.१० | तत्याज देहं विष्णु- (ब्र) | २२.८४ | तत्रस्थो भगवान् (प्रे) | ३३.२१ |
| ततो वर्षशतं दिव्यं (आ) | ८९.५ | तत्पुत्रोऽभद्रसुमनास्त्रि (आ) | १३८.२७ | तत्र स्नात्वा भूवराहस्य (ब्र) | २६.७४ |
| ततो विद्यात्सरोजातं (आ) | ११.१७ | तत्पुत्रो भरतो नाम (आ) | ५४.१४ | तत्र स्नात्वा महाभागा (ब्र) | २७.२९ |
| ततो विपरीतो पवीतेन (आ) | २१८.१८ | तत्पुरं स व्यक्तिक्रम्य (प्रे) | १६.२१ | तत्र स्नात्वा वामनस्य (ब्र) | २६.६८ |
| ततो हरिः कपिलत्वं (ब्र) | १५.१२ | तत्पूर्वरूपं क्षवधुः (आ) | १६२.३० | तत्र स्नानं प्रकर्तव्यं (ब्र) | २६.१२६ |
| ततो हरिः कल्किसंज्ञश्च (ब्र) | १५.२७ | तत्प्रक्रोपस्य तु प्रोक्त (आ) | १४६.१ | तत्र स्नानं प्रकर्तव्यं (ब्र) | २६.११२ |
| ततो हरिः कृष्णरूपी (ब्र) | १५.२५ | तत्प्रत्ययादुमयशोभन (आ) | ७२.२ | तत्र स्वभर्तु संयोगं (ब्र) | १६.९६ |
| ततो हरिः प्रादुरभून्- (ब्र) | १५.१७ | तत्प्रभातेऽर्चयिष्यामि (आ) | ४३.२९ | तत्राकटोर शुक् (आ) | ७१.७ |
| ततो हरिः प्रादुरभून्- (ब्र) | १५.१९ | तत्प्रमाणवयोऽवस्था (प्रे) | ५.८४ | तत्राङ्गारचयौधेन कृतं (प्रे) | ३.६ |
| ततो हरिः प्रादुरासीत् (ब्र) | १२.१२ | तत् प्राप्त भ्रियते क्षेत्रे (प्रे) | ३८.५ | तत्रानिलैर्न बलिना (आ) | १६२.२ |
| ततो हरिर्जगृहे कर्मरूपं (ब्र) | १५.१६ | तत्प्रेरितः खरश्चागा- (आ) | १४३.१७ | तत्रापि कारणं वक्ष्ये (ब्र) | १.८१ |
| ततो हरिर्जगृहे श्रीवपुश्च (ब्र) | १५.१८ | तत्र कामस्तथा क्रोधः (प्रे) | ३१.३० | तत्रापि केसरैश्च (ब्र) | २६.१२३ |
| ततो हरिर्जमदग्नेः (ब्र) | १५.२१ | तत्र तत्र भयं कार्यं (प्रे) | २६.१७ | तत्रापि च विशोषोस्ति (ब्र) | २.८ |
| ततो हरिर्भगवान् (ब्र) | १५.२० | तत्र तत्र समंदिश्याद् (आ) | ६७.२५ | तत्रापि च विशोषोस्ति (ब्र) | २.१६ |
| ततो हरिर्महिदासत्वं (ब्र) | १५.१० | तत्रतत्र स्थितास्तत्त्वे (ब्र) | ६.१ | तत्रापि विष्णोर्न हरे (ब्र) | २४.६५ |
| ततो हरिर्व्यासरूपी (ब्र) | १५.२४ | तत्र तालास्तमालाश्च (प्रे) | ७.८ | तत्रापि षट्चक्रयुता (ब्र) | २६.९५ |
| ततो हरि रघुवंशे (ब्र) | १५.२३ | तत्र दत्तेन पिण्डेन (प्रे) | १६.२० | तत्राप्यशक्तः करणे (आ) | २१३.३ |
| ततो हि बलिनो रात्रा (आ) | ४.२५ | तत्र दृष्ट्वात्प बुद्धी- (आ) | २२३.११ | तत्रावेशाश्च विज्ञेयं (ब्र) | १२.१०१ |
| तत्कथाश्रवणेप्राति- (आ) | २२७.७ | तत्र द्विजान्युजयित्वान् (ब्र) | २३.२७ | तत्रासिताब्जहलभृद्- (आ) | ७२.३ |
| तत्कर्म यत्र बन्धाय (प्रे) | ४९.९४ | तत्र नाम्ना तु राजा (प्रे) | १६.११ | तत्रास्ति लिंगं स्वं (आ) | १२४.६ |
| तत्कृतश्च तदर्थश्च (आ) | २०६.१२ | तत्र नाम्ना तु राजासौ (प्रे) | ५.१०१ | तत्राहं न्यवसं भूयो (प्रे) | २७.२५ |
| तत्कोपादुरं तृष्णा (आ) | १६१.३९ | तत्र पिण्डप्रदानेन (आ) | ८३.५ | तत्रिभागेन कर्तव्यः (आ) | ४७.४ |
| तत्कोपीनरौप्यजं (ब्र) | २८.९९ | तत्रप्रधानंशशलीहिताभं (आ) | ८०.२ | तत्रेन्द्रगोपकलितं (आ) | ७८.२ |
| तत्क्षणेद्वर्तनादेव (आ) | १८१.१० | तत्र भागे स्थितः पृच्छेत (आ) | ६७.२२ | तत्रैकचित्ततायोगो (आ) | २३५.४६ |
| तत्तत्प्राप्नोति पुरुषः (आ) | ११३.५१ | तत्र मुक्तादरस्नेहो (आ) | ११५.५६ | तत्रैव किंचित्पततस्तु (आ) | ७१.६ |
| तत्तत्फलस्याप्यधिक्यं (प्रे) | ३२.१०४ | तत्र मृत्युर्यत्र हन्ता (आ) | ११३.५३ | तत्रैव चैकस्य हि (आ) | ६९.२ |
| तत्तस्यादशुभं सर्वं (आ) | ६५.८६ | तत्र मे संशयो ह्यस्ति (ब्र) | ४.३८ | तत्रैव सिंहलवधूकर (आ) | ७२.६ |
| तत्तदेवभवेत्साध्यं (आ) | १९७.५४ | तत्र यद्बान्धवास्तोथं (आ) | २२५.४ | तत्संक्षोभाद्भवेत- (आ) | १५८.११ |
| तत्तद्गर्भस्थशक्रस्थः (आ) | १६६.१४ | तत्र याम्यपुरं गच्छं (प्रे) | ५.९६ | तत्संगिनः सात्त्विकाः (ब्र) | २४.१३ |
| तत्तद्गुणवते देयं (आ) | ५१.३० | तत्र येन प्रदत्ता गौ (प्रे) | ५.१२५ | तत्सन्तापो मोहमयः (आ) | १४७.२ |
| तत्तपस्तापितादेवा- (आ) | ८२.३ | तत्र राज्यं चकाराथ (आ) | १४३.४८ | तत्सन्निधानमरणान् (प्रे) | ३८.११ |
| तत्तीर्थं श्रीनिवासाख्यं (ब्र) | २६.४० | तत्र राशित्रये सत्त्वं (ब्र) | ४.२२ | तत्सर्वं च परिज्ञाय (प्रे) | १८.२ |
| तत्तु दुष्मरिणं ज्ञेयं (प्रे) | ४.११० | तत्र वाताच्छिरः पार्श्वं (आ) | १५२.१७ | तत्सर्वं च मिलित्वैव (ब्र) | ४.६० |
| तत्त्वज्ञस्यान्तिमं कृत्यं (प्रे) | ४९.१०२ | तत्र वातात्स वीसर्पो (आ) | १६३.५ | तत्सर्वं पूर्णनाड्यां (आ) | ६७.२८ |
| तत्त्वज्ञानं प्राप्य विष्णो (ब्र) | २४.२६ | तत्र वातोदरे शोथः (आ) | १६१.१३ | तत्सर्वं तत्त्वतोज्ञात्वा (प्रे) | ७.७६ |

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| तत्सर्वं मम तन्वङ्गि (प्रे) | १०.४२ | तथा सूर्यं भैरवं मातरिश्वं (ब्र) | १.२३ | तदा वायुर्नाशकद्वै (ब्र) | २.४६ |
| तत् सर्वं मेलयित्वा (प्रे) | ३४.६४ | तथा स्वगुरुमारभ्य (ब्र) | ८.१५ | तदाश्रितो महामार्गे (प्रे) | १८.१२ |
| तत्सर्वं विफलं तात (प्रे) | २८७.२८ | तथा हि नरको रोधः (प्रे) | ३.५० | तदास्योद्गारस- (आ) | १६५.१२ |
| तत्सर्वं स्वगृहे (प्रे) | ७.६८ | तथा हि रज्जुरुरगः (आ) | २३६.२८ | तदा हरिदर्शयामास (ब्र) | २५.४ |
| तत्साक्षी तन्नियन्ता (आ) | १४.९ | तथेति तेन सायुक्ता (आ) | ९०.५ | तदा हरिर्जगृहे लौकिकं (ब्र) | ३.२ |
| तत्सिंहलीचारुनितम्ब- (आ) | ७०.३ | तथेति प्रति जग्राह (प्रे) | ९.६८ | तदाहु ब्रह्मणो रूपगुण (ब्र) | ४.५७ |
| तथैव स ब्रजन्मार्गे (प्रे) | १५.८५ | तथेन्द्र वारुणीमूलं (आ) | १८४.३२ | तदा हृष्टमना भूत्वा (प्रे) | २७.१९ |
| तथा ककार्तेनागं (आ) | १२९.३० | तथैव जानीहि खग- (आ) | १९.१४ | तदा ह्यलक्ष्मीः कुत्र (ब्र) | २८.११२ |
| तथा कतिपयो द्वौ (आ) | २०६.२४ | तथैव ज्ञानमस्त्येव हरे (ब्र) | १२.५१ | तदीदृशं परिज्ञाय (प्रे) | १२.३० |
| तथा कार्यं महाबाहो (प्रे) | २७.३४ | तथैव तीर्थं दुर्लभं तत्र (ब्र) | २६.५३ | तदीपरस समुष्टकाये (प्रे) | २४.२० |
| तथाकाशपिपासात्य (आ) | १५६.२५ | तथैव दृष्ट्वा पिचुमंद- (ब्र) | २८.१९ | तदुक्तं गारुडं पुण्यं (आ) | २४१.३४ |
| तथा कृतान्यथागानि (प्रे) | ७.८३ | तथैव वै वायुपुराणमाहु- (ब्र) | १.५१ | तदुदरमतिवेगात्- (आ) | २९.७ |
| तथा कोद्रवमूलस्य (आ) | ९१.१० | तथैव सर्वं पापिष्ठाः (प्रे) | २०.५ | तदुद्धर्तनमात्रेण सर्वं (आ) | १८७.१० |
| तथा गदाधरं देवं | ८३.९ | तथैव सर्वाश्रमिभिश्च (ब्र) | १.२७ | तदुद्धर्ष्य स्रोत सां षष्ठो (आ) | ४.१७ |
| तथा च पद्मरागाणां (आ) | ७१.२९ | तथैव सा नैव भर्तार- (ब्र) | १९.२९ | तदूर्ध्वमण्ववयवस्तावान् (ब्र) | १०.५ |
| तथा च विषयाधीनो (प्रे) | १२.१७ | तथैव स्फटिकोत्थानां (आ) | ७०.१६ | तदूर्ध्वमंगसंस्पर्शः (प्रे) | ५.१६ |
| तथा चेदूरुसंधौ च (आ) | १६०.१६ | तदनन्तरकोणेषु एवमेव (आ) | ८.४ | तदेतत्सर्वं मेवैतद्व्यक्ता- (आ) | ४.४ |
| तथा जाग्रदवस्थायां (आ) | २३६.३७ | तदनन्तरजां देवीं दशवर्षं (आ) | १३.१७ | तदेवनीयमानन्तु (आ) | १६२.२४ |
| तथा जीमूतकाख्या (आ) | २०४.५९ | तदनन्तरजान्वक्ष्ये (ब्र) | ८.१३ | तदेव विपरीतं चेज्ज्ञानाय (ब्र) | १६.४१ |
| तथा तलातलश्चरौ (प्रे) | ३२.१०८ | तदनन्तरजान्वक्ष्ये शृणु (ब्र) | २८.३७ | तदेव व्वक्ततां यातं (आ) | १४६.६ |
| तथा तेषां भवेच्छैचं (प्रे) | ४.११४ | तदनन्तरजा स्तोतुं प्रसूति (ब्र) | ७.४० | तदैव दानकालः (प्रे) | ४७.२४ |
| तथा दर्शयते वायु (ब्र) | १२.५७ | तदनन्तरजो रुद्रः स एवं (ब्र) | १३.८ | तदैव देवी वारुणी शेष (ब्र) | २८.४ |
| तथा दशविधाज्ञेया (ब्र) | ५.३६ | तदनन्तरजो वीद्रं अष्ट (ब्र) | १३.४८ | तदैव नीयते द्वैतार्थम्यै (प्रे) | २.४५ |
| तथा धीस्मृतिमेधागिनि (आ) | १७३.२६ | तदनन्तरमुत्पन्नास्तेभ्यो- (ब्र) | ५.५० | तदैव नीयते द्वैतार्थम्यै (ब्र) | १५.२३ |
| तथान्यस्तु ततो ना (प्रे) | ३.१७ | तदनन्तरजान्वक्ष्ये शृणु (ब्र) | ९.१९ | तदैव हृदि सेमूढस्ताडितो (प्रे) | १६.३३ |
| तथापि तद्वै तव नाम (ब्र) | ७.२ | तदन्ते चरते लोके (प्रे) | २६.५५ | तद्गृहं धर्मराजस्य (प्रे) | ३३.१८ |
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| तथा पृष्ठः सवैराज्ञा (प्रे) | २७.२२ | तदभावैः षोडशाभिः (ब्र) | २२.५९ | तद्दर्शनादेव कन्ये याति (ब्र) | २६.४१ |
| तथाप्यहं कामहीनो (ब्र) | १२.३० | तदद्धं वा तदद्धं वा (प्रे) | ४.३ | तद्दर्शनाह्वदपरिप्लुताशया (ब्र) | २५.९ |
| तथाप्यहं तव वक्ष्यामि (ब्र) | २०.४ | तदद्धां तु कनिष्ठा (आ) | ४३.१४ | तद्वासवार्थान्मोदयस्यव (ब्र) | २८.१०० |
| तथा प्रद्युम्नरूपेणानि- (आ) | ३२.६ | तदहं कृष्णगरुड संवाद (प्रे) | १.७ | तद्दिने तद्दिने कुर्यात् (प्रे) | २६.१८ |
| तथा बद्रौसंस्थितस्यापि (ब्र) | १९.४६ | तदा कुदेवी कुत्र गता (ब्र) | २८.१०९ | तद्दुःखमुत्तरेषां च (ब्र) | १६.५८ |
| तथा रामस्य सुभगा (आ) | ५२.२६ | तदाचारं यमुनायाश्च (ब्र) | २१.२८ | तद्देहजं विस्मृता सा (ब्र) | १७.३२ |
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| तथा वैतरणी सूमसिपत्र- (प्रे) | ३.५२ | तदा द्राव मवाप्नोति (प्रे) | ३२.२२ | तद्धर्मरहितः स्रष्टा नाम- (आ) | १४.५ |
| तथावै पद्मनाभाय (ब्र) | ४.११२ | तदानमीयते तेन पीडा (प्रे) | २.४२ | तद्धक्तव्यान्मूजयस्वाद्य (ब्र) | २८.१०३ |
| तथा व्यकोऽव्यक्तरूपी (आ) | ८६.१२ | तदानैवहयामहत्यादि (ब्र) | १९.३७ | तद्धक्तव्यैः शूर्पमध्ये (ब्र) | १८.२३८ |
| तथा शिलादि रूपश्च (आ) | ८६.४० | तदा ब्रवीत्कव्य वाहश्च (ब्र) | १९.३० | तद्धक्तानां द्वेषणं चाहु (ब्र) | २४.१९ |
| तथाष्टादशभिर्दोषैः (ब्र) | २२.६१ | तदा भूमौ वासुदेवो (ब्र) | १६.७२ | तद्भक्षणमजीर्णं हि (आ) | १९२.३ |
| तथाष्टा दश विद्वाश्च (आ) | २.३८ | तदा मम गणैर्युद्धै (आ) | १२४.१० | तद्भुज्यते यदद्विज (आ) | ११५.५१ |
| तथा सा पतिसंयुक्ता (प्रे) | २६.५१ | तदामातादितिर्देवी (ब्र) | २६.६ | तद्यत्र भोगीन्द्र भुजाभि- (आ) | ७१.८ |
| तथा सुरगणान् (आ) | २३१.२१ | तदामृत्युं विजानीया- (आ) | ६७.२४ | तद्योगजनानां परितः (आ) | ६९.२० |

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| तद्रूपा स महत (आ) | १५१.१२ | तमः सकाशादगरुड (ब्र) | ४.३० | तव स्वरूपे च जगत्- (ब्र) | १२.२६ |
| तद्वत् त्वं नवीतं च (ब्र) | २८.११३ | तमसो दशभागानां मध्ये (ब्र) | ४.३१ | तव स्वामिन्कुलदेवो (ब्र) | २८.१२० |
| तद्वत् नित्यं भूत (आ) | २३५.३७ | तमसो पेक्षया तत्र तम (ब्र) | ४.७० | तवोत्सर्गप्रभावान् (प्रे) | १४.२७ |
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| तद्वदेव च कौस्तुभं- (आ) | १६९.१४ | तमुच्चाटयते रुद्र (आ) | १७७.५५ | तस्माच्च प्रच्युता (प्रे) | ३.८९ |
| तद्वनं मनुज व्याघ्र (प्रे) | ९.१२ | तमुत्संगगतं सूरं नष्टे (प्रे) | ७.६६ | तस्माच्छतर्णाशेन (ब्र) | १२.८४ |
| तद्वध्वं चाग्निर्कूडं (ब्र) | २७.३१ | तमुद्दिश्य ददात्पन्नं (प्रे) | १८.५ | तस्माच्छतगुणांशेनः (ब्र) | १२.८६ |
| तद्वद्वातकफे शीतं (आ) | १४६.२२ | तमेवं संशयं छिद्ययद्धि- (ब्र) | ४.६७ | तस्माच्छतगुणैर्हर्मिः (ब्र) | १२.१०६ |
| तद्विशत्यालक्षणैः (ब्र) | २२.५६ | तमेव सततं ध्यायन् (आ) | २३२.३० | तस्माच्छतगुणैर्हीन (ब्र) | १२.१०३ |
| तद्विष्णोरिति मंत्रेण (आ) | २१४.२७ | तमेवाहुश्चमांशं विशेषं (ब्र) | ३.४४ | तस्माच्छतगुणैर्हीन (ब्र) | १२.९९ |
| तद्विस्तार समा जंघा (आ) | ४७.१७ | तमोन्धं प्रविशं त्येते (ब्र) | १२.८० | तस्माच्छतगुणैर्हीन (ब्र) | १२.१०५ |
| तद्वीरवाहनः श्रुत्वा (प्रे) | ६.१४० | तमोभागास्तु विज्ञेयास्त (ब्र) | ४.७५ | तस्माच्छय्यां समासाद्य (प्रे) | ३४.७३ |
| तद्वैष्णवैस्त्याज्यमेवं (ब्र) | २९.१८ | तमोमात्रा तनुस्त्यक्ता (आ) | ४.२३ | तस्माच्छास्त्रं प्रयत्नेन (प्रे) | १०.५४ |
| तनुस्यः पृच्छते यस्तु (आ) | ६७.२१ | तमो रजस्तथा सत्त्वं (आ) | २३५.४० | तस्माच्छास्त्रं प्रयत्नेन (प्रे) | १०.५६ |
| तन्नामि चारिकैर्मन्त्रै- (आ) | १४७.३१ | तमो रूपेण सैवासी- (ब्र) | ११.३ | तस्मात्पञ्चानेनात्मतत्त्वं (प्रे) | ४०.१०१ |
| तन्त्रोक्तपूजा दुर्लभा (आ) | १९.४१ | तमो वाचं महायक्षं त्वं (प्रे) | ७.३२ | तस्मात्कलिसमोलोके (ब्र) | १२.८३ |
| तन्द्रा वा चानल- (आ) | १६२.२० | तम्र त्याज्जानि वांसांसि (प्रे) | ५.२८ | तस्मात् कृष्ण वृषोत्सर्गः (प्रे) | ६.२ |
| तन्नाम करायेतस्य- (आ) | ९.१२ | तया गवा किं क्रियते (आ) | ११४.५५ | तस्मात्तत्रादिमध्यान्ते (आ) | ५०.६७ |
| तन्निमज्जज्जगदिदं (आ) | ४९.३५ | तया तपन्त्या सा सर्वा (प्रे) | ३.१२ | तस्मात्तद्वास्तवं नास्ति (ब्र) | ११.२८ |
| तन्मंगलं यत्र मनः (आ) | ११५.५४ | तया भक्त्या ब्रह्मपुत्रत्व (ब्र) | २४.२४ | तस्मात्तमेव पृच्छाम (ब्र) | १.१३ |
| तन्मध्ये पतितां पाहि सदा (ब्र) | ८.७ | तयो रसज्ञा पत न (ब्र) | २०.३० | तस्मात्तस्यसुतो जातो (ब्र) | ६.८ |
| तन्मध्ये पापकर्माणं (प्रे) | ३.७ | तयोर्मध्ये तु निःक्षिप्य (प्रे) | ८.२५ | तस्मात्तु गांगमपरं (आ) | २१३.११९ |
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| तन्ममाचक्ष्व हि प्रेत (प्रे) | ९.५६ | तत्सामा शुद्धवत्यः (आ) | २१४.२१ | तस्मात् पुत्रं प्रशंसति (प्रे) | ३०.१९ |
| तन्मां तारय राजेन्द्र (प्रे) | २७.३३ | तर्केऽप्रतिष्ठा श्रुतयो (आ) | १०९.५१ | तस्मात्पुण्ड्रगुणतो हीन (ब्र) | १२.९० |
| तन्मूर्त्तं शंखनाभिश्च (आ) | १८५.३२ | तर्जन्या मध्य मांगुल्या (आ) | ६३.१६ | तस्मात्सङ्ग सदा (प्रे) | ४९.५६ |
| तन्मूर्त्तिदानं दुर्लभं तत्र (ब्र) | २६.११४ | तर्जयन्ती परेणैव (आ) | ३८.१५ | तस्मात्सर्गादयो जाता (आ) | १.३५ |
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| तप आलोचन प्रोक्तं (ब्र) | २१.३ | तर्पणेन च होमेन (आ) | २२३.२ | तस्मात्सर्वं प्रयत्नेन (आ) | ५०.४ |
| तपसा कर्षितोऽत्यर्थं (आ) | ४९.१३ | तर्पयित्वापितृन्देवान् (आ) | ८३.३४ | तस्मात्सर्वं प्रयत्नेन (आ) | ९८.१६ |
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| तपसा ब्रह्मचर्येण यज्ञैः (आ) | २२१.६ | तर्हि तस्य महाभाग कथं (ब्र) | ११.३२ | तस्मात्सर्वं प्रयत्नेन (आ) | २१३.४८ |
| तपस्तप्यति योऽरध्ये (आ) | ४९.१२ | तर्हि तेषां हि कालेषु (ब्र) | १२.७२ | तस्मात्सर्वं प्रयत्नेन (प्रे) | २६.५८ |
| तपस्विनो ग्रामवासा (आ) | २२३.३० | तर्लं प्रत्यं गुलीनां यः (आ) | १६६.४२ | तस्मात्सर्वं प्रयत्नेन (प्रे) | ४९.९९ |
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| तपो जपस्तीर्थ सेवा (आ) | ५२.२२ | तल्लेपेन महादेव (आ) | १९१.१९ | तस्मात्सार्धगुणैर्हीनो (ब्र) | १२.९४ |
| तपोरतो योगशीलो (प्रे) | २४.६ | तवधुभिर्भाषधं छिंधि (ब्र) | १९.५७ | तस्मात्सुधाव सामुद्री (आ) | ६.११ |
| तपोरतो योगशीलो (प्रे) | २४.३० | तव पदोः स्तुतिं किं (ब्र) | ६.४६ | तस्मात्सेवा बुधैः (आ) | २२७.३ |
| तपक्षीर घृताम्बूनाम- (प्रे) | ४.१६४ | तव प्रसादाच्च मम (ब्र) | १२.२१ | तस्मात्स्वाहा सुतां (आ) | ५.१९ |
| तपक्षीर घृताम्बूनामे- (आ) | १०५.६३ | तव प्रसादाच्च रमा- (ब्र) | २५.१५ | तस्मादनशनं नृणां (प्रे) | ३६.१२ |
| तप्तलोहैश्च विक्रेता (प्रे) | ३.५८ | तव प्रसादाद्वैकुण्ठ त्रैलोक्यं (प्रे) | १.१३ | तस्माद् विद्वयवतासर्थ (ब्र) | ३.५४ |
| तमश्च कालसूत्रं च (प्रे) | ३.५३ | तव स्वरूपं मम (ब्र) | २४.६८ | तस्माद्दृष्ट गुणैरुच्यो (ब्र) | १२.८८ |
| तमिश्चराच्च बुध्येत (आ) | १५५.२८ | तव स्वरूपं हृदि (ब्र) | ७.१ | तस्मादाहुर्लक्ष्मणेत्येव (ब्र) | २२.४ |

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| तस्मादेकगुणैर्हीनौ (ब्र) | १२.९७ | तस्यः विश्व सहः (आ) | १३८.३७ | तादृशे नैव रूपेण (आ) | २३१.११ |
| तस्मादेतत्त्वया श्राद्धे (आ) | ८९.८३ | तस्य विष्णोः प्रसादेन (आ) | २३२.७ | तादृशैवासृजा रुद्धः (आ) | १६७.४ |
| तस्मादिगिरिः क्रौचपादः (आ) | ८६.७ | तस्य शाखो विशाखश्च (आ) | ३५ | तानि तानि च सर्वाणि (प्रे) | ४.१७ |
| तस्माद्यदातियो धेनु (प्रे) | ४.१९ | तस्य शुद्धि करं कर्म (प्रे) | ४.११५ | तानेव ज्ञात्वा पुनरेव (ब्र) | १२.२२ |
| तस्माद्यशगुणांशो नो (ब्र) | १२.८५ | तस्य सत्त्व विशुद्धस्य (आ) | ६८.४ | तानेव देवतानां च (आ) | ४७.४३ |
| तस्मात् द्वयं प्रविचार्यैव (ब्र) | २८.७३ | तस्य समिवस्त्रिवं (ब्र) | ११.२५ | तानेव भोजयेद्विप्रां (आ) | ८३.६५ |
| तस्माद् बुद्धिर्मनस्तस्मात्ततः (आ) | ४.७ | तस्य सर्वस्वरूपेषु (ब्र) | ३.५० | तान्नरान्कर्णमूलोऽयं (प्रे) | २.८६ |
| तस्माद् भूमिश्वरः (आ) | ११२.२५ | तस्य स्नानं व्यर्थं (ब्र) | २८.८२ | तापयन्तस्तनुं सर्वा (आ) | १४७.४५ |
| तस्माद्यत्नेन कर्त्तव्यं (आ) | १०५.२ | तस्य स्यादग्नि निर्वाण (आ) | १५७.१५ | तापसीं च सगोत्रां (प्रे) | २७.३७ |
| तस्माद्राजन्दयासिन्धो (प्रे) | ९.५५ | तस्या उत्तरदिग्भागे (ब्र) | १९.५१ | तापहान्यरुचिपर्व (आ) | १४७.१० |
| तस्माद्राजन विधानेन (प्रे) | ६.२७ | तस्या ग्रतो नृपः (आ) | १३४.३ | तापी पयोष्णी सरयूः (आ) | ५५.९ |
| तस्माद् राजन् (प्रे) | ६.१२९ | तस्यात्मजैश्च कैकेयैः (ब्र) | २०.२० | तामसा नरकाः सर्वे (प्रे) | ३.५४ |
| तस्माद्भुत्स कुरुष्वत्वं (आ) | ८८.२४ | तस्यान्नममृतं भूत्वा (प्रे) | १०.५ | तामिस्रं लोहशंकुश्च (प्रे) | १८.३१ |
| तस्माद्भुत्सिद्धिनिष्क्रम्य (प्रे) | २७.६३ | तस्यापि बहवः पुत्रा (आ) | ८९.६८ | ताम्बूलकुङ्कुमक्षौद्रं (आ) | ३४.७५ |
| तस्मान्त्रित्यादिकर्म (प्रे) | ४९.७० | तस्याप्यन्नं सोदकुम्भं (आ) | ९९.३६ | ताम्बूलश्च घृतं क्षौद्रं (आ) | १८१.१ |
| तस्मिन् काले सुतो (प्रे) | ३०.२० | तस्याभिमानः श्रीरिति (ब्र) | ३.२७ | ताम्बूलदग्धं मुखस्य (आ) | १९१.१२ |
| तस्मिन्निवर्तयेच्छ्राद्धं (आ) | ८४.७ | तस्यामागतमात्रायां (प्रे) | ९.७१ | ताम्बूल पुष्प (प्रे) | ३२.१८ |
| तस्मिन्नुपवसेदहि (प्रे) | ४४.११ | तस्यां तस्य सुतो जज्ञे (आ) | ९०.७ | ताम्बूलं कुसुमं देयं (प्रे) | ३१.१८ |
| तस्मिन्नुपत्वा नरः (प्रे) | ३२.२७ | तस्यां तु जनयामास (आ) | ५.६ | ताम्बूल दन्तकाष्ठश्च (प्रे) | ३५.४४ |
| तस्मिन्मुखरे रम्ये (प्रे) | १६.३ | तस्यां नियमकतारो न (आ) | १३२.४ | ताम्बूल यस्य दीयेत (आ) | १७८.२ |
| तस्मिन्ग्रन्थे हृदि (प्रे) | ४८.२४ | तस्यां विद्धकराभ्यां (प्रे) | ३.१३ | ताम्बूलसारंखदिरस्य (ब्र) | १४.९ |
| तस्मिन्मरकतस्थाने (आ) | ७१.९ | तस्यां वै जनयामास (आ) | ५.९ | ताम्रकात्स्फटिका (आ) | १०१.३ |
| तस्मिन्मार्गे तु रौद्रे (प्रे) | १९.११ | तस्यां शिलायां श्राद्धादि (आ) | ८५.४ | ताम्र पात्रं तिलैः (प्रे) | ४.१३० |
| तस्मिन् मार्गेन चात्राद्यं (प्रे) | ३३.७ | तस्यांशुमान्सुतो (आ) | १३८.३२ | ताम्र पात्रं तिलैः (प्रे) | ४०.४१ |
| तस्मिन् वने महाघोरे (प्रे) | ७.११ | तस्यायुस्तत्र वंशोऽभूद्य- (आ) | १४५.३ | तारयेन्नरकात्पुत्रौ यदि (प्रे) | २.५ |
| तस्मिन् सुतीर्थे (ब्र) | २४.७१ | तस्माश्च तापात्संततं (ब्र) | २१.३१ | तारयेन्नरकात्पुत्रौ यदि (प्रे) | २९.५ |
| तस्मिन्तीर्थे तुयो देवि (ब्र) | २६.९३ | तस्या संगं सुविदूरं (ब्र) | २८.१०६ | तालवृन्तस्य दानेन (प्रे) | ४.३२ |
| तस्मै देयं ततो ग्राह्यं (आ) | २२७.१० | तस्याः सूत्रं गलबद्धं (ब्र) | २८.१११ | तालुस्थानं च पक्षं (आ) | २३.४४ |
| तस्मै यद्रोचते देयम- (प्रे) | २४.४२ | तस्यास्तटेष्णुज्ज्वल (आ) | ७०.६ | तावच्छ्रुतिरिति (आ) | २१३.१२८ |
| तस्मै सदा भगवते (ब्र) | ७.६१ | तस्यास्थिलेशो निपपात (आ) | ६७.१६ | तावता व्यवहारः स्यात् (आ) | ४.३५ |
| तस्य किञ्चिन्न (प्रे) | २४.३७ | तस्येच्छया पुनर्गर्ह्यन् (प्रे) | ६.१०९ | तावितोराजिताल्लोकान (प्रे) | ४.२९ |
| तस्य तद्वचनं श्रुत्वा (आ) | २३२.४ | तस्यैवदर्शनाद्दृष्टा (आ) | २०.१२ | तावत्तपोव्रतं तीर्थं (प्रे) | ४९.९८ |
| तस्य देवस्य किं रूपं (आ) | १.८ | तस्यैव दानवपतेर्निन (आ) | ७३.५ | तावद्बलं होकरौमादि (ब्र) | १४.६ |
| तस्य नादसमुत्थाप्यादाकर (आ) | ७३.४ | तस्यैव पादौ तलयक्षे (ब्र) | २०.९ | तावद्भयस्यभेतव्यं (आ) | ११५.४५ |
| तस्य नाभेरभूत्पयं (ब्र) | ११.१९ | तस्यैव ब्रह्मणा प्रोक्तं (आ) | २३५.२९ | तावद्यावदशर्षं च (प्रे) | ३.२६ |
| तस्य पक्षस्य देवेन्द्रो (आ) | २४१.३१ | तस्यैवांगतां देवी (ब्र) | १८.६ | तावच्च नोपलक्ष्यन्ते (आ) | १५९.३५ |
| तस्य पीडां वयं कुर्मो (प्रे) | ७.९१ | तस्योक्ते दोषविज्ञाने (आ) | १६६.४ | तावद्वक्तुं समप्रेण न (ब्र) | २६.३३ |
| तस्य पुत्र सहस्रं तु (आ) | ६.१६ | तस्योत्कलतष्ट तरो- (अ) | ३५.४१ | तावद्वन्धुः पिता (प्रे) | ३४.७० |
| तस्य पुत्रस्त्वधिरथः (आ) | १३९.७७ | तस्योपरिगुणैश्चर्य्य (आ) | २३५.४१ | तावद् वृद्धिश्च कर्त्तव्या (प्रे) | १५.६२ |
| तस्य पुत्रो दशरथः (आ) | १३८.३८ | तस्योपरिष्ठाच्छक्ति (ब्र) | २४८.९ | तावतिं पापानि मदीयगत्रे (ब्र) | २१.१७ |
| तस्य प्रपातसमनन्तर (आ) | ७१.५ | तस्योपरिष्ठात्प्रणेमच्चैव (ब्र) | २४.९१ | तावन्न जानाति विधिः (ब्र) | १२.९ |
| तस्य प्राचीनवर्हिस्तु (आ) | ६.३ | तां गृहाण मया दत्तां (आ) | ९०.४ | तावन्मात्रोदकेदेशे (प्रे) | ७.५७ |
| तस्य मुक्ति न (आ) | २३२.१० | ताक्षर्यमूर्तिं बहेयो (आ) | १९१.२ | तानेव हंसहिडंबकौज्ञेयौ (ब्र) | १२.८७ |
| तस्य यद्वदस्तुतत्सर्व्वं (प्रे) | ७.६७ | ततो पूज्ये पितृबुद्धिर्म (ब्र) | २६.११ | तासां मये जाम्बवन्ती (आ) | २३.४ |

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| तासां मध्ये त्रयः श्रेष्ठा (आ) | ६७.९ | तिस्रः कोट्यस्तु (आ) | २१३.६१ | तृणगुल्मलतावल्ली- (आ) | २२५.३२ |
| तासां हस्तं पुस्तके (ब्र) | २८.९७ | तिस्रः कोट्योद्ध कोटी (प्रे) | ४.९१ | तृणदपर्णादकाहाराः (प्रे) | ४९.६७ |
| तिक्तसः स्यादेरण्डः (आ) | १६९.१२ | तिस्रः कोट्योद्धकोटी (प्रे) | ३८.२८ | तृणादि चतुरास्यान्तं (आ) | २३०.४३ |
| तिक्तोरसश्छेदनः (आ) | १७३.१७ | तिस्रो वर्णानूपूर्व्येण (आ) | ९५.६ | तृणादिचतुरास्यान्तं (आ) | २३२.६ |
| तिक्तोषणकषायाम्ल (आ) | १४६.१५ | तीक्ष्णाग्रं विमलमपेतसर्व (आ) | ६९.३२ | तृतीयभागो विज्ञेयो (ब्र) | ४.६२ |
| तिथिपिण्डांश्चरेद् (आ) | १०५.६९ | तीक्ष्णातपं चतरित- (आ) | ५१.२९ | तृतीयमासिकं पिण्डं (प्रे) | ५.१०७ |
| तिथीएकाग्रिण कोष्ठेषु (आ) | ६६.१७ | तीर्त्वा दुःखभवाम्भोधि (प्रे) | १०.९० | तृतीयमृषिसर्गं तु (आ) | १.१६ |
| तिन्दुकं कफवातघ्नं (आ) | १६९.२७ | तीर्थं कुर्युः पितृ श्राद्धं (प्रे) | २५.४० | तृतीयं स्कान्दमुद्दिष्टं (आ) | २२३.१८ |
| तिमिरं पटलं हन्ति (आ) | १७७.७ | तीर्थं चापि समागत्य (प्रे) | १०.३४ | तृतीयः शीघ्रगस्तय्योराध (प्रे) | ७.४८ |
| तिमिराष्यचिराद्धन्यात (आ) | १७१.६० | तीर्थयात्राप्रसङ्गेन (आ) | १.४ | तृतीया जलजम्बूः (आ) | २०४.११ |
| तिर्य्यक्त्वं तमसा (प्रे) | ६.९२ | तीर्थं श्राद्धं गयाश्राद्धं (प्रे) | ३४.१३५ | तृतीया भूमिपुत्रेण (आ) | ५९.२७ |
| तिलक्वाथेन संयुक्तं (आ) | २०२.१० | तीर्थं सेवी नरो यस्तु (प्रे) | ३६.१८ | तृतीयांशं ब्रह्मकांडं (ब्र) | १.४८ |
| तिलश्चैववचं हिंशुं (आ) | २०१.७ | तीर्थस्नानेमतियावच्चितं (प्रे) | २१.८ | तृतीयांशश्रवणादर्थतश्च (ब्र) | १.५० |
| तिलतण्डुलब्रीहींश्च (आ) | १२४.१५ | तीर्थाटनं पादचारैः (ब्र) | २३.२३ | तृतीयांशे पठिते वेदतुल्यं (ब्र) | १.४९ |
| तिलतण्डुलसंयुक्तं (आ) | ३९.१९ | तीर्थाटनायं तु जगाम (ब्र) | २३.१८ | तृतीयांशोडशोमेनां (प्रे) | ५.५० |
| तिलतैलं चाग्निदग्धं (आ) | १७७.६० | तीर्थादिभूतः सांख्यश्च (आ) | १५.१२५ | तृतीयांशोडशीं वक्ष्यि (प्रे) | ५.४८ |
| तिलतैलं यवान्दग्धा (आ) | १८४.६० | तीर्थाभावे तु कर्त्तव्यं (आ) | ३.११६ | तृतीया सहयोगे स्यात् (आ) | २०५.१४ |
| तिलदर्भधृतेधांसि (प्रे) | ४.५२ | तीर्थानां स्नानमात्रेण (ब्र) | २६.४३ | तृतीयेऽग्नौविशेषश्च (आ) | २११.७ |
| तिलदर्भैश्च भूम्यां (प्रे) | १.६ | तीर्थेगत्वा चयः कोऽपि (प्रे) | ३६.२२ | तृतीये च तथा भागे (आ) | २१३.७९ |
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| तिलपात्रं ततो दत्त्वा (प्रे) | ४०.६२ | तीर्थे गृहे वा संन्यासं (प्रे) | ३६.७ | तृतीये मासि सम्प्राप्ते (प्रे) | १.१६ |
| तिलपात्रं तथात्राद्य (प्रे) | ३४.६४ | तीर्थे पितृक्षयाहे च (प्रे) | ६.१९ | तृतीये राजसन्मानं (आ) | ६१.७ |
| तिलपात्रं तु विप्राय (प्रे) | ४.२४ | तीर्थशूलोत्तरे कर्णं (आ) | १७१.५० | तृप्तिदं प्रेतशब्देन (प्रे) | ५.८० |
| तिलपात्रं सर्पिः पात्रं (प्रे) | ४.१० | तीर्त्रात्ति गाढकण्डूश्च (आ) | १६४.२३ | तृप्तिं प्रयान्ति ते सर्व्वे (प्रे) | १८.३७ |
| तिलसर्षप संयुक्तं (आ) | १९०.२२ | तीर्त्रेणभक्तियोगेन (प्रे) | ६.५४ | तृप्यन्तु तृप्यतां वापि (प्रे) | ४.७७ |
| तिलस्य तुषमात्रं तु (आ) | ४८.९३ | तुगाक्षीरी शुभावांशी (आ) | २०४.३० | तृप्यन्तु तेऽस्मिन्पितरः (आ) | ८९.३० |
| तिला गावो महादानं (प्रे) | ३०.६ | तुरीय परमो धाता (आ) | १४.१० | तृषया परयाविष्टो (प्रे) | ८.१५ |
| तिलानां तु घृताक्तानां (आ) | १८५.३ | तुरीयमक्षरं ब्रह्म अहमस्मि (आ) | ४४.५ | तृष्ण्या चाभिभूतस्त (प्रे) | १२.१५ |
| तिलान् गोमयलिप्तायां (प्रे) | ३२.८७ | तुर्य्यद्वन्द्वाभिनिर्घोष (प्रे) | ६.३४ | तृष्णासूचीविनिर्मित्रं (प्रे) | ४९.४३ |
| तिलान्दर्भान् विकीर्य्याथ (प्रे) | १५.७ | तुर्य्यं शैलागमं मासि (प्रे) | ५.१०९ | तृष्णा प्रमेहे मधुरं (आ) | १५९.३८ |
| तिलाः पवित्रा स्त्रिविधा (प्रे) | २९.२५ | तुलया पद्मरागस्य (आ) | ७१.२८ | तृष्णाभियोगाद्देवानां (आ) | १६३.४ |
| तिलालोहं हिरण्यं (प्रे) | ४०.६१ | तुलसी ब्राह्मण गावो (प्रे) | २९.२३ | तेऽर्धं तमं प्रविशते ते (ब्र) | १२.५८ |
| तिलालोहं हिरण्यं (प्रे) | २८.११ | तुलसी सुरसा विद्याद (आ) | २०४.३६ | तेऽप्यश्वजिजदंष्ट्रायः (प्रे) | ७.२३ |
| तिलालोहं हिरण्यं (प्रे) | ३०.१३ | तुलसीवददं कुर्याच्छ्री- (ब्र) | २९.३९ | तेऽभिजाताः कुरुक्षेत्रे (आ) | २१८.२१ |
| तिलालोहं हिरण्यं (प्रे) | ४०.७ | तुलसी सर्वदा सारा (ब्र) | १४.२९ | तेऽयिसंश्रत्य गच्छैयु- (प्रे) | ४.८६ |
| तिलाशो विल्वपत्रैश्च (आ) | १२०.७ | तुलस्यादिषु जीवेषु (ब्र) | ८.१६ | तेऽस्मिन्समस्त मम पुष्प (आ) | ८९.३७ |
| तिलाः श्वेतस्तिला (प्रे) | २.१७ | तुला कर्कटकोमेषो (आ) | ६२.८ | तेजश्च वायुना नास्ति (आ) | २४०.२१ |
| तिला श्वेतस्तिलाः (प्रे) | २९.१६ | तुल्यार्थं तुल्यसामर्थ्य (आ) | ११२.१७ | तेजस्वी नाम वै शक्रो (आ) | ८७.३२ |
| तिलेश्वर ससंयोगशः (आ) | १७०.२१ | तुषा मेध्या आरनालं (ब्र) | १४.४२ | तेजोऽधिकं सुवृत्तं च (आ) | ६९.४२ |
| तिलैर्दर्भैश्च भूम्यां (प्रे) | ३४.२९ | तुषोपसर्गात्कलशाभिधान (आ) | ७०.२२ | तेजोऽन्विताः पुण्यकृतो- (आ) | ६९.१२ |
| तिलैर्दर्भैश्च भूम्यां (प्रे) | २९.६ | तुष्टाच च पितृन्विप्रः (आ) | ८९.१२ | तेजोद त्रिफलालोभ्रं (आ) | १७१.४७ |
| तिष्ठंश्च वीक्ष्यमाणोऽकं (आ) | ५०.५५ | तूष्णीमेव तु शूद्रस्य (आ) | २१३.१४४ | तेजोमयामि पूर्ववां (आ) | २१३.६ |
| तिष्ठंस्तिष्ठति वर्षवै (आ) | ५८.२८ | तूष्णीमेव स्थिते वीद्रं (ब्र) | १७.९ | तेजो वदस्व मे नाथ (प्रे) | २८.२७ |
| तिष्ठेच्चन्द्रश्च जीवेच्च (आ) | १९.१२ | तूष्णीं श्राद्धन्तुशूद्रस्य (प्रे) | ४५.१० | तेजो वायुर्व्योमं गंधो (आ) | २३.३२ |

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| ते तृप्ताः शुभमिच्छन्ति (प्रे) | २१.१४ | तेषां तु पततावेगाद्विमाने (आ) | ८६.६ | तो जो गाविन्द्रवज्रा (आ) | २०९.८ |
| ते तृप्तास्तर्पयन्तेन (प्रे) | ८.८ | तेषां दुःखमिहलोके (ब्र) | १.३२ | तौ वै विरागे हरिभक्ति (ब्र) | २.४३ |
| ते तृप्तास्तर्पयन्त्येन (आ) | ६४.३० | तेषां दोषस्य वैचित्र्यं (प्रे) | १.६४ | त्यक्त्वा गृहं च यस्तीर्थे (प्रे) | ४९.११३ |
| ते धन्यास्ते सुजन्मानस्ते (आ) | २४३.३ | तेषां पत्यस्तथै (प्रे) | १६.५२ | त्यक्त्वा चाति प्रियान् (प्रे) | ७.७० |
| तेन क्रीडन्तिमन्त्रेण (प्रे) | १४.१८ | तेषां पिङ्गप्रदानार्थमागतो (आ) | ८४.१४ | त्यक्त्वा देहं पुनर्जाता (आ) | ५.३७ |
| तेन चाप्यायनं तेषां (प्रे) | १०.६४ | तेषां पुण्यं नैव जानति (ब्र) | २६.५१ | त्यक्त्वा स्वकर्माणि (प्रे) | ४८.१६ |
| तेन चाभ्यागितादन्ताः (आ) | १७७.३४ | तेषां प्रधानं शिखिकण्ठ (आ) | ७३.७ | त्यक्ष्यन्ति भृत्याश्च (आ) | २२३.३१ |
| तेन तृप्तिमुपायान्ति (प्रे) | १०.६२ | तेषां प्रहाराव्निफलान् (प्रे) | ७.३८ | त्यज दुर्छनसंसर्गभज (आ) | १०८.२६ |
| तेन ते पितरस्तृप्ताः (प्रे) | २.२१ | तेषां भुपद्रवान्विद्यात् (आ) | १५५.१६ | त्यजेदकं कुलस्यार्थे (आ) | १०९.२ |
| तेन त्वाममिषिञ्चामि (आ) | १००.७ | तेषां भवामि सवर्षेण (प्रे) | ८.३ | त्यजेद्देशमसद्वृत्तं वासं (आ) | १०९.५ |
| तेन धूलिनिरोधाय (आ) | १२४.९ | तेषां मुद्गरणार्थाय यतः (आ) | ८६.३ | त्यजेद्द्वन्द्वचामष्टमेऽब्दे (आ) | ११५.६४ |
| तेन पक्वेन भूतेश (आ) | १७७.३१ | तेषां राजा स्वयं कुर्यात् (प्रे) | ९.३४ | त्यागेन केनचिद्ध्यान (आ) | २३६.८ |
| तेन पापेन नरकान्मुक्ताः (प्रे) | ४०.१० | तेषां विभिन्नाहाराणां (प्रे) | १०.२ | त्रय एते महाभाग परस्पर (ब्र) | १८.७ |
| तेन प्रीतिर्देवदेवस्य (ब्र) | १२.३९ | तेषां शुद्धिस्त्रि रात्रेण (आ) | २२२.३६ | त्रय एते महाभागाऽवतरा (ब्र) | १८.१२ |
| तेन भूमिर्भवेत्तुष्टात् (प्रे) | १५.३३ | तेषां सकाशादतिबाहुल्य (ब्र) | २५.१४ | त्रयः पिण्डभुजो ज्ञेया- (प्रे) | ३५.५ |
| तेन ये तरुतां प्राप्तास्तेषां (प्रे) | १०.६३ | तेषां सकाशाद्गारुणी (ब्र) | २.५२ | त्रयं त्रयं तथोगानामे (आ) | १२.१० |
| तेनरवेस्तलघातैश्च (प्रे) | ७.३७ | तेषां संहरणे ईशस्त्वतो (ब्र) | २५.४४ | त्रयास्त्रिंशद्विभेदास्ते (आ) | ८७.५७ |
| तेन विद्धोमृगोऽतीव (प्रे) | २७.१० | तेषां सेवनमात्रेण पितरौ (आ); | ८४.२१ | त्रयोऽञ्जलय एवं तु (प्रे) | ५.२४ |
| तेनसंकरनामासौ (ब्र) | १६.७१ | तेषां स्वरूपं वक्ष्यामि (प्रे) | २३.२ | त्रयोदशपदानीत्थं (प्रे) | ३१.१४ |
| तेनात्रेन कुले तेषां (प्रे) | १०.६९ | तेषां हरिः प्रीयते केशवोल (ब्र) | २६.५० | त्रयोदश प्रतीहारा (प्रे) | ५.१४६ |
| तेनापरोक्षं च भवेच्च (ब्र) | ६.३३ | तेषु तत्त्वेषु भगवान् (ब्र) | १०.३ | त्रयोदशस्य रौच्यस्य (आ) | ८७.५४ |
| तेनैव च दिशो (आ) | ११.१४ | तेषु द्वौद्वागृहीतामस्य (प्रे) | ६.२० | त्रयोदशानां विप्राणां (प्रे) | २७.५१ |
| तेनैव स्नापयित्वा तु (प्रे) | ४.१७४ | तेषु यदीयते दानं (प्रे) | ३४.१०४ | त्रयोदशांशः संभूतमिति (ब्र) | ४.५७ |
| तेनोपद्रवभेदेश्च स्मृतो (आ) | १६०.१३ | तेषु रक्षोविषय्यालव्याधि (आ) | ६८.८ | त्रयोदशोऽहिदेयं स्यात् (प्रे) | १.४५ |
| तेपि प्रत्येकशः संति (ब्र) | १०.१७ | ते सर्वे त्वबुधां ज्ञेयं (ब्र) | १२.७३ | त्रयोदशोऽहि स प्रेतो (प्रे) | १५.७६ |
| ते प्रविश्य गृहं सर्वे (प्रे) | ५.३ | ते सर्वे विरजानद्यां (ब्र) | १०.१९ | त्रयोदशोऽहि प्रेतो (प्रे) | १५.८४ |
| तेभ्यः शतगुणाज्ञेया (ब्र) | ९.२२ | ते सर्वे ह्यसुराज्ञेया (ब्र) | १२.७४ | त्रयोदशोऽहिरूपानां वायो (ब्र) | १६.७८ |
| तेभ्यः शतगुणानंदा (ब्र) | ९.२० | तैजसे तु स्थितो रुद्रो (प्रे) | ५.८ | त्रातारमिन्द्रमन्त्रेण अग्नि (आ) | ४८.२१ |
| तेभ्यस्तु दोषपूर्णैः (आ) | १६६.७ | तैर्मिथस्तुत्यरूपत्वं (आ) | १४८.३ | त्रायन्ती त्रायमाणा (आ) | २०४.२४ |
| तेभ्योऽखिलेभ्यो योगि- (आ) | ८९.६० | तैरातो ग्रथितं स्तोत्रं स (आ) | १५६.३३ | त्राहि मां देवदेवेशः (आ) | १३१.२० |
| ते मोहं मत्पुमच्छन्ति (प्रे) | २.५१ | तैलमेतत्प्रशमयेद् (आ) | १७४.८ | त्राहि मां देवदेवेश- (आ) | १३१.१७ |
| ते यमेन विनिर्दिष्टां (प्रे) | ३.८७ | तैलमेरण्डजं पीत्वा (आ) | १७०.६६ | त्रिकटुत्रिफलानर्कतिल (आ) | १८५.३१ |
| ते विलोक्या गतं (प्रे) | ७.१९ | तैलं लाघवदाढ्याय (आ) | १७३.२८ | त्रिकटु त्रिफलाकं (आ) | १७१.६२ |
| ते विवर्णमुखाः सर्वे (प्रे) | ७.३६ | तैलयुक्तस्य नित्यं स्नान् (आ) | १७७.२६ | त्रिःकृच्छ्रमाचरेद्ब्राह्म्य (आ) | १०५.४४ |
| ते वैणवो दिव्यजनोपभो- (आ) | ६९.१० | तैलाकं स्वरभेदे वा (आ) | १७०.३२ | त्रिकोण स्वस्तिकैर्युक्तं (आ) | १९७.१० |
| ते वै ब्रुवंतो ननु तृक्ष (ब्र) | २४.६१ | तैलादिघृतमाध्वीकं (आ) | २२२.६० | त्रिकोणे संस्थितो (प्रे) | ३२.१११ |
| ते वै सदा सारभोकार (ब्र) | १४.१८ | तैलेन वातिके रोगे (आ) | २०१.१८ | त्रिगर्तनीलकोलात ब्रह्म (आ) | ५५.२० |
| तेषां खण्डान्येकानि (प्रे) | ३.४० | तैलोद्वर्तनकं चापि (प्रे) | १.४३ | त्रिगुणं त्रिगुणीकृत्य ततः (आ) | ४२.४ |
| तेषां गणस्तु देवानामे (आ) | ८७.३६ | तैः सा प्रसादिता गतवा (आ) | १४२.२८ | त्रिगुणाभिस्तुमात्राभि- (आ) | २२६.१५ |
| तेषां जन्म स्वस्थमाहु (ब्र) | २०.३३ | तैः सार्धं त्वं शानशब्दं (ब्र) | २८.९८ | त्रिगुणायागुणायैव ब्रह्म (आ) | ३४.५४ |
| तेषां जिह्वा यमलोके (ब्र) | २०.१० | तैः सुवृत्तैः सुखं प्राप्यं (प्रे) | २५.४४ | त्रिंशद्भोगोऽसावच्युतः (आ) | ६६.२ |
| तेषां तथा मत्पितृणां च (ब्र) | २८.६५ | तैस्तुष्टैर्मत्पुंरं यान्ति (प्रे) | १७.२५ | त्रिणाचिकेतदोहित्रिशय्य (आ) | ९९.५ |
| तेषां तावद्भनं धान्य (आ) | ८६.१६ | तोयपूर्णान्मुद्रस्पर्शात् (आ) | १६१.४० | त्रितत्त्वं प्रथमं दत्त्वा (आ) | १९७.३२ |
| तेषां तद्वचनं श्रुत्वा (प्रे) | ७.४४ | तोयफेनसमेदेहेजीवेनाक्रम्य (प्रे) | ४९.३२ | त्रितयं पिप्पलीमूलं (आ) | १९१.२ |

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| त्रिदिनं समुपण्याथ गत्वा (ब्र) | १९.५० | त्रिवारानंतरं ब्रह्मा शप्त (ब्र) | १७.१० | त्वं श्री प्रभोत्वमुष्टि- (आ) | २३४.१७ |
| त्रिदिनैचातसीपुष्पं (ब्र) | १४.३८ | त्रिविक्रमं शौचकाले (ब्र) | २९.४० | त्वक्तसारनागेन्द्रतिमिस्रसुतं (आ) | ६९.३ |
| त्रिधा कृत्वामृदं ता तु (आ) | २१४.३ | त्रिविक्रमसस्तथाकाशे (आ) | १९६.७ | त्वगभेदं पुच्छनाशे (आ) | २२२.५६ |
| त्रिधात्र्यहे ज्वरयति (आ) | १७७.६१ | त्रिविक्रमस्तु मे देवः (आ) | १९४.१४ | त्वगेलापत्रकैस्तुल्यैस्त्रि (आ) | २०४.६८ |
| त्रिनेत्रमुग्ररूपञ्च (आ) | १९७.५२ | त्रिविक्रमोहरिरुप्यन्तरिक्षे (ब्र) | २२.८२ | त्वगताश्चापि ये वाता (आ) | १७४.१२ |
| त्रिपक्षानंतरं वोदं (ब्र) | १४.२६ | त्रिविधं क्षत्रियस्यापि (आ) | २१३.८९ | त्वगसुकृल्लेभमासानि (आ) | १६२.३ |
| त्रिपक्षेऽम्युदये वापि (प्रे) | ५.५४ | त्रिविष्टपं च पञ्चैते (आ) | ४७.२२ | त्वगगृहीताहिवर्त्ताक्ष्यं (प्रे) | ५.८२ |
| त्रिपक्षे जलं संयुक्तं (प्रे) | ५.१०२ | त्रिवृच्च त्रिफलाश्यामा (आ) | १७०.१४ | त्वचा न गम्यः कुर्म- (आ) | १५.१०९ |
| त्रिपक्षे वापिषमासे (प्रे) | २६.१० | त्रिवृद्धरीतकीश्यामा (आ) | १७०.५१ | त्वचायां शाल्मलिद्वीपो (प्रे) | ३२.११४ |
| त्रिपदा या तु गायत्री (आ) | ३६.१५ | त्रिवृद्धिशालात्रिफला (आ) | १७०.५ | त्वचो रोमाणि जायन्ते (आ) | २२५.९ |
| त्रिपदाष्टाक्षरा ज्ञेया (आ) | ३५.४ | त्रित्रंता धरणं पूर्णशिक्यं (आ) | ६९.३२ | त्वत्संयोगात्महाबाहो (प्रे) | ९.२४ |
| त्रिपूरुषो निधिश्चैव (आ) | ५३.१२ | त्रिंशद्दिनानि च तथा (आ) | १०६.१६ | त्वदा श्रयां कथां श्रुत्वा (ब्र) | ८.६ |
| त्रिः प्राश्यापो द्विरुन्मुष्य (आ) | ९४.७ | त्रिशूलं पट्टिशं वापि (आ) | ६३.१५ | त्वदूषकाणातवदासवर्यं (ब्र) | १९.५६ |
| त्रिफला खदिरो दार्वी (आ) | १७.७२ | त्रिषुत्रिषु च ऋक्षेषु (आ) | ६१.३ | त्वद्विच्छया रचितेदेहेगहे (ब्र) | ७.३० |
| त्रिफलागुगुलुर्वात (आ) | १७०.४१ | त्रिसंध्यं ब्रह्मलोकोऽस्या- (आ) | ३७.३ | त्वमीश वैकुण्ठ सुवायु (ब्र) | १८.४० |
| त्रिफलागुरु भूतेश (आ) | १८५.२८ | त्रिसप्ताहंवाः पिष्टानि (आ) | १७७.३५ | त्वमुक्तुष्टः सर्वदेवोत (ब्र) | २.३४ |
| त्रिफला चित्रकं चित्रं (आ) | १८३.५ | त्रिः स्नाता स्नापिता (आ) | २१३.१४ | त्वमेव माता च पिता (ब्र) | १९.३५ |
| त्रिफलाचित्रकबला- (आ) | १७४.४ | त्रीणिः पूर्वा तथा चैव (आ) | ५९.१८ | त्वामशोक! हराभीष्ट! (आ) | १३३.२ |
| त्रिफलाचूर्णसंयुक्तो (आ) | १७०.७७ | तीण्याहुरतिदानानि (प्रे) | ४२.५ | त्वमाधारस्त्वं ह्यनन्त- (आ) | २३४.२४ |
| त्रिफलाजलघृष्टञ्च (आ) | १८६.९ | त्रीकृच्छ्रञ्चङ्गद्विदश (प्रे) | ४.१५५ | त्वामेव सर्वगं विष्णुं (आ) | २३४.२४ |
| त्रिफलानिम्बभूनिम्ब (आ) | १७१.८ | त्रीरानीवाञ्जलीं (आ) | २१३.१३० | त्वया कृतानि पुण्यानि (प्रे) | ६.१४१ |
| त्रिफला निम्बपट्टिका (आ) | १७०.७७ | त्रेतायुगस्वरूपे च याहक (आ) | १२.५५ | त्वया जिता रणे देवाः (आ) | २४१.३४ |
| त्रिफला पंचकोले च (आ) | २१.३८ | त्रेतायुगे त्रिपाद्भर्मः (आ) | २२३.८ | त्वया निःक्षिप्य दर्भेषु (आ) | २४१.२७ |
| त्रिफलापः सपट्टिकाः (आ) | १७०.४८ | त्रै गुण्यशून्यमखिलेषु (ब्र) | ७.५३ | त्वयायलकृतानखस्थो (आ) | २४१.२३ |
| त्रिफलापिप्लवी चूर्ण (आ) | १९०.३१ | त्रैलोक्यचरणज्ञेया (आ) | ३४.३ | त्वया व्रजप्रहारेण (आ) | २४१.३० |
| त्रिफलाफलमेवोक्त (आ) | २०४.२६ | त्रैलोक्यमोहना मंत्राः सर्वे (आ) | २९.५ | त्वयोक्त कृष्ण गोविन्द (ब्र) | १९.१ |
| त्रिफलाबदरं द्राक्षा (आ) | १९३.१३ | त्रैलोक्यमोहिनीं वक्ष्ये (आ) | २९.१ | त्वष्टा त्वष्टृश्च विरजा (आ) | ५४.१८ |
| त्रिफलारससंयुक्तं (आ) | १७१.३९ | त्रैलोक्यरक्षकं चक्रम (आ) | २८.१० | त्वष्टाश्च जमदग्निश्च (आ) | ५८.१८ |
| त्रिफलार्द्रककुण्ठं च (आ) | १८२.२३ | त्रैलोक्येभक्ष्यमाणे तु (आ) | २३१.५ | त्वष्टुः पुत्री केशरूक्ष (ब्र) | ९.१७ |
| त्रिफला सल्लकी पाठा (आ) | १७३.१९ | त्र्यहमुष्णं पिबच्चापः (आ) | २२२.६२ | द | |
| त्रिबुत्कृष्णाहरीतक्यो (आ) | १७०.४९ | त्र्यहं प्रातस्त्र्यहं सायं (प्रे) | ४.१६३ | दंशस्थानं वृश्चिकस्य (आ) | १९१.१७ |
| त्रिभागहीनार्द्रतदूर्ध्वशेषं (आ) | ६८.३५ | त्र्याद्यैर्निःस्वाः मानवाः (आ) | ६५.८ | दंष्ट्रयोद्धरति ज्ञात्वा (आ) | ४.१३ |
| त्रिभिः केचिच्चतो हीना (ब्र) | २२.६८ | त्र्यूषणत्रिफलाधन्य (आ) | १७०.५२ | दंष्ट्रा करालमत्युग्रं (आ) | १९७.४८ |
| त्रियामंशतपत्रं स्यात् (ब्र) | १४.३९ | त्वं खड्गचर्मणा साद्धं (आ) | २३४.२८ | दंष्ट्राकरालवदनं भृकुटी (प्रे) | ५.१४८ |
| त्रियामानंतरं शाकानिः (ब्र) | १४.२७ | त्वं गुरुस्त्वं हरे (आ) | २३४.२३ | दंष्ट्रिभ्यश्च पशुभ्यश्च (प्रे) | ४०.९ |
| त्रिरात्रमौपनायानाद्दश (आ) | ५०.८५ | त्वं च प्रजापतिर्भूत्वा (आ) | ८९.६९ | दक्ष कुद्धः शशापाथ (आ) | ६.१८ |
| त्रिरात्रं दशरात्रं वा (आ) | १०६.१४ | त्वं होता यजमानस्त्वं (आ) | २३४.३५ | दक्षनारद मुख्यादीन् (आ) | २४१.४ |
| त्रिरात्रे च ततः पूर्णे (प्रे) | ३४.१९ | त्वं धने शस्त्वमीशान- (आ) | २३४.२९ | दक्षनारदमुख्यैस्तु युक्तं (आ) | २.६ |
| त्रिरात्रोपेक्षितो दद्यात् (आ) | १३७.३ | त्वं नृसिंहः परानन्दो (आ) | २३४.२६ | दक्षपुत्र सहस्रं च तेषु (आ) | ६.१७ |
| त्रिरिक्तस्तु समोज्ञेयस्त (ब्र) | १२.९६ | त्वं प्रभा छलभुद्रामस्त्वं (आ) | २३४.२५ | दक्षवात प्रवाहे तु यदि (आ) | ६७.३२ |
| त्रिरेखागोमूर्तिकाभा- (आ) | १९९.२ | त्वं मा ददस्व दुःखं मे (ब्र) | २६.७ | दक्षः शिष्यात्मको जज्ञे (ब्र) | १३.२४ |
| त्रिलोकान् रक्षयेन् मंत्रो (आ) | २०.७ | त्वमासाश्रयमतानं (आ) | १६७.९ | दक्षादिभ्यः पंचगुणादधम (ब्र) | २८.५९ |
| त्रिवर्षं केसरं फल्गु- (ब्र) | १४.४० | त्वं यज्ञस्त्वं वषट्कार (आ) | ५०.४६ | दक्षिणमानसं गत्वा मौनी (आ) | ८४.८ |
| त्रिवारतीर्थग्रहणस्य (ब्र) | २९.५५ | त्वं वेदी त्वं हरे दीक्षा (आ) | २३४.३३ | दक्षिणजानुगृहीत्वाः (आ) | २१९.३ |

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| दक्षिणाग्रहस्तयोस्तु कृत्वा (प्रे) | ४.७५ | ददाति यस्तु विप्राय सर्व (आ) | ५१.१५ | दर्भतोयेन संस्पृष्टो (आ) | ४८.७० |
| दक्षिणागुष्ठजो दक्षो (ब्र) | २८.५० | ददाति यो हि धर्म्मार्थे (प्रे) | ३४.८३ | दर्भमयाश्च चत्वारो (प्रे) | ३५.२३ |
| दक्षिणा दीयते विप्र (प्रे) | ४.१८५ | ददानो रोगरहितः सुखी (आ) | ५१.१८ | दर्भमूलोयत्र लेपः (प्रे) | २९.९ |
| दक्षिणान्तु दिशं ये (आ) | १४३.२८ | दद्याच्चतुष्टयं शिशने (प्रे) | ४.१३९ | दर्भमूलोगता भूमौ (प्रे) | २९.२८ |
| दक्षिणाभिमुखो भूत्वा (प्रे) | ४.११८ | दद्याच्चरक्यै चै शान्या- (आ) | १३३.१८ | दर्भाग्ने शंकरं विद्यात्रयो (प्रे) | २.२२ |
| दक्षिणाभिमुखो भूत्वा (प्रे) | ४०.१७ | दद्यात्फलानि विप्रेभ्यो (आ) | १३०.४ | दर्भामल्लोमसम्भूतास्तिला (प्रे) | २९.१८ |
| दक्षिणा रौद्र भागेन (आ) | ६७.११ | दद्याच्छुताय मैत्रौ च (आ) | ५३.६ | दर्भारोमसमुद्भूतास्तिलाः (प्रे) | २.१९ |
| दक्षिणावर्तचलितमूत्रा- (आ) | ६५.१७ | दद्यात्पुरुष सूक्तेन यः (आ) | २१३.१३९ | दर्भेषु क्षिप्यते योऽसौ (प्रे) | २९.२७ |
| दक्षिणे च पुटे वायुर्हितो (आ) | २००.७ | दद्यात् पूर्वं मृतस्यादौ (प्रे) | ४५.१२ | दर्भैः पिष्टैस्तु सम्पाद्य (प्रे) | ५.४५ |
| दक्षिणे चापि शूलस्य (प्रे) | ३३.३० | दद्यात् सुशीतलं वारि (आ) | १७५.१५ | दर्शकाले क्षयो यस्य (प्रे) | ४५.६ |
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| दत्त्वा वरां सकृदपि (प्रे) | ३०.५१ | दरिद्रः क्षारगन्धे च (आ) | ६५.२१ | दशवर्षानन्तरेण मनुर्वैवस्व (ब्र) | १३.४६ |
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| दत्त्वैवं तल्पममलं (प्रे) | ३४.८२ | दर्भ तूली नयेत्स्वर्गं (प्र) | २.९ | दशाधिकं पावकाच्च (ब्र) | १०.९ |
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| दशोच्छ्रितं महादिव्यं (प्रे) | ३३.२५ | दामोदरस्त्रिकालश्च (आ) | १५.११६ | दिव्य स्त्रीणां च पूजा- (आ) | १३२.१३ |
| दहनस्य विधि प्रोक्तः (प्रे) | ४.१०१ | दामोदरो वै त्रिजगात (ब्र) | २५.४९ | दिव्यादौ दिव्य देहस्तु (प्रे) | २६.५० |
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| दह्यमानायुतः कुम्भे (आ) | १७१.२५ | दाहः पित्तयुते मिश्रं (आ) | १४७.३५ | दीपकं च नमस्कारं प्रदक्षिण (आ) | ७.५ |
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| दाताभोक्त्रा च न ज्ञातं (प्रे) | ४५.२२ | दिक्पालान्सह रत्नैश्च (आ) | ४८.९१ | दीपिकाशतसंकीर्णं (प्रे) | ३३.२६ |
| दातास्वर्गमाप्नोति (आ) | ९८.८ | दिक्ष्वस्त्रां पूजयेद्भद्र सोमं (आ) | ३९.१० | दीप्यतिः स्तुयतिश्चैव (आ) | २०६.२५ |
| दानमध्ययनं यज्ञो धर्मः (आ) | ४९.३ | दिगर्कैर्भद्रकं भ्रौनौ (आ) | २०९.३६ | दीयमानं तु यो मोहाद्गो (आ) | ५१.३३ |
| दानमेव परो धर्मो (आ) | २२१.४ | दिग्दाहे पासुवर्षेषु सन्ध्या- (आ) | ९६.५३ | दीर्घजंघो दीर्घशिशनस्त्वे (आ) | २२.३६ |
| दानं कलियुगे धर्म कर्तारं (आ) | १०७.३ | दितिजान्विनिहत्यैव (ब्र) | १९.७१ | दीर्घं तक्र स्वादुहीनं (ब्र) | २९.२२ |
| दानं गोवैतरण्याश्च (प्रे) | ४.१३ | दिन्ययस्य चारेण वर्षं (आ) | २३.५९ | दीर्घा युष्ट्वाय हृदये (आ) | ४८.८८ |
| दानं तीर्थं तपो यज्ञाः (प्रे) | ६.११ | दिनमासावविज्ञातो (प्रे) | ४५.१६ | दीपं नैवेद्यदानं च (आ) | ४०.१७ |
| दानं तु कथितं तज्ज्ञै- (आ) | ५१.२ | दिनानि दशं पिण्डांश्च (प्रे) | १५.६५ | दीर्घाः स्नानान्तरं बाहु- (आ) | ६५.९१ |
| दानं दाता च कर्त्ता च (आ) | १५.८७ | दिनानि दशयान्पिण्डान् (प्रे) | ५.३१ | दुःख दारिद्र्यपदौ स्यातां (आ) | ६३.४ |
| दानं प्रदत्तं ग्रहणे द्विजेन्द्रे (प्रे) | ४८.१२ | दिने दिने च दातव्यं (प्रे) | २८.२५ | दुःख प्रदा कुजदशा (आ) | ६०.४ |
| दानं प्रेतघटं नाम (प्रे) | २७.५६ | दिने दिने तु नरके पच्यते (प्रे) | ३.७८ | दुःखमूलं हि सैसारः स (प्रे) | ४९.४६ |
| दानं साधोर्दरिद्रस्य (प्रे) | ३८.४० | दिने दिने ये प्रतिगृह्यतेचौ (आ) | ८९.३५ | दुःख स्पर्शनं शूलैर्न (आ) | १४९.१३ |
| दान तीर्थार्थितं मोक्षं (प्रे) | ३८.१ | दिवसैर्दशाभिर्जात तं (प्रे) | १८.३९ | दुःखस्य हेतु भूतानि (प्रे) | ३.२८ |
| दान धर्मं विहीनानां (प्रे) | ४७.३९ | दिवाकरार्पितं बले (आ) | १४७.८१ | दुःखानि प्राप्नुवन्तीह (प्रे) | ३.३१ |
| दान धर्मात्परो धर्मो (आ) | ५१.३२ | दिवाकरस्तस्य महामहिम्नो (आ) | ७०.१ | दुःखेन पापिनो यान्ति (प्रे) | १५.१८ |
| दान प्रभावेण विमान- (प्रे) | ४८.३८ | दिवाकीत्या तथा (आ) | २१४.३६ | दुग्धनोषसि सेकश्च (आ) | १९०.२५ |
| दानवत्वे तथा मासं (प्रे) | १०७ | दिवा च सर्वदा रात्रौ (आ) | ८४.५ | दुग्धं च मन्मये पात्रं (प्रे) | १५.५९ |
| दानवन्तं नरं दृष्ट्वा (प्रे) | ३६.२८ | दिवायथा दीपितकरं (आ) | ६९.१७ | दुग्धं तस्य प्रदेयं (प्रे) | २४.३९ |
| दानवं रक्तं बीजं च (आ) | १३.१४ | दिवार्कं किरणैर्जुष्टं (आ) | १६९.३८ | दुग्धं पीतं तु संयुक्तं (आ) | १७७.४४ |
| दानवाधिपतेः पित्तमादाय (आ) | ७१.१ | दिवावृत्पञ्चमश्चान्यो (आ) | ५६.१४ | दुग्धं भोज्यं यथाशक्ति (प्रे) | २४.३८ |
| दानस्य शक्त्यभावेतु (ब्र) | २६.१०० | दिवाषडेदनेत्राद्रिपञ्च (आ) | १९.१० | दुग्धं वितुषमापैश्च (आ) | २०२.२८ |

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| दुग्धशाकफलाद्यैर्वा (आ) | १२३.२ | दूषयन्ति च सशोष्य (आ) | १६४.३ | देव पूजाग्नि हवने (आ) | १२८.९ |
| दुग्धस्यार्द्धाढकं चाज्यम- (आ) | १७२.८ | दूषयित्वा तु दीर्घानु- (आ) | १६३.१५ | देव ब्राह्मण विद्वेष्टा (प्रे) | ३.६२ |
| दुग्धादि प्राशनं कुर्याद- (आ) | १२२.७ | दूषयित्वा वसादींश्च (आ) | १६२.१४ | देवं गर्भोचितं विष्णुं (आ) | २३४.१२ |
| दुग्धाधिकां च महिषीं (प्रे) | ४.३१ | दृढनेमेः सुपाशोऽभूत् (आ) | १४०.१५ | देव संस्थाप्य विधिवत्- (आ) | २४.३३ |
| दुग्धान्न भोगे च तथैव (ब्र) | २९.५९ | दृधा जनादने भक्तिर्य- (आ) | २२७.२५ | देवर्षी स्तर्पयेद्धीमानु- (आ) | ५०.६१ |
| दुदोह पृथिवी राजा प्रजानां (आ) | ६.९ | दृश्यते मद्यन्तस्य हरि (ब्र) | ११.३८ | देवसावर्णि साविर्णरिद्रं (ब्र) | ५.४८ |
| दुन्दुभिर्हास रूपश्च (आ) | १५.१४३ | दृश्यन्ते विविधा जीवा (प्रे) | ९.२८ | देवस्त्रियो निजभर्तुन (ब्र) | १९.३४ |
| दुन्दुभी रुधरोद्गारी (आ) | ६६.१४ | दृष्ट मया त्वरिबले (ब्र) | १८.५२ | देवस्थापन वैवाहां (आ) | ६२.११ |
| दुरात्मानश्च ताड्यन्ते (प्रे) | १५.१७ | दृष्ट मृत्युवशाद्वापि (प्रे) | २०.४३ | देवस्य त्वा सवितुर्वः (आ) | ४८.९४ |
| दुरालभा वचा कुष्ठं (आ) | १७८.२२ | दृष्टस्त्वा च किञ्चिद्द्वै (प्रे) | ७.९३ | देवस्य पीठस्य च दक्षिणे (ब्र) | २४.८७ |
| दुरालभैश्चैव घृतं (आ) | १७५.४ | दृष्टस्त्वा भ्राम्यते त्रासा (प्रे) | २.५४ | देवस्य पीठस्योत्तरे (ब्र) | २४.८८ |
| दुर्गसंसार कान्तरा- (आ) | २२८.७ | दृष्ट्वा च कन्या मुमुदे (ब्र) | २५.८ | देवस्य पुरतः स्थाप्यं (आ) | ४३.२४ |
| दुर्गस्त्रि कूटः परिखा (आ) | ११३.२१ | दृष्ट्वा तैर्नीयमानन्तु (प्रे) | ७.२९ | देवस्य भूलमंत्रेणेत्येवं (आ) | ३१.२१ |
| दुर्गागणं सरस्वतीं क्षेत्र- (आ) | १२६.६ | दृष्ट्वा त्वत्पितरञ्च (प्रे) | १०.४५ | देवस्य वामभागे तु चक्रद्वय (ब्र) | २६.७८ |
| दुर्गाष्टभ्यां नवम्यां च (आ) | ११६.६ | दृष्ट्वा त्वां धन्र निलयं (प्रे) | ६.५६ | देवस्याग्रे भूमिनाम्नीं (ब्र) | २४.६४ |
| दुर्गाष्टम्यां मातरश्च (आ) | १३७.१८ | दृष्ट्वा पादपौठं (ब्र) | १८.३९ | देवा एकोन पंचाशन्मरुतो (आ) | ६.६५ |
| दुर्गाक्षमा शिवा धात्री (आ) | १३४.६ | दृष्ट्वा पप्रच्छ सा देवी (ब्र) | २७.१५ | देवागारस्य खननं (आ) | ५९.१९ |
| दुर्गे दुर्गे रक्षिणी स्वाहा (आ) | १३३.६ | दृष्ट्वा पितामहां देवं (आ) | ८३.८ | देवाग्निसखिपत्यं शुक्रो (आ) | २०६.१४ |
| दुर्घटं कपिलादानं (ब्र) | २६.१३३ | दृष्ट्वा सोऽपि चिरं भूषं (प्रे) | ९.२२ | देवादीनां रक्षणाय (आ) | १५४.४१ |
| दुर्जनः परिहर्तव्यो (आ) | ११८.१५ | दृष्ट्वा स्वबिम्बं सगुणैस्तु (ब्र) | १८.३२ | देवादीमथ यक्षाणानां (आ) | ६८.५ |
| दुर्जनस्य हि संगेन (आ) | ११५.४९ | दृष्ट्वा हरिं पुलकांगस्तु (ब्र) | १८.३३ | देवानां च ऋषीणां च (ब्र) | १६.५४ |
| दुर्जनाः शिल्पिनो (आ) | १०९.३१ | दृष्ट्वेदं विकृतं सर्व्वं (प्रे) | ९.९ | देवानां निरयोनास्ति (ब्र) | १६.६९ |
| दुर्बलस्त्वेकवृषणो (आ) | ६५.१४ | दृष्ट्वेतानि पितृंश्चार्य- (आ) | ८३.४४ | देवानां पितरो देवा (प्रे) | ३४.१३ |
| दुर्भगः फलविक्रोत (प्रे) | २.८४ | देयमेकं महादानं (प्रे) | ३०.२ | देवानां पुण्यपापाम्या (ब्र) | १६.५३ |
| दुर्भिक्षे राष्ट्रसंवाते (आ) | २२२.३७ | देय बहुकफे वापि व्योष (आ) | १७३.२७ | देवानां प्रभवेचैव यज्ञानां (आ) | ३१.२६ |
| दुर्व्योधन प्रधानास्तुशत (आ) | १४५.८ | देवकश्चोयसेनश्च (आ) | १३९.४८ | देवानीकस्तस्य पुत्रो (आ) | १३८.४२ |
| दुर्व्योधनोऽथवेगेन (आ) | १४५.३२ | देवकी नन्दन! श्रीश! (आ) | १३१.१८ | देवानुद्दिश्यश्च विश्वादीन् (प्रे) | ४५.२८ |
| दुर्लक्षणं त्वे वमादि (ब्र) | २२.४४ | देवको घटोत्कचश्च (आ) | १४०.४० | देवावतारान्वानरां (ब्र) | २८.४६ |
| दुर्लक्षणैः सदा वीद्र (ब्र) | २२.३४ | देवक्यानन्दनो नन्दो (आ) | १५.१४२ | देवास्तडादं दूधयो (ब्र) | २५.३२ |
| दुर्लभं किं पुनर्नित्यमस्मि- (आ) | ८३.५० | देवतानां गुरुणां च (प्रे) | १४.४८ | देवेन चाहं हतश्रीर्भवन (ब्र) | ७.४९ |
| दुर्वाससोक्तमाश्चर्य्यं (आ) | २२३.१९ | देवतानां विशेषाय (आ) | ४७.४२ | देवैरेवं स्तुतो विष्णु- (ब्र) | १०.१ |
| दुर्विकल्पहतो मूढः (आ) | १५५.५ | देवताभ्यः पितृणां हि (प्रे) | १०.५६ | देवैः सर्व्वैश्च संपूज्य (प्रे) | १७.२४ |
| दुष्कृतिं यच्च मे (आ) | २१३.१३४ | देवताभ्यर्चनं पूजा (आ) | ४९.२३ | देवैः सार्धं पालनार्थं च (ब्र) | २५.२ |
| दुष्टा भार्या शठं मितं (आ) | १०८.२५ | देवता मुनयो नागा (आ) | २२१.१३ | देवो देवा वृधोरुद्रः (आ) | ८७.१० |
| दुष्टामात्रै रतिश्लेष्य (आ) | १४६.२३ | देवतीर्थ द्विकानां तु (प्रे) | २०.३२ | देवोपकरणान्येनं (प्रे) | २.८७ |
| दुष्टासुरनिहंता च (आ) | १५.९३ | देवत्वे मानुषत्वे च (प्रे) | ४६.३६ | देव्या नित्यावियोगिन्या (ब्र) | १२.६२ |
| दुहिता विजयानाम्नी (आ) | १३२.१० | देवदारोश्च वै चूर्णं (आ) | २८५.३५ | द्वारपालाश्च कर्त्तव्या (आ) | ४७.४६ |
| दूरस्थोऽपि समीपस्थो (आ) | ११५.७६ | देवदेवं स्वबीजेन (आ) | १२.७ | देश काल उपयोन द्रव्यं (आ) | ९३.७ |
| दूराच्छवणविज्ञानं (प्रे) | १७.१५ | देवद्रव्यं च ब्रह्मस्वं (प्रे) | २२.७१ | देशकालवयोवहिसाम्य (आ) | १६८.२५ |
| दूराच्छृणविज्ञाना (प्रे) | १६.५१ | देवद्रव्यं च ब्रह्मस्वं (प्रे) | २७.३६ | देशं गतानां यावुद्भि- (आ) | २१३.९५ |
| दूरे च संसारमलं त्विदं (ब्र) | ७.२५ | देव द्रव्यं विनाशेन (आ) | ११४.६८ | देशोऽशुचावात्मनि च (आ) | ९६.५२ |
| दूर्वादाडिम पुष्पं तु (आ) | १७७.२० | देव द्रव्यं विनाशेन (प्रे) | ४२.२८ | देहदण्डनमात्रेण का (प्रे) | ४९.६२ |
| दूर्वासर्षपपुष्पैश्च पुत्र (आ) | १००.१५ | देव पितृ सर्वदेव ब्राह्मणं (आ) | २१९.५ | देहद्वयभिगामी च (आ) | २४०.९ |
| दूर्वास्वरसिद्धं वा (आ) | १७०.७८ | देव पित्रतिथिभ्यश्च (आ) | २१३.१६ | देहधर्मं विहिनश्च (आ) | १४.४ |

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| देह पारुष्य संकोच (आ) | १६८.८ | दोषैर्हीनं गुणैर्युक्तं (आ) | ७१.२७ | द्वादशयेकादशी यत्रतत्र (आ) | १२५.३ |
| देहमध्येस्थिता नाड्यो (आ) | ६७.७ | द्यावा पृथिव्या विज्ञेयो (ब्र) | ५.३९ | द्वापरख्यो महाहासौ (ब्र) | १२.१२ |
| देहमेकं सद्य एव (प्रे) | १०.७५ | हुम्वाश्रयं तवमूर्धानमाहुः (ब्र) | १८.४९ | द्वापरस्थे वायुरूपे या (ब्र) | १२.५६ |
| देहं तु ये पोषयत्येव (ब्र) | २०.७ | द्योतन्ते द्योतमानानां (प्रे) | १.१५ | द्वापरान्तेन च हरिर्गुरु- (आ) | २२३.२२ |
| देहं तैलाक्त गात्रं वै (आ) | १९३.७ | द्योदिवौ प्रावृषश्चैव (आ) | १०६.१९ | द्वापरे परिचर्यायां (आ) | २२३.३७ |
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| धनस्य यस्य राजतो (आ) | १०९.२१ | धर्मदृढबद्धमूलो (प्रे) | १.१ | धूपो दीपो बलिगन्धः (प्रे) | ८.३१ |
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| धर्मप्लवविहीनानां (प्रे) | १४.४३ | धातु क्षयकरीवायुः क्रुद्धो (आ) | १६६.६ | ध्यात्वा नारायणं देवं (ब्र) | १९.५२ |
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| ध्येयः सदा सवितु- (आ) | २३०.३४ | न चान्तरिक्षे न समुद्र- (आ) | ११३.१० | नदी पातयते कूलं नारी (आ) | १०९.३९ |
| ध्रुवसंधिर भूतपुष्पाद् (आ) | १३८.४५ | न चापि तन्डुलैरे व (आ) | ६८.३७ | नदी बहुदकाशाकमृत (आ) | २१३.१०२ |
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| ध्वज चामरमालाभिः (आ) | १७१.५ | न चैव सर्वतीर्थानि (आ) | १२६.११ | नदीषु गंगा जलजेषु (ब्र) | १.७३ |
| ध्वज डमरूकं पाशं (आ) | १३३.१० | न चाश्वमेधेन तथा (प्रे) | ४२.१२ | नदीषु देवखातेषु (आ) | ५०.३९ |
| ध्वजस्थाने गजं दृष्ट्वा (आ) | १९९.७ | न चास्ति विष्णोः सदृशं (ब्र) | १.४१ | नदी सन्तारणे घोरे (आ) | १९४.२६ |
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| ध्वजस्थाने स्थिते सिंह (आ) | १९९.५ | न चैवोप्रदवास्तस्यश् (प्रे) | ३६.३६ | न दृश्यते कलौ तच्च (प्रे) | २४.४ |
| ध्वजो धूमोऽथ सिंहश्च (आ) | १९९.३ | न चोपधातं कुर्वन्ति (प्रे) | १५.३५ | न दृश्यते कोऽपि भूतः (प्रे) | ४८.३६ |
| ध्वंसकम्लोष्मनिष्ठीवाः (आ) | १९९.३३ | न जानीमो दिशं तात (प्रे) | २२.३५ | न दृष्टं वै धूपधूपैरूपेतं (ब्र) | २१.८ |
| ध्वांक्षस्थाने खरं (आ) | १५५.१६ | न जाने तस्य तद्विक्तं (प्रे) | १२.२८ | न देवेभ्यो न पित्रेभ्यो (आ) | १०९.२७ |
| ध्वांक्षस्थाने गजः (आ) | १९९.३५ | न ज्ञायते मृताहश्चेत् (प्रे) | ४५.१४ | न देहि त्वं सर्वदा मे मुरारे (ब्र) | ६.८ |
| ध्वांक्षस्थाने ध्वजं (आ) | १९९.३२ | न तं विना मातरिक्षा (ब्र) | २.४५ | नद्याश्च नार्यश्च सम- (आ) | १०९.३८ |
| ध्वांक्षस्थाने वृषं (आ) | १९९.३४ | न तत्करोति सा माता (आ) | २२९.६ | नद्याश्चपुलिने तस्मिन् (आ) | ९०.६ |
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| न कार्यस्तेषु विश्रम्भः (प्रे) | ९.३६ | न तन्मात्रादिक वाचा (आ) | २२६.७ | न नित्यदानंनगवाहिकं (प्रे) | ५.१०३ |
| न काष्ठे विद्यते देवो न (प्रे) | ३९.१३ | न तस्य सम्भवो भूयः (आ) | १२६.१० | न नित्यदानं न गवाहिकं (प्रे) | १५.९१ |
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| न केवलं देहरति छिनत्त्य- (ब्र) | ६.२७ | न तृप्तिरस्ति शिष्टाना (आ) | १०९.४१ | नन्दिघोषं रथं दिव्य (आ) | १४५.१६ |
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| नक्षत्र वद् दृश्यते श्री (ब्र) | २४.१० | न तेषां स्यान्नवश्राद्धं (प्रे) | ४४.४ | न पापकृत्कश्चिदासीत् (प्रे) | ९.४ |
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| न पृथू बालेन्दुनिभे (आ) | ६५.१०२ | नमस्येऽहं पितृन्विप्रै- (आ) | ८९.१८ | नरः प्रायेतरज्जन्म (प्रे) | ४९.१६ |
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| न भवेत् यदा स गोत्रो (प्रे) | ३४.४० | नमस्येऽहं पितृन् स्वर्गे (आ) | ८९.२४ | नरिष्यन्तश्च ना भागो (आ) | १३८.३ |
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| न मंत्रबलवीर्य्येण (आ) | ११३.४४ | नमामि नित्यं तव सत्कथा- (ब्र) | ७.२४ | नवकं षोडशाश्राद्धं शय्या (प्रे) | ३४.९० |
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| पश्चिमे माधवायाथ (ब्र) | २४.११५ | पादाङ्गुष्ठं कटि यावत् (प्रे) | ३०.३२ | पार्श्वयात चिरार्युदा (आ) | ६५.२७ |
| पश्चिमे केतुमालश्च (आ) | ५५.३ | पादाधस्तु तलंज्ञेयं (प्रे) | ३२.१०७ | पार्श्वेभ्यः पूर्यते (आ) | १५८.३ |
| पश्चिमे गोपतिर्नाम (आ) | ४८.१२ | पादारविदं तवविश्वमूर्ते (ब्र) | १८.५१ | पार्श्वेषु यानि कर्माणि (आ) | ५९.२३ |
| पश्चिमे बल प्रवलो जपश्च (आ) | २८.३ | पादारविदे नार्पितं भक्ष्य- (ब्र) | १८.४८ | पार्श्वेषु स्थापयेच्छक्त्या (प्रे) | ३४.७६ |
| पश्चिमे मुर्ध्नि चाकारं (आ) | ३५.८ | पादारविदे सुनरवै (ब्र) | १८.३४ | पार्श्वोरुवक्षणाग्रीवा- (आ) | १७५.२१ |

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| पारिणं प्रत्यंगुलीनाभौ (आ) | १६६.५१ | पितुः स्वसारं मातुश्च (आ) | १०५.१० | पित्तोत्तरा नील मुखा (आ) | १५६.३५ |
| पाष्णीं रक्षतु शंखश्च (आ) | १९४.९ | पितृतः कोऽपि रूपादयो (प्रे) | २५.२९ | पित्रादिभिरयोध्यायां (आ) | १४३.८ |
| पालनार्थाय लोकानां (आ) | ३३.११ | पितृदेव मनुष्याणां (प्रे) | ३४.१४० | पित्रासाकं कन्यकासापि (ब्र) | २२.३३ |
| पाशिनैर्ऋतयोर्मध्ये (आ) | २६.११६ | पितृद्वाराणि रुन्धन्ति (प्रे) | २०.७ | पित्रासाकं सा तु कन्या (ब्र) | २३.८ |
| पाशुपत्यं रैणुकं च भैरवं (ब्र) | १.६३ | पितृपात्रं तदुत्तानं कृत्वा (आ) | ९९.२९ | पितुदेशेन यः पुत्रैर्धनं (प्रे) | ३६.३० |
| पाश्चात्यभागे श्रीनिवास (ब्र) | २४.७८ | पितृपैतामहो दक्षः (आ) | ११२.१० | पित्र्यं नमामि प्रविहायैव (ब्र) | २८.६६ |
| पाषण्डपतितानां तु न (आ) | १०६.६ | पितृभ्यश्च स्वधा यज्ञे (आ) | ५.२० | पिपीलिका व्याप्त इव (आ) | १६०.४४ |
| पाषणरुद्रादि कसं (ब्र) | १.३३ | पितृभ्यः स्थानमसीति (आ) | ९९.१६ | पिप्पली केतकं रुद्र (आ) | १८५.३७ |
| पाषण्ड्य नाश्रमाश्चैव (आ) | ४४.३ | पितृभ्योपि हि यदत्तमर्थं (प्रे) | ३४.१३८ | पिप्पलीञ्च हरिद्राञ्च (आ) | १८३.१७ |
| पाषाणं भेदकोऽरिष्ठो (आ) | २०४.३४ | पितृ पंक्तिविशुद्धयै (प्रे) | ३४.१११ | पिप्पलीत्रिफला चूर्णं (आ) | १८१.३ |
| पिंगला द्वे च नाड्यौतु (आ) | २३.३७ | पितृपीडाभवेद्यत्र (प्रे) | २१.२५ | पिप्पली त्रिफला चूर्णं (आ) | १८५.३४ |
| पिंगलान्तर्गतं प्राणेश- (आ) | ६७.३३ | पितृपैतामहं धर्मं (प्रे) | २२.५ | पिप्पली नवनीतञ्च (आ) | १८२.२२ |
| पिच्छिलं तत्रानुसार- (आ) | १५७.१० | पितृमातृद्विजातीनां हरि- (ब्र) | १२.६७ | पिप्पली पिप्पली मूलं (आ) | १७७.५१ |
| पिच्छिलाः स्तिमिताः (आ) | १५६.२९ | पितृमातृ निहन्ता (प्रे) | २०.२४ | पिप्पली पिप्पली मूलं (आ) | १८३.२ |
| पिडिकास्ता भवेयतुः स्याद् (आ) | १५९.३४ | पितृमातृ पराश्चैव ब्राह्मणा (आ) | ९९.६ | पिप्पली पिप्पली मूलं (आ) | २०४.६९ |
| पिण्डजो यदि नैव (प्रे) | १०.८३ | पितृमातृमयो बाल्ये- (प्रे) | १२.१९ | पिप्पली मधुपानाच्च (आ) | १८३.१६ |
| पिण्डञ्चैकादशे कस्माद् (प्रे) | १.४४ | पितृमातृ समं लोके (प्रे) | २१.२८ | पिप्पली मधुसंयुक्ता (आ) | १७९.३६ |
| पिण्डदानं न यस्याभूदा- (प्रे) | ३४.३४ | पितृमातृ सुहृत्प्याग (आ) | १०५.१५ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्ड पात्राणि (आ) | २२०.९ | पितृवंशे मृताये च (आ) | ८५.३ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्डप्रसे कस्तृष्णीञ्च (प्रे) | ५.२७ | पितृ वाक्यं न कुरुते (प्रे) | २०.४१ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्डस्य चालनं प्रोक्तं (प्रे) | ४.४७ | पितृ वित्तविनाशश्च (आ) | ६५.४१ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्डमश्नाति करुणं (प्रे) | ५.१३३ | पितृणामन्नपादं च (प्रे) | १४.५३ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्डानां विधिवत्कृत्वा (आ) | १४३.४९ | पितृणां च प्रियं भव्यं (प्रे) | २९.३१ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्डान्ते तस्य सकला (प्रे) | २६.३६ | पितृणां तु कुलं ब्रह्मलोकं (आ) | ८३.३३ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्डान्दद्यात्पितृणां च (आ) | ८४.३१ | पितृतर्पणे पितृणां तृप्ति (आ) | ७६.६ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्डान्देहि मुखे व्यासे (आ) | ८४.२३ | पितृन्देवान्मुनीन् भक्त्या (आ) | ५०.६० | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्डयाकमग्न्यांश्च (आ) | १०६.२५ | पितृन्ममस्ये दिव्येच (आ) | ८९.२९ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिण्याकाचामतकृष्णम्बु - (आ) | १०५.६७ | पितृन्ममस्ये निवसन्ति (आ) | ८९.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितरः श्राद्धभोक्तारो (प्रे) | १०.२१ | पितृन्ममस्ये परमार्थभूता (आ) | ८९.२८ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितरि प्रेततापत्रे (प्रे) | ३४.१४३ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितरो यान्ति देवत्वं (आ) | ८४.२८ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितरो पीडयित्वातु (आ) | २२५.१५ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिता तव मया दृष्टो (प्रे) | १०.४४ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिता ददाति पुत्रान् (प्रे) | ३५.११ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिता पितामहो भ्राता (आ) | ९५.१३ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितामह प्रपितामहबुद्ध- (आ) | २२०.५ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितामही जीवति च च (प्रे) | ३५.२ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितमहीभिः सपिण्ड्यं (प्रे) | ५.६६ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितामह्या समं मातुः (प्रे) | ३४.१२१ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितामृतस्ते च पितामह (प्रे) | ४९.३४ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पिता रक्षति कौमारे (आ) | ११५.६३ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितुः पुत्रेण कर्त्तव्यं (प्रे) | २६.२३ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितुः पुत्रेण कर्त्तव्यं (प्रे) | ३४.१२७ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| पितुः शतगुणं दत्तं (प्रे) | ३६.३१ | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |
| | | पितृन्मधुघृताभ्यां च (आ) | ९४.२७ | पिप्पली लौह चूर्णं तु (आ) | १७७.७२ |

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| पीतं प्रत्यंगिरामूलं (आ) | १९.२९ | पुत्रे मित्रे क्लत्रे च (प्रे) | ३२.९२ | पुराणसंहिता कर्ता (आ) | २.५२ |
| पीतं वृक्षकमूलञ्च (आ) | १८९.६ | पुत्रैरध्यापिता ये चे (प्रे) | ३.७२ | पुराणे गारुडे सर्वं गरुडो (आ) | ३.५ |
| पीतरक्ता सिंताभासः (आ) | १६२.३३ | पुत्रो नास्ति न भर्ता (प्रे); | ३४.१२३ | पुरा तु बुरुणा साकं (ब्र) | २७.२३ |
| पीतवर्णे भवेद्देश्यः (प्रे) | ६.२१ | पुत्रो वा सोदरो वापि (ब्र) | १३.१५ | पुरा त्रेतायुगेतात (प्र) | २७.५ |
| पीत वस्त्रा युगाच्छत्रां (प्रे) | २७.४५ | पुनः परदिने प्रातः स्वामि (ब्र) | २७.११ | पुराधीता च या विद्या (आ) | ११३.२४ |
| पीत वस्त्रा शंखचक्र (आ) | २१७.९ | पुन परदिने प्राप्ते (ब्र) | २७.२८ | पुरा मां गरुडः पक्षी (आ); | २.४९ |
| पीतसारो गुड्युष्माश्च (आ) | १८६.१ | पुनः पुनर्दर्शनं मे कथं (ब्र) | १८.५५ | पुरायं मौनमास्थाय (प्रे) | २२.४५ |
| पीता च पाण्डुराप्रोक्ता (आ) | १३३.१४ | पुनः पुना महानद्यां (आ) | ८४.६ | पुरा रक्षार्थमीशान्या (आ) | १३.१३ |
| पीताशुकं चतुर्बाहु (प्रे) | १.१९ | पुनरण्यच्चवेद्विष्णुं (प्रे) | ४४.१० | पुरा वयं तु शप्ताः स्म (ब्र) | १७.१९ |
| पीताश्वगन्धा पयसा (आ) | १७२.२५ | पुनरागत्य सा देवी (ब्र) | २७.१६ | पुराहं वैश्यजातीयः साकं (प्रे) | ७.६२ |
| पीतेन पीतनीलाभं (आ) | १५७.२४ | पुनरुक्तं प्रवक्ष्यामि (प्रे) | ३५.४ | पुरीद्वारवती ज्ञेया (प्रे) | ३८.६ |
| पीतोऽखिलज्वरहरः (आ) | १७५.९ | पुनर्ग्रामः पुनः क्षेत्रं (प्रे) | ४९.२९ | पुरीषं वाताविष्णुमूत्रसंग (आ) | १५६.४८ |
| पीतसंश्लेषकासं च (आ) | १५२.१४ | पुनर्जन्मपुन्यान्मर्त्यस्त (प्रे) | २४.४३ | पुरुकुत्सात्रमदायां (आ) | १३८.२६ |
| पीत्वा क्षीरं क्षौद्रयुतं (आ) | १२२.२७ | पुनर्देवार्चनं ब्रूहि संक्षेपेण (आ) | ३९.१ | पुरुषं पुष्करक्षेत्रबीजं (आ) | २३३.४ |
| पीत्वा तदुदकं शीतं (प्रे) | २७.१३ | पुनर्देवार्चनं ब्रूहि हृषीकेश (आ) | ३४.१ | पुरुषाख्याविरिचानुजातः (ब्र) | १८.२ |
| पीत्वा भल्लातकं तैलं (आ) | १७१.२७ | पुनर्ध्यानं समाचक्ष्म (आ) | १६.१ | पुरुषायो हरिः साक्षाद् (ब्र) | ११.१ |
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| पूर्वं गर्भं संमाशोष्य समये (ब्र) | १६.७७ | पृथिवी विषयं सर्व- (आ) | ६.२९ | प्रचाल्यन्ते ततः प्राणा (प्रे) | २.४३ |
| पूर्वं दिनपतिं भुङ्क्ते (आ) | १९.५ | पृथिव्या च विहीनश्च (आ) | १५.१०२ | प्रचुराश्रु दीनं रूक्ष च (आ) | ६५.७७ |
| पूर्वं पक्षाच्चरन्त्यार्ये (आ) | ११४.५३ | पृथिव्याः परमात्मा च (आ) | १५.६४ | प्रचेता दुर्गमस्यैव (आ) | १३९.६८ |
| पूर्वं मधुरमशनीयाः (आ) | २१३.१४९ | पृथिव्यापस्तथा तेजो (आ) | १९७.२ | प्रच्छेदनाद्युयोगेन (आ) | १४६.१९ |
| पूर्वं शरीर शरीरे (आ) | १४७.३४ | पृथिव्यां च गया पुण्या (आ) | ८३.२३ | प्रच्छाद्यन्ते तत्त्वगोप्यानि (ब्र) | २०.३५ |
| पूर्वं हि सृष्टिः प्रतिपाद्यते (ब्र) | १.४४ | पृथिव्यां यानि तीर्थानि (आ) | ८३.२२ | प्रजानां सर्गं कर्तृत्वं (आ) | ८२.३५ |
| पूर्वं रक्तञ्च कृष्णञ्च (आ) | १६४.२९ | पृथिव्यां लीयते पृथ्वी (प्रे) | ३.९२ | प्रजापतित्वं संप्राप्त्य (आ) | ६.१३ |
| पूर्वं रूपं च पूर्णं च पूर्णं (ब्र) | ३.५ | पृथिव्यां लीयते पृथ्वी (प्रे) | ३१.२९ | प्रजापतिः शाश्वतश्च (आ) | १५.१२८ |

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| प्रजापतिस्त्वं भविता (आ) | ८९.८ | प्रतिष्ठानां सर्वदेवानां (आ) | ४८.१ | प्रद्युम्नः पातु मे घ्राण - (आ) | १९४.६ |
| प्रजापतेः कश्यपाय (आ) | ८९.५५ | प्रतिष्ठाप्यय च तद्युग्मं (प्रे) | ४१.११ | प्रद्युम्नमनिरुद्धं च (आ) | ३२.१५ |
| प्रजाः पालयते नित्यं (प्रे) | २७.७ | प्रतिष्ठायस्य देवस्य (आ) | ४८.२९ | प्रद्युम्नश्चारुदेष्णश्च (आ) | १३९.६३ |
| प्रजावति प्रदुतोऽहं (प्रे) | ७.६९ | प्रतिष्ठा वायु देहेषु (प्रे) | २३.३ | (प्रद्युम्नः) षड्भिरिव (आ) | ४५.२ |
| प्रज्वाल्य वह्नि विधि (आ) | ५०.३२ | प्रतिसंवत्सरं पक्षिनेको (प्रे) | ८.४ | प्रद्युम्नायादिदेवाया (आ) | ३२.३१ |
| प्रज्ञाहीनस्य पठनं (प्रे) | ४९.८२ | प्रतीच्यां रक्ष मां विष्णो! (आ) | १३.४ | प्रद्युम्नायानिरुद्धया (आ) | १६५.२ |
| प्रणम्य दण्डदूमौ (आ) | २२८.६ | प्रत्यक्षमपि यद्वृत्त्यं (आ) | २३६.२७ | प्रधान पुरुषाभ्यां च (प्रे) | १.२० |
| प्रणम्य दंडवद्राजा (प्रे) | ६.१३८ | प्रत्यब्दञ्च नवश्राद्धं (प्रे) | ५.६३ | प्रनष्टज्ञान विज्ञानो (आ) | १५०.१५ |
| प्रणम्य देवीमोशानमजं (आ) | १९४.२ | प्रत्यब्दं पितृभ्रातृभ्यां (प्रे) | २५.३८ | प्रपच्छ तं गुहं देवीनाथ (ब्र) | २७.२२ |
| प्रणयेन स्खलद्वाचः (प्रे) | ७.९९ | प्रत्यब्दमेवं यः कुर्याद् (प्रे) | ४५.१३ | प्रपितामहोदक्षिणतः (प्रे) | १०.२८ |
| प्रणवं चिन्तयेद्व्याम्नि (आ) | ९.६ | प्रत्यब्दं यो यथा कुर्यात्तया (प्रे) | ५.७७ | प्रपुत्राटसुबीजानिधात्री (आ) | १७१.२० |
| प्रणवस्तत्सदित्येतद (आ) | ११.३६ | प्रत्यब्दं श्राद्धमेवं ते (प्रे) | ४५.१ | प्रबोधेन विहिनश्चबुद्ध्या (आ) | १५.९९ |
| प्रणवादिनमश्नान्ते (आ) | १९७.१७ | प्रत्यहं च प्रदातव्यं (प्रे) | ३१.७ | प्रभवं सर्वदुःखानामालयं (प्रे) | ४९.४७ |
| प्रणवादियकारान्त (आ) | १९.५४ | प्रत्याकृष्टेन्द्रियत्वाच्च (प्रे) | ७.५ | प्रभवः सर्वरोगाणाम- (आ) | १६८.३८ |
| प्रणवेन च लक्ष्यौ वै (आ) | १५.१२६ | प्रत्यागतश्चेज्जानाति (प्रे) | ४५.२० | प्रभाते मलमूत्राभ्यां (प्रे) | ४९.५४ |
| प्रणवे नित्य युक्तस्य (आ) | २१३.६८ | प्रत्याहारोधारकश्च (आ) | १५.१५३ | प्रभावकाठिन्यगुरुत्वयोगै (आ) | ७०.१२ |
| प्रणाम काले देव देवस्य (ब्र) | २९.६७ | प्रत्यूषस्य विदुः पुत्रमृषि (आ) | ६.३६ | प्रभतश्च यदा सत्त्वं (आ) | २२३.२४ |
| प्रणाम पूर्वकं भक्त्या (आ) | २२७.६ | प्रत्येकं तिलसंयुक्तं (आ) | ५२.१८ | प्रभूतमूत्रमल्याविष्टश्रद्धा (आ) | १५६.१९ |
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| प्रणिपत्य रुचिर्भक्त्या (आ) | ८९.६३ | प्रत्येकं पंचधा वीरो (आ) | १६६.५ | प्रमाणं देवताः सन्तु (आ) | ८३.३६ |
| प्रणिपातैः स्तवैः (प्रे) | ३२.६१ | प्रथमं गुणसम्पदाभ्युपेतं (आ) | ६८.४२ | प्रमाणं शौचसंख्याया (आ) | २१३.३७ |
| प्रततं कास वेगे ज्योति- (आ) | १४९.८ | प्रथमं विष्णवे दद्याद् (प्रे) | ४४.१६ | प्रमाणवद्गौरवरश्मि- (आ) | ६९.४३ |
| प्रतपन्ति सदातत्र प्राणिनो (प्रे) | ३.३३ | प्रथमं व्याहृतिहोमः (प्रे) | ४१.८ | प्रमातामहश्च तथा (प्रे) | ३५.३ |
| प्रतिक्षण भयं कालः (प्रे) | ४९.३६ | प्रथमा ज्ञानरेखा तु (आ) | ६३.१७ | प्रमादात्कुर्वतां कर्म (आ) | २३०.१३ |
| प्रतिक्षत्रः क्षत्रवृद्धात्- (आ) | १३९.१६ | प्रथमा भावना पूर्वे (आ) | ४९.१९ | प्रमादादिच्छायामर्त्यो (प्रे) | ४४.२४ |
| प्रतिग्रहाध्यापन याजनेषु (प्रे) | ४२.२१ | प्रथमेऽहनि चाण्डाली (प्रे) | ३२.९ | प्रमुक्तो नरकाद्वापि (आ) | २२५.२१ |
| प्रतिग्रहार्जिता विप्रे (आ) | २१३.१०१ | प्रथमेऽहनि यद्वृत्त्यं (प्रे) | ५.२१ | प्रमेहानां निदानान्ते (आ) | १५९.१ |
| प्रतिग्रहोऽधिको विप्रे (आ) | ९६.२७ | प्रथमेऽहनि यो दद्यात्स (प्रे) | ५.२० | प्रमोहस्तमकः कासो- (आ) | १६०.१५ |
| प्रतिच्छन्दकभेदेन (आ) | ४७.४१ | प्रथमेऽहनिः यः पिण्डस्तेन (प्रे) | ३४.४८ | प्रयच्छति यथा राज्यं (आ) | ९९.४५ |
| प्रतिजज्ञे नृपः पश्चादेष (प्रे) | ७.८४ | प्रथमेऽहनिः यः पिण्डो (प्रे) | ३९.४१ | प्रयाताकृतिवर्णस्तु (प्रे) | ४६.३२ |
| प्रति जन्म प्रपद्यते (प्रे) | ४९.१० | प्रथमेऽहि तृतीये च (प्रे) | ३४.३६ | प्रयागाख्ये माधवस्यापि (ब्र) | १९.४७ |
| प्रतिपद्यमावास्या (आ) | १२८.१७ | प्रथमेऽहिः तृतीये वा (प्रे) | ५.१५ | प्रयागे नैमिषेयच्च (प्रे) | ३४.१०३ |
| प्रतिपाद्या मुख्यतया (ब्र) | १.८९ | प्रथमेऽहि तृतीये वा (प्रे) | ५.७१ | प्रयाण काले संस्मरेता- (ब्र) | २९.६२ |
| प्रतिबिन्ध्यः श्रुतसोमः (आ) | १४०.३८ | प्रथमेऽहि द्वितीये च (प्रे) | ३४.१३ | प्रयाणे च प्रवदते (प्रे) | ५.१३१ |
| प्रतिबिंबः कथं जीवोभवे (ब्र) | २.१३ | प्रथमेऽहि हरेः पादौ (आ) | १२३.८ | प्रयाति दारुणे मार्गे पाप- (प्रे) | ५.९२ |
| प्रतिबिंबस्य शब्दार्थो (ब्र) | २.१४ | प्रथमेनजयेत्स्वप्नं (आ) | २२६.१६ | प्रयान्ति प्राणिनस्तत्र (प्रे) | ३.३६ |
| प्रतिमर्षोऽवपीडाश्च (आ) | १७२.३० | प्रथमोऽष्टाक्षरैः पादो (आ) | २११.१ | प्रयोगपूर्वं दाहस्य (प्रे) | ४.४३ |
| प्रतिमासं प्रदातव्यं (प्रे) | ३४.५४ | प्रथमो महतः सर्गो विरूपो (आ) | ४.१४ | प्रयोगपूर्वं भर्तारं (प्रे) | ४.९० |
| प्रतिमास्यानि चान्यानि (प्रे) | ९.४८ | प्रदक्षिणं ततो जप्यं (आ) | ३१.२० | प्रयोगविधिना ब्रह्मा विश्वं (प्रे) | २.२० |
| प्रतिरोगमिति क्रुद्धा (आ) | १४६.२४ | प्रदक्षिणं दुर्लभं वै सुरोर- (ब्र) | १९.४० | प्रलयं जगतो वक्ष्ये (आ) | २२३.४ |
| प्रतिरूपाणि कुर्वन्ति (आ) | ६८.४५ | प्रदक्षिणोपवीतेन (आ) | २१८.२ | प्रलयाम्बुदनिर्घोष (प्रे) | १५.२० |
| प्रतिलोमगुणं लाघं (आ) | २१.२.२ | प्रदद्याद् पदीपन्तु (प्रे) | ४४.२६ | प्रलये समनुप्राप्ते जीवाः (ब्र) | २.११ |
| प्रतिश्रुत्य द्विजेभ्योऽर्थ- (प्रे) | २.८३ | प्रदरं हरते रोगं नात्र (आ) | २०२.९ | प्रलये समनुप्राप्ते लक्ष्या (ब्र) | २.२७ |
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| प्रवर्तते सवक्त्रेण (आ) | १४९.५ | प्राङ्नाड्यां हृदये चात्र (आ) | २२६.२१ | प्राप्तं सुकृतिनं दृष्ट्वा (प्रे) | १८.९ |
| प्रवहानंतरान्वक्ष्ये श्रणु (ब्र) | २९.१ | प्राङ्मुखः सततं विप्रः (आ) | ५०.२१ | प्राप्तव्यमर्थं लभते (आ) | ११३.२३ |
| प्रवाति तेन पात्यन्ते तेषां (प्रे) | ३.३८ | प्राङ्मुखेदङ्मुखं दीपं (प्रे) | ३१.९ | प्राप्ता देवाश्च देवत्वं (आ) | २२६.४० |
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| भुज्जीत बन्धुभिः साद्धं (आ) | ५०.७९ | भू भुवः स्वः स्वमंत्रेण (आ) | ३७.४ | भ्रष्टारुचकतैलेन कल्कः (आ) | १७०.६७ |
| भुज्जीतान्नं यवाग्वावा (आ) | १७०.७६ | भूलोकं नाभिमध्येतु (प्रे) | ३२.१०९ | भ्राता कुशध्वजस्तस्य (आ) | १३८.५२ |
| भुनक्ति सर्वदा खिद्र तत्र (ब्र) | १६.५५ | भूलोकः सर्व्वलोकानां (प्रे) | १.२५ | भ्राता वा भ्रातृपुत्रो (प्रे) | २६.२४ |
| भुवनाधिपतिश्चैव (आ) | १५.१५१ | भूवादिभ्यस्तिङ्गोलः (आ) | २०५.१८ | भ्राता व भ्रातृपुत्रो वा (प्रे) | ३४.१३२ |
| भूतन्यासं पुरा कृत्वा (आ) | १९७.२७ | भूगोरनंतरं ब्रह्मा शतवर्ष- (ब्र) | १३.४१ | भ्रातृ धृग्ब्रह्महा गोघ्नः (प्रे) | २२.१५ |
| भूतपित्रमर ब्रह्म (आ) | ९६.१३ | भृगराट सहदेवा च (आ) | १८५.१० | भ्रातृ धृग्ब्रह्महा गोघ्नः (प्रे) | २२.७४ |
| भूतपूर्वं कृतं कर्म (आ) | ११३.५४ | भृगोर्महर्षेः पुत्रश्चक्षुवतः (ब्र) | ५.४६ | भ्रातृणोमेकजातानामेक- (प्रे) | २६.२६ |
| भूत प्रेतपिशाचैर्वा (प्रे) | २१.२४ | भृंगराजरसेनैव (आ) | १७७.२ | भ्रातृभार्याप्रसंगेन (आ) | २२५.१९ |
| भूतं भव्यं भविष्यश्च (प्रे) | ३८.३५ | भृंग राजरसैर्घृष्टं (आ) | १७१.६१ | भ्रामयित्वानलं कण्डे (आ) | १२.८ |
| भूतलायाश्च चूचन (आ) | १८९.१२ | भृंगराजश्चामलकं (आ) | १६७.६० | भ्राम्यतां तत्र संसारे (आ) | २२७.२२ |
| भूत शुद्धिं प्रवक्ष्यामि (आ) | २३.३६ | भृंग राजस्य मूलं तु (आ) | १७८.१४ | भ्राम्यन्ते मनवा रक्त- (प्रे) | ३.३० |
| भूतात्मानं महात्मानं (आ) | २२३.६ | भृंग राजस्य वै मूलं (आ) | १८७.१३ | भ्रूणहा ब्रह्महा गोघ्नः (आ) | २२१.१७ |
| भूताध्यक्षं तथा बद्ध- (आ) | ९१.४ | भृंगारकरकादर्श (आ) | ३४.७७ | भ्रूः पुनर्भूस्तथा धेनुः (आ) | २०६.१८ |
| भूतानां क्षोभकश्चैव (आ) | १५.१०७ | भृत्य प्रसादं सुमुखमायता- (प्रे) | १.१८ | म | |
| भूतानां चैव देवानां (आ) | ४८.८० | भृत्य मित्राणि चान्यच्च (प्रे) | १६.६ | मकरः कच्छपश्चैव (आ) | ५३. |
| भूतानां प्राणिनः श्रेष्ठाः (प्रे) | १२.११ | भृत्याचाध्ययनादानं (आ) | १०५.१३ | मकरे वर्तमाने च ग्रहणे (आ) | ८३.५४ |
| भूतानि कर्मेन्द्रिय (ब्र) | १५.६ | भृत्यास्तु तर्पयेच्छमश्रु- (आ) | १०२.३ | मक्षिकातृणकेशादिपातः (आ) | १५२.९ |
| भूतेश्वरे मृतो यस्तु (प्रे) | ३८.२२ | भृत्या बहुविधाज्ञेया- (आ) | ११२.१ | मक्षिका विप्रुषो नारी (आ) | २२२.१ |
| भूत्वा हरेर्वहनं च सर्गा- (आ) | ३.६ | भृत्ये परीक्षणं वक्ष्ये (आ) | ११२.२ | मखेज्यो मखरूपो च (आ) | १५.३८ |
| भूनिम्बनिम्ब त्रिफला- (आ) | १९२.३९ | भेदः सत्यः सर्व जीवेषु (ब्र) | २८.७० | मगना नो गो भ्रमर- (आ) | २०९.११ |

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| मंगलं भगवान् विष्णु (प्रे) | ४७.४८ | मधु मांसं तथा स्विन्न (आ) | ९४.१९ | मनोऽनुकूलाः प्रमदा (आ) | १०९.४४ |
| मंगलार्थी मंगलानि (आ) | २४१.४० | मधुमेही मधुसमं जायते (आ) | १५९.६ | मनोधर्मविहीनश्च (आ) | १४.६ |
| मंगलाविजया लक्ष्मीः (आ) | ३८.३ | मधुयष्टिश्च गोक्षीरं (आ) | १७८.२५ | मनोधृतिर्धरणास्थात् (आ) | ४४.११ |
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| मज्जस्थोऽस्थिषु (आ) | १६६.१३ | मधुरोलवणं स्निग्धो (आ) | १६८.१७ | मनोन्मनीयजेदेताः (आ) | २३.२० |
| मज्जान्ता जुहुयाद्वापि (आ) | १०५.२० | मधुव्योषं मातुलुंगं (आ) | १७२.१७ | मनोबुद्धिरहङ्कार (आ) | २३४.३२ |
| मज्जाभृंगाटकव- (आ) | १७३.२ | मधुसर्पिः समायुक्तं (आ) | ४८.४० | मनोबुद्धिरहङ्कार मव्यक्त (आ) | २३७.८ |
| मज्जास्थिपित्तकफरक्त- (ब्र) | ७.२२ | मधुसर्पिस्समायुक्तं (आ) | १८७.४ | मनोभिमानीनावान्या (ब्र) | ५.१४ |
| मंजुभाषिणी सञ्जसङ्गी- (आ) | २०९.२१ | मधुसूदनाय भोः कन्ये (ब्र) | २४.११० | मनोभिमानीनि ह्यादौ (ब्र) | ५.१२ |
| मणिभद्रस्ततो मेरुं (प्रे) | ७.३१ | मधुहेव दुहेत्सारं कुसुमं च (आ) | ११३.५ | मनो मम हृषीकेशोजिह्वां (आ) | १९४.५ |
| मणिमात्राम दैत्यस्तु (ब्र) | १६.७० | मधुहत्वानरोदंशः (आ) | २२५.२६ | मनोरमां भानुमतीं (आ) | ६.२३ |
| मणिमांस्तत्समो ज्ञेयः (ब्र) | १२.८९ | मधुकमाग्रसर्ज्जश्च (आ) | १९२.४८ | मनोभार्या मानवी च यमः (ब्र) | ७.२८ |
| मणिमुक्तामये दिव्ये (प्रे) | ३३.२७ | मधूकसार सिन्धूत्थ (आ) | १७०.४ | मनोवाक्कायजं दोषं (आ) | ३६.३ |
| मणिविदु ममालाभिर्- (आ) | ४३.४० | मधूहा चापराहे च (आ) | १९६.१२ | मनोवाक्कायजान् (प्रे) | ११.११ |
| मण्डपः समसंख्याभिर् (आ) | ४७.३५ | मध्यपीठेत्तरज्ञेया (प्रे) | ३३.३१ | मनोविरहितं तद्वन्मनोधर्म- (आ) | १६.७ |
| मण्डपेमानमेतत् स्वरूपं (आ) | ४७.१८ | मध्यमा च भवेदग्निः (आ) | ६७.१० | मनोस्तु दक्षपुत्रस्य (आ) | ८७.४९ |
| मण्डलत्रमध्ये तु (आ) | ३२.२४ | मध्यमूदध्वमधस्तिर्यग् (आ) | १५२.७ | मनोहरश्चानुदिनं (आ) | १९०.२३ |
| मण्डलाख्यं विचर्ची च (आ) | १६४.८ | मध्यमो युष्मीद प्रोक्तः (आ) | २०५.२१ | मनोहरायां शिशिरः (आ) | ६.३३ |
| मण्डपे पद्मगर्भं चतुर्द्वारि (आ) | १०.२ | मध्याह्ने दुर्लभस्नानं (ब्र) | २६.६९ | मन्त्रजापिसहस्रेभ्यः (आ) | २२७.१२ |
| मंडूकभार्या गंगा तु सैव (ब्र) | २९.११ | मध्ये कृतमहाप्रश्न- (प्रे) | ३२.८३ | मन्त्रद्युन्नावतारः स (ब्र) | २८.२३ |
| मतिपूर्वममत्या च (प्रे) | ४.१५९ | मध्येगदाकृती रेखा नाभि (आ) | ४५.१७ | मन्त्रद्युन्नावतारोभूत् (ब्र) | २८.२० |
| मत्तामभसगैयुक्ता (आ) | २०९७ | मध्येतृतीयां विन्यस्य (प्रे) | ८.१६ | मन्त्रध्यानं तो गर्भो (आ) | ४९.३४ |
| मत्ताक्रीडाष्टाष्टावण- (आ) | २०९.३७ | मध्येत्तिलावृत्तो वर्षो (आ) | ५५.१ | मन्त्रन्यासं गुरुः कृत्वाततः (आ) | ४८.४ |
| मत्वा सम्यक् मानसं या (ब्र) | २९.२७ | मध्ये नवपदे ब्रह्मा (आ) | ४६.९ | मन्त्रन्यासंततः कुर्यात् (आ) | ११.५ |
| मतवाहिरं भगवान् व्यास (ब्र) | १.७० | मध्येन्दुपाण्डुरमतीव (आ) | ७८.३ | मन्त्रं च मे देहि निदानमूर्ते (ब्र) | २५.२२ |
| मत्सेवां च किमर्थं वै (ब्र) | १७.१८ | मध्ये पद्मं तथायुक्त- (आ) | १९७.९ | मन्त्रः श्रीभगवत्याश्च (आ) | ३८.६ |
| मत्स्यः परशुरामश्च (आ) | १५.९० | मध्ये पितामहं पूज्य (प्रे) | २७.४७ | मन्त्रानष्ट महावीद्रं (ब्र) | २८.१९ |
| मत्स्यः कर्म च वाराहं (प्रे) | ३०.३७ | मध्येपीठं श्रीनिवासं च (ब्र) | २४.८२ | मन्त्रितानि पवित्राणि (आ) | ४२.१७ |
| मत्स्यरूपी हरिर्विष्णुस्तं (आ) | ८७.१३ | मध्ये बीजद्वयं न्यस्य (आ) | ११.७ | मन्त्रेणानेन तत्क्षिप्तं (आ) | १७७.८४ |
| मत्स्याः कूर्माः कृकलासा (प्रे) | ९.२६ | मध्वाज्यपिपलीचूर्णं (आ) | १७७.४२ | मन्त्रेण प्रेतदहनमसारं (ब्र) | १४.४५ |
| मत्स्यादिक स्वरूपेण (आ) | १४२.२ | मध्वाज्यं गुडताम्रं च (आ) | १८४.१९ | मन्त्रैरेभिर्भहादेव तन्मन्त्रं (आ) | ३२.१४ |
| मत्स्योदरा बहुधना (आ) | ६५.२५ | मध्वाज्यसैन्धवं सिक्थं (आ) | १७७.५७ | मन्त्रैर्होमस्तथा कार्यः (प्रे) | ९.६७ |
| मथुरा दुरोरम्या- (आ) | ८१.१२ | मनशिलां तथा गात्रे (प्रे) | ४०.५२ | मन्त्रैस्तु विविधैः सारैः (आ) | ५०.२७ |
| मदना गालवो बोधो (आ) | २०४.८२ | मनःशिलापत्रकं च (आ) | १८५.९ | मन्थनैः साधनैरेवं (प्रे) | ६.९६ |
| मदमानरोषतोष (आ) | १५५.३४ | मनःशिलांमरी चैस्तु (आ) | १७१.१५ | मन्दमारुत संयोगै (प्रे) | ३३.२३ |
| मदीयदोषान्गणयन्न (ब्र) | २१.१६ | मनःशिलाविडंगानि (आ) | १७१.१८ | मन्दस्तीक्ष्णोऽथ विषमः (आ) | १६८.३६ |
| मदीयनिद्रा तव वंदनं प्रभो (ब्र) | ६.१८ | मनःशिला शंख चूर्णं (आ) | १८२.१० | मन्दाक्रान्ताब्धिषड्मगैर्म (आ) | २०९.३१ |
| मदोऽत्रदोषैः सर्वैस्तु (आ) | १५५.२० | मनसश्चेन्द्रियाणां च (आ) | १३८.९ | मन्दाकों च कुजः षष्ठे (आ) | ६१.१५ |
| मद्यमांससुखात्यागी (आ) | १२१.६ | मनसैवैह मामस्तौतु (प्रे) | ७.२८ | मन्येऽकिञ्चत्करं सर्व्वं (प्रे) | ४.११६ |
| मद्दर्शनं सर्वदा पापयुक्तं (ब्र) | १८.३६ | मनसोऽभक्षितं प्राप्य (आ) | ४४.१५ | मन्ये ध्यायसितं यस्मात् (आ) | २.४ |
| मद्बुद्धियोग्यं च पदार्थं (ज) | ६.१९ | मनस्तन्मयतां याति (आ) | २३५.३५ | मन्वाद्योनन्त संख्या (ब्र) | ५.२५ |
| मद्यरुक्षातिमात्रादि- (आ) | १५७.३ | मनस्तापं न कुर्वीत (आ) | १११.१३ | मन्वादीनां च नेतारः (आ) | ८९.५३ |
| मद्यादि दुष्टभण्डेषु (आ) | २२२.७७ | मनुजानां हिता तार्क्ष्यं (प्रे) | ३०.४८ | मम नाम्ना गयाशीर्षो (आ) | ८४.३५ |
| मधुदंशः फलं गृध्रोणा (प्रे) | २.६९ | मनुः स्वारोचिषश्चाथ (आ) | ८७.५ | मम पुत्र पिता रक्तो (आ) | ८४.४१ |

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| मम माता च विनता (आ) | २.५० | मसूरिका सर्षपिका (आ) | १५९.१३ | महामनोजातितिक्षोः (आ) | १३९.७१ |
| मम सन्निधिमात्रेण (प्रे) | ७.३० | मसूरी विदूली शष्पा (आ) | २०४.४६ | महामना महाशाला (आ) | १३९.७० |
| मम स्वामी हरिर्नित्यं (ब्र) | २.५६ | मसूरो मधुरः शीतः (आ) | १६९.८ | महामांसत्रिमधुरादधवा (आ) | ३८.१० |
| मम स्वेदसमुद्भूतास्तिला- (प्रे) | २.१६ | मस्तके तिष्ठतीशानो (प्रे) | ३०.३३ | महामांसेन-त्रिमधुराक्तेन (आ) | ३८.९ |
| मम स्वेद समुद्भूतास्तिला (प्रे) | २९.१५ | महतः श्रेयसो मूलं (अ) | २२७.२ | महामुण्डितिकोदीच्य (आ) | १७२.१८ |
| ममाद्य गात्रं पावितं (ब्र) | २५.३० | महता पुण्ययोगेन मानुष्यं (प्रे) | ५.१०६ | महामुद्रा हि सर्वेषां (आ) | २२.४ |
| ममापि परमाश्चर्य्यं (प्रे) | ६.१११ | महता महता दीनो (आ) | १५०.१४ | महारोगैर्भूता ये च (प्रे) | २२.९ |
| ममावतारपर्यंत चरित्वा (ब्र) | २७.३४ | महतीऽपिडिका नीला (आ) | १५९.२९ | महारोगोपपत्तो च गृहीते (प्रे) | ३६.८ |
| ममेति मूलं दुःखस्य (आ) | २२६.२ | सहतो ब्रह्मवायू च जज्ञाते (ब्र) | ४.१२ | महारोगोपलब्धिश्च (प्रे) | २०.३० |
| ममौ ययो वैश्वदेवी (आ) | २०९.१८ | महत्तत्त्वसमुत्पत्ता उपादानं (ब्र) | ४.७१ | महारोम्णः स्वर्णरोमा (ना) | १३८.५१ |
| मया ते कथितं पक्षिन् (प्रे) | ६.१४४ | महत्तत्त्वस्य चत्वारो (ब्र) | ४.६४ | महालक्ष्मीं चाद्यलक्ष्मीं (ब्र) | २८.९१ |
| मया तेऽयं समाख्यातो (प्रे) | ४.१६६ | महत्तत्त्वस्वरूपस्य (ब्र) | ४.१४ | महालक्ष्मीर्मातरश्च (आ) | ४५.४४ |
| मया न दत्तं न हुतं (प्रे) | ५.१०८ | महत्तत्त्वात्पंचगुणैरधिकं (ब्र) | १०.१४ | महालक्ष्म्याः स्वरूपं च (ब्र) | १६.१ |
| मया न दत्तं न हुतं (प्रे) | १५.९० | महत्तत्त्वाक्षिमा अदाविन्द्र (ब्र) | ५.११ | महावक्त्रा महादंष्ट्रा (प्रे) | ३.३५ |
| मया न दृष्टा न नता न (प्रे) | ४८.२७ | महत्तत्त्वाद्भ्रशगुणैरधिकं (ब्र) | १०.१३ | महावक्त्रोमहात्मा (आ) | १५.३६ |
| मया न मुक्तं पतिसग- (प्रे) | १५.९३ | महत्तत्त्वे प्रविष्टं च यद्वज्र (ब्र) | ४.४० | महावीर्य्यो महाप्रणो (आ) | १५.३४ |
| मया प्रोक्तं वै मुक्त्यै (प्रे) | ४७.४५ | महतया च श्रिया युक्तं (प्रे) | ६.३९ | महाशालि परं वृष्यं (आ) | १६९.२ |
| मया विलोकितं सच्चिं (प्रे) | १३.२४ | महद्भिरायुराख्यातं (आ) | ६५.१० | महासारं धर्मकाम (आ) | २४१.६ |
| मया विवाहोनुग्रहार्थं (ब्र) | २१.३२ | महाकालः स्मृतो (आ) | २०४.५७ | महाहृदे च कौशिक्यां (आ) | ८३.५५ |
| मया सार्धं सद्गुरुं (ब्र) | २८.१४८ | महाकालस्य वै मूलं (आ) | १९१.६ | महीपते च भद्रबुद्धि (ब्र) | १२.१०९ |
| मया स्वादु सदा भुक्तं (प्रे) | २२.४० | महाकेशी च कावेरी (आ) | ८१.११ | महेन्द्रोमध्यसंस्थस्तु (आ) | २००.३ |
| मयूरमेषधाती च अहो- (आ) | १०७.३८ | महाकौशिकमंत्रश्च (आ) | १३४.१ | महेरणाय चक्षुसे! ॐ (आ) | २१७.११ |
| मयूर रुधिरैव जीवं (आ) | १७७.८२ | महाकौश्यामावासा- (आ) | ८३.७३ | (महेधरः) पञ्चवक्त्रो (आ) | ४५.३२ |
| मरणादपि पापात्मागतः (आ) | १५५.८ | महागर्भहाकोर्ति- (आ) | १५.३७ | महोदधौ सरिति वा (आ) | ६८.७ |
| मरिगांघाष्टम्यां मरिगांधं (ब्र) | २८.९० | महाज्वालस्तप्तकुम्भो (आ) | ५७.५ | महौषधामृतामुस्तचन्दनो (आ) | १७०.६ |
| मरिचं त्रिवृतं कुष्ठं (आ) | १९२.२६ | महाज्वालीदुहितरं (प्रे) | ३.५९ | महामच्छिन्नभक्ताय (ब्र) | १२.११० |
| मरिचं शृंगवेरं च (आ) | १८३.१ | महात्मनां वेदविदां (ब्र) | २३.२५ | मासं गृध्रं पटंश्चित्री (आ) | १०४.७ |
| मरीचशुण्ठिकुकुटजत्वक् (आ) | १८५.२६ | महादानानि दत्त्वा च (प्रे) | ३८.२५ | मांसलस्फिक् सुखीस्याः (आ) | ६५.२२ |
| मरीचसारं जीरकस्यापि (ब्र) | १४.१३ | महादानानिदेयानि (प्रे) | ४०.६२ | मांसलुब्धो यथा मत्स्यो (प्रे) | ४९.५१ |
| मरीचिमत्र्यंगिरसौ (आ) | ५.३ | महादानेषुदत्तेषु (प्रे) | १९.३ | मांसलैश्च धनोपेता (आ) | ६५.४४ |
| मरीचिमत्र्यंगिरसा (आ) | ८७.२ | महादेवं पूजयित्वा च (ब्र) | २९.१२८ | मांसाकुरानप नादौ (आ) | १५६.३ |
| मरीचेः कश्यपस्तस्माद् (आ) | १४३.२ | महादेवीं पूजयस्वाद्य (ब्र) | २८.९४ | मांसास्थिमज्जा रुधिरैः (ब्र) | ७.६७ |
| मरुतोऽविक्षितस्यापि (आ) | १३८.९ | महाधनी च धर्मज्ञ (प्रे) | ३४.१०६ | मां नरा येऽवमन्यन्ते (प्रे) | ४७.९ |
| मरीचिरत्र्यंगिरसौ (आ) | १३५.५ | महानदी ब्रह्मसरोऽक्षयो (आ) | ८५.२३ | मां पाहि नित्यं भगवान् (ब्र) | ७.४७ |
| मर्मसुच्छिद्यमानेषु (आ) | १५०.१८ | महानदीं रसवहां सृष्ट्वा (आ) | ८२.१० | मां पाहि नित्यं ह्यारविन्द (ब्र) | २५.१० |
| मर्मनुसारी वीर्यः (आ) | १६३.११ | महान्महात्मा महितौ (आ) | ८९.४६ | मां रक्षस्वाजित सदा (आ) | १३.१० |
| मलप्रवृत्तिरुत्तलेशः (आ) | १४७.४२ | महापराधाः संतिलोके (ब्र) | २.६० | माध फाल्गुनयोर्मध्ये (आ) | १२४.२ |
| मलरोधं स्वरभ्रंश (आ) | १६६.८ | महापातक जान् घोरान् (प्रे) | २.६० | माघमासे शुक्लपक्षे (आ) | १२७.१ |
| मलापकर्षणार्थाय (आ) | २१३.११३ | महापापसमाचारो भर्ता (प्रे) | ३८.३२ | माघे नटेश्वराचार्य्यं (आ) | ११७.३ |
| मलिन श्राद्धसंज्ञानं (प्रे) | ३५.३३ | महापापोपापाम्यां (आ) | १०५.४१ | मांगल्यमभिषेकं च (आ) | १२८.१४ |
| मलिनाश्वाधोमुखाश्च (प्रे) | ५.६ | महापुण्यप्रभावेण (प्रे) | १९.१९ | माज्जरोऽग्निं पदा (प्रे) | ४६.२५ |
| मलैर्द्वादशभिः किट्टं (प्रे) | ३२.५० | महाप्रभार्विबुधैर्य (आ) | ६८.१५ | माणवकं भातलगाम्नो (आ) | २०९.४ |
| मशकः सोऽथच्छिन्नोष्ठो (प्रे) | २.७६ | महाबलो वाहनस्त्वं (आ) | २.५४ | माण्डव्याश्च तुषाराश्च (आ) | ५५.१८ |
| मसर्गैर्मदलेखा स्याद् (आ) | २०९.३ | महाभोजो वृष्णि- (आ) | १३९.३८ | सा तप त्वं महाभाग मम (ब्र) | २६.८ |

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| मातरं भगिनीं भार्या (प्रे) | २२.१४ | मान्यावेतो गृहस्थस्य (आ) | ९६.२२ | मासे चैकादशे पूर्णे पुरं (प्रे) | ५.१३६ |
| मातरं भगिनीं भार्या (प्रे) | २२.७२ | मांसलस्फिक् सुखी स्या- (आ) | ६५.२२ | मासे तु यस्मिन्कस्मिं (आ) | १२९.२३ |
| माता पितामही चैव (आ) | ८४.४६ | मांसलुब्धो यथा मतस्यो (प्रे) | ४९.५१ | मासैकेन महादेव (आ) | २०२.२० |
| मातापित्रोः पालकत्वं (ब्र) | २६.१५ | मांसलैश्च धनोपेता (आ) | ६५.५४ | मासैर्दिसंख्यैर्माघाद्यैः (आ) | १७२.३१ |
| माता भ्राता पिता पुत्रः (प्रे) | ५.१२२ | मांसां कुरानपानादौ (आ) | १५६.३ | मास्यष्टमे दुःखदे तु (प्रे) | ५.१३० |
| मातामहानामप्येवं (आ) | ९९.१० | मासास्थिमज्जारुधिरैः (ब्र) | ७.६७ | माहिषं नवीतश्च (आ) | १८०.७ |
| माता शत्रुः पिता (आ) | ११५.८० | मामुद्दिश्य नृपेऽप्यत्र (प्रे) | ९.६४ | माहिषं नवनीतश्च अश्व (आ) | १९०.३ |
| माता यदि भवेत्लक्ष्मीः (आ) | ११३.१७ | माया च शुद्धविद्या च (आ) | २३.३४ | माहिषं नवनीतश्च (आ) | १७८.१४ |
| मातामहकुले ये च गति (आ) | ८५.४ | मायां मदीयां ज्ञान शस्त्रोण (ब्र) | २६.१७ | माहिषं नवनीतश्च (आ) | १९०.१६ |
| मातुलंगरसश्चैव (आ) | १९२.१७ | मायाऽविचारसिद्धैव (आ) | २३६.३९ | माहिषेण पुरीषेण वेष्टि (आ) | १९०.२१ |
| मातुलंगरसस्तद्वत् (आ) | १७९.८ | मायाविष्टस्तथा जीवो (आ) | २३६.३० | माहेन्द्रे वारुणे वाते (आ) | २००.९ |
| मातुलंगरसोपेतंमांसीनां (आ) | २०१.१५ | मायी सदा मायिभृत्यस्त- (आ) | ३.३७ | माहेश्वरी च मे पूजां (आ) | ४०.१ |
| मातुलंगस्य निर्यासं (आ) | १८४.३७ | मायूरेण च रूपेण घात- (आ) | ८७.५८ | माहेश्वरी च सावित्री (आ) | २१७.७ |
| मातुलंगस्य बीजानि (आ) | १७८.२६ | मारुतखेतरांश्च शृणु (ब्र) | १६.६६ | माहेश्वरी चोत्तरे च (आ) | ५९.११ |
| मातुलंगस्य बीजानि (आ) | १७८.२७ | मार्कण्डेयं तथानेयं (आ); | २२३.१६ | मितं विपाकं च हितं (आ) | ९६.१७ |
| मातृकं पैतृकं चैव यत्र (प्रे) | ४.९७ | मार्कण्डेयेश्वरं दृष्ट्वा (आ) | ८३.१० | मितश्च समितश्चैव (आ) | ६.६७ |
| मातृकाश्च गणांश्चादौ (आ) | १८.१८ | मार्गरोधी मार्दवकृत्स (आ) | १७३.११ | मित्रं च मे बहुधनं तस्य (प्रे) | ७.६३ |
| मातृणां चैव देवीनां (आ) | १३४.४ | मार्गशीर्षे तथा शुक्ल- (आ) | १२९.१९ | मित्रवान्मित्रदेवश्च (आ) | ८७.५० |
| मातृणां पूजनं कार्यं (प्रे) | १४.२३ | मार्गशीर्षेसिते पक्षे (आ) | ११७.१ | मित्रादीनांयत्कृतं द्रव्य- (ब्र) | २१.२० |
| मातृत्वं वै पदिमुख्यंत्वपि (ब्र) | २६.१३ | मार्गे चैतानि दुःखानि (प्रे) | १५.७८ | मितैर्हरिः केशवाख्यो (ब्र) | २२.७५ |
| मातृभ्यः कल्पयेत्पूर्वं (प्रे) | ४५.३१ | मार्गे जगम्यमानं (प्रे) | २०.२७ | मित्रोऽतिस्तक्षको रक्षः (आ) | १८.१० |
| मातृवत्परदारेषु (आ) | १०१.१२ | मार्गे हि गच्छमानस्तु (प्रे) | ३१.२२ | मिथोविसदृशा वक्रा- (आ) | १५६.३० |
| मातृश्राद्धन्तु पूर्व्वेण (प्रे) | ४५.२९ | मार्गोपजीव्यच्छयासुन (आ) | २१३.२९ | मिथ्याहारविहारेण (आ) | १६४.१ |
| मातृश्राद्धे तु विप्राणाम् (प्रे) | ४२.३२ | मार्जनान्मज्जनैर्मनैः (आ) | २१३.११५ | मिनेमेषे च पञ्च स्युश्च- (आ) | ६२.२ |
| मात्रावृत्तानि चोक्तानि (आ) | २०८.१८ | मार्जयद्वयमृतांगानि इदं (आ) | २१४.१० | मिब्वस्कस्तु परस्मै (आ) | २०५.१९ |
| मात्रास्वधा दुहित्रा (आ) | ११४.६ | मार्जारगोधानकुपशु (आ) | १०५.३५ | मिश्रावलोकानन्मिश्र- (आ) | ५३.१४ |
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| मा देहि एक्षर्यमनुत्तमं (ब्र) | २५.१८ | मार्जारपादो व्याघ्राभः (आ) | २०१.३ | मिश्रितं चापि पक्षीन्द्र न (ब्र) | ४.३७ |
| मानमेवं विधं प्रोक्तं (आ) | २०४.७६ | मालती पुष्पदलयो (आ) | १७६.१५ | मिश्रितं भवति ह्यद्वा (ब्र) | ५.४३ |
| मानवश्चमनुश्चैव (आ) | १५.३९ | मालाधरो महादेवो (आ) | १५.३३ | मिश्रितं लोहताम्रं तु (प्रे) | २९.१४ |
| मानसान्नाचिकान्दीषान् (ब्र) | २४.७६ | मालाविद्याधरो स्पष्टवा (आ) | ८६.३० | मिश्रितं लोहितामिश्र (प्रे) | २.१५ |
| मानुषत्वं पशुत्वं च (प्रे) | २.५८ | मालूरस्यरसंगृह्य (आ) | १८२.११ | मिश्रीभावात्समस्तानां (आ) | १४६.२० |
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| मानुषस्य शरीरे तु (प्रे) | ३४.६१ | मासत्रयेत्रिरात्रं (प्रे) | ३४.६६ | मिष्ठानं भोजनं देयं (प्रे) | २४.४४ |
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| मानुष्यं प्राप्यते कुब्जो (प्रे) | ३.८३ | मासमात्र प्रयोगेण (आ) | १८७.१४ | मुकुन्दकुन्दौ नीलश्च (आ) | ५३.२ |
| मानुष्यं भारते वर्षे (प्रे) | ३८.४ | मासषण्मासवर्षेषु (आ) | ५.५३ | मुक्तसंगं महेशानं सर्वदेव (आ) | ९१.५ |
| मानुष्यं यः समासाद्य (प्रे) | १२.१२ | मासस्यानंतरं वीद्रत्व- (ब्र) | १४.२१ | मुक्तिदा गुरुवागेका (प्रे) | ४९.८९ |
| मानुष्यं लभते (प्रे) | १५.८६ | मासादौ प्रतिमासञ्च (प्रे) | ५.५२ | मुक्तिं प्रयान्ति ते (प्र) | २१.४ |
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| मान्याता चक्रवर्त्यासी (आ) | १२५.१ | मासि भाद्रपदे वीद्रद्व- (ब्र) | १४.३५ | मुक्तिरष्टांग विज्ञानात् (आ) | ४९.३० |
| मान्याता नहुषोर्बरीष (ब्र) | २४.३१ | मासि भाद्रपदे शुक्ला (आ) | १३६.५ | मुक्तिसाधनभूतं च ब्रहि (ब्र) | १.१६ |
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| मृते पितर्यब्दमध्ये (प्रे) | ३४.१४१ | मोक्षोदायम्यः स वोक्तः (ब्र) | १.५ | यजनं याजनं दानं (आ) | ४९.२ |
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| मृतेभर्तारि या नारी (प्रे) | ३४.११६ | मोहज्ञानप्रदातारः प्राप्नु (प्रे) | २.५० | यजमानो भवेदेको (प्रे) | ३५.९ |
| मृते भर्तारि या नारी (प्रे) | ४.६५ | मोहादि विनिष्टं यदि (प्रे) | ४८.२३ | यजेच्छुक्लचतुर्थ्यां यः (आ) | १२९.२१ |
| मृतेषु वाथ जातेषु ब्राह्म- (आ) | ५०.८४ | मोहाद्यो वै पूजयेदेव (ब्र) | २४.४४ | यजेत्तदधिकर्कन्धूमिश्राः (आ) | ९९.३१ |
| मृतो दान प्रमावेण (प्रे) | २४.३३ | मोहितं विविधैर्गावैः (प्रे) | ६.८१ | यजेत वाश्वमेधेन नीलं (आ) | ८४.३४ |
| मृतोद्देशेन यत्किञ्चिदीयते (प्रे) | १८.२६ | मौक्तिकं स्तनयोर्भूषि (प्रे) | ४.१४६ | यजेत्पद्यां च रां दीप्तां (आ) | २३.९ |
| मृतोद्देशेन यो दद्यादुदपात्रं (प्रे) | १८.२१ | मौनादित्यं महात्मानं (आ) | ८३.१० | यजेत्सूर्य्यहृदा सर्षान्सौ- (आ) | २३.१२ |
| मृतोद्देशेन यो यद्याज्जल (प्रे) | ३१.२० | मौल्येन ये कथयेयुः (ब्र) | २०.३६ | यजेदशून्यशय्यायां फलं (आ) | १२९.५ |
| मृतो वानरतां याति (प्रे) | ४६.१८ | मौल्येन वेदाध्ययनं (ब्र) | २०.३७ | यजेदद्वादसिते नागा- (आ) | १२९.३१ |
| मृतो विष्णुपुरं याति न (प्रे) | ३८.७ | म्रियन्ते चाल्चयसः (प्रे) | ९.५८ | येजेन्मौनी घृताद्यौश्च (आ) | १२३.५ |
| मृत्यु काले क्षिपेद्भान्- (प्रे) | २.२७ | म्रियमाणः स च ग्राह (आ) | १४३.२० | यजिज्ज्ञाग्रे हरिनामैव (ब्र) | ७.३४ |
| मृत्युंजयो गणो लक्ष्मी (आ) | ६६.२३ | म्रियमाणस्य किं कृत्य (प्रे) | ३२.८४ | याज्जीव्यते क्षणमणि (आ) | ११५.३३ |
| मृत्युः शरीरगोप्तां (प्रे) | ३६.३४ | म्रियमाणस्य किं कृत्य (प्रे) | १.६७ | यज्वा दानपतिः श्रीमान् (प्रे) | २७.६ |
| मृत्युक्षिपित्नासे स्या- (आ) | ६५.३५ | प्लेच्छ तुम्बविभेदेन (प्रे) | १२.७ | यज्जानः क्रतुमुख्यानां (आ) | २२७.१८ |
| मृत्वष्टकमिदं पुण्यं (आ) | २३३.९ | य | | यज्ञदानविवाहानां (आ) | २२५.२० |
| मुदुकोष्ठ पितेन खरो (आ) | १७२.३८ | यं यं काममभिध्यायेत् (प्रे) | ११.६ | यज्ञ पुरुषस्य यद्दानं (प्रे) | ३४.१३७ |
| मुदुरोमा समा जंघा (आ) | ६५.६ | यं रं वं लमिति कायशुद्धि (आ) | १२.२ | यज्ञं श्राद्धं पिण्डदानं (आ) | ८२.८ |
| मुदुश्चलोऽवलम्बी (आ) | १६२.४ | यं वाक्येष्वनुवाक्येषु (आ) | २.१९ | यज्ञस्थायार्त्विजे दैव- (आ) | ९५.८ |
| मुद्गस्योद्गलनादेव मुक्ताः (प्रे) | ४९.६६ | यः आतुरः सन् सन्यासं (प्रे) | ३६.९ | यज्ञादयो विमुक्तानां (आ) | २२६.९ |
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| मृन्मयी वहसि क्षोणी (आ) | १९५.५ | य एको भाग उद्दिष्ट (ब्र) | ४.२८ | यज्ञाख्यस्य हरेर्भार्या (ब्र) | १६.११ |
| मृन्मये पत्रजे वापि (प्रे) | ५.७ | य एतत्सर्व्वं मिलितं (ब्र) | २२.६ | यज्ञार्थं लब्धं नादद्याद् (आ) | ९६.३४ |
| मृल्लिप्तमत्स्यपुटमध्य (आ) | ६९.३६ | य एवं सेवते नित्यं श्रद्धा (ब्र) | २६.२८ | यज्ञेष्वस्तेऽथ दक्षोऽपि (आ) | ६.१९ |
| मेढे वामनते चैव सुतार्थ (आ) | ६५.११ | य एव लोके संस्थिता (ब्र) | ३.४३ | यज्ञैर्यज्ञपतिं केचिन् (ब्र) | १.६ |
| मेधातिथिर्द्युतिश्चैव (आ) | ८७.३९ | यः करोति वृषोत्सर्गं (आ) | ८३.६८ | यज्ञोपवीतस्य च धारणे (ब्र) | २९.५३ |
| मेधावी वाक्पटुः पात्रः (आ) | ११२.७ | यः कश्चिन्नियते धर्म (प्रे) | १४.४७ | यज्ञोपवीती कुर्वीत (प्रे) | ४४.१४ |
| मेरुमन्दरयात्रोऽपि (आ) | २३०.४१ | यः कश्चिद्वैष्णवो (आ) | २२७.१९ | यज्ञोपवीती सलिलान् (प्रे) | ४४.८ |
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| मेघ लग्ने भवेद्दन्त्या वृषे (आ) | ६२.५ | यक्षाख्या जक्षणाज्ज्ञेयाः (आ) | ४.२९ | यतः प्रकृतिरूपाणां (ब्र) | ४.२० |
| मेहकृच्छ्र शिरोजाऽय (आ) | १५६.४१ | यः क्षत्रियो बाहुबलेन (प्रे) | ४८.७ | यतः प्रवृत्तिभूतानां (आ) | २२९.३ |
| मेहत्युदकमेहेन कि (आ) | १५९.२१ | यः क्षात्रदेहन्तु विहाय (प्रे) | ४८.१३ | यतस्ततोऽश्नन्मार्ज्जारो (प्रे) | २.७८ |
| मैत्रभक्षमनूराधा ज्येष्ठा (आ) | ५९.६ | यः खादेद भयरिष्ट (आ) | १७१.२४ | यतीनां यतचित्तानां (आ) | ४९.२८ |
| मैथुनं पुरुषो गच्छेद् (आ) | १८०.३ | यच्च द्रव्याप्यहरणं (आ) | २३८.५ | यतेभ्यवर्षणं स्नानं (आ) | २१३.६० |
| मैथुने चैव संग्रामे (आ) | ६७.१५ | यच्चंदनं यतु पुष्पं च (ब्र) | ६.२० | यतो देवेत्य व माहुर (ब्र) | ४.५९ |
| मैथुनेन ततः सृष्टिं (आ) | ६.१५ | यच्च मनसः प्रसादं (आ) | ७१.१५ | यतो देहे समुत्पन्ने (प्रे) | १५.७३ |
| मैनाकंजनयामास गौरी (आ) | ५.२१ | यच्च राजा च यक्ष्मा (आ) | १५२.३ | यतो नास्ति ततो वायु (ब्र) | १६.४५ |
| मोक्षद्वाराय धर्मायनिर्मा (आ) | ३२.३६ | यच्चानु मोदते पुत्रस्तच्च (प्रे) | ३०.१० | यतो सौ वायुरेवैको (ब्र) | १६.२८ |
| मोक्षं गच्छन्ति तत्त्वज्ञा (प्रे) | ४९.११६ | यच्छेद्भान्नसं प्राज्ञस्तं (आ) | ४४.२ | यतो हितान्ये प्रतिपादयति (ब्र) | १.४० |
| मोक्षं देहि महादेवात्त्वद् (ब्र) | ११.१६ | यच्छेषं तद्भदेज्जीवं (आ) | ४६.२९ | यतो हि मर्त्यः पाप्नोति (प्रे) | १०.७४ |
| मोक्षाधिकारिणामेव (ब्र) | ११.११ | यच्छेषं तद्भवेद्वृक्षं (आ) | ४६.२७ | यतो हृदि स्थितो वायु- (ब्र) | १६.२४ |
| मोक्षाधिकारिणो ये तु (ब्र) | १२.७१ | यच्छ्रुत्वा सर्व्वपापेभ्यो (प्रे) | १४.५९ | यत्किञ्चित्कुरुते कर्म (आ) | २३०.४२ |
| मोक्षोध्यात्म समा (आ) | १५.१२३ | यच्छ्रुत्वा सर्व्ववित्प्राप्त (आ) | १४१.५ | यत्किञ्चित्कुरुते (आ) | ११२.२४ |

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| यकिंचित्कियते कर्म (आ) | २३.२७ | यथा तारागणाः सर्व्वे (प्रे) | ३४.६८ | यदन्यतकुस्ते किञ्चिन्न (आ) | ५०.२२ |
| यत्किंचिद् दृश्यते देव (आ) | २३४.२७ | यथा तु समुखः कुर्यात् (आ) | २१३.२८ | यदर्जितं प्राणहरैः परिश्रमै | १०९.२२ |
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| यत् कृतं हि मनुष्येण (प्रे) | ३८.३४ | यथात्मनि तथा देवेन्यासं (आ) | ३१.१८ | यदाचर इलायुक्तस्तदा (अ) | ६७.४ |
| यत्तण्डुलैर्द्विदिशाभिः (आ) | ६८.३६ | यथा त्वयिजगन्नाथ (आ) | २३४.४८ | यदा च संक्रमेद्वायुरद्धाई- (आ) | २००.६ |
| तत्तद्ध्यानं परं प्रोक्तं (आ) | २३५.३२ | यथादर्शतलप्रख्ये (आ) | २३७.७ | यदा तदा यमदूतैश्च (ब्र) | २८.११३ |
| यत्तु नायाति वैवर्ण्यं (आ) | ६९.४१ | यथादीपाच्छतगुणा (ब्र) | १९.१२ | यदा तदा यमदूतैश्च (ब्र) | २८.१२५ |
| यत्तु पापोपशान्त्यै च (आ) | ५१.६ | यथा दुष्टेन दोषेण यथा (आ) | १४६.९ | यदा तदा यमदूतैश्च (ब्र) | २८.१२७ |
| यत्तु सर्व्वगुणैर्युक्तं वज्रं (आ) | ६८.३८ | यथा धन्वतरिर्वशे (आ) | १४५.४२ | यदात्वन्यतरज्ञातं (प्रे) | ४५.२३ |
| यत्तेजसाहं जठरे संप्रविश्य (ब्र) | ७.३९ | यथा धेनु सहस्रेषु (प्रे) | ४२.१ | यदात्वन्यतरः सागिनः (प्रे) | ४५.४ |
| यत्तेजसाहं सुसमिद्ध तेजा (ब्र) | ७.३८ | यथा न कृष्णशायनं (प्रे) | ३४.८१ | यदा दशाब्दाः समतीता (ब्र) | २.४७ |
| यत्त्वया ह्युपचीर्णानि (प्रे) | ६.५९ | यथान्धकारदोषेणरज्जुः (आ) | २२६.२५ | यदा नृत्यं किनु वक्तव्यमत्र (ब्र) | २.३७ |
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| यत्पद्मरागस्य महागुणस्य (आ) | ७२.१९ | यथा पूज्यतमा लोके (प्रे) | १४.५० | यदा पंचम्यां मृन्मयीं (ब्र) | २८.१३१ |
| यत्पवित्रं परं जप्यं (आ) | १५.३ | यथा पूर्व्वकृतं कम शुभं (आ) | ११३.५६ | यदा पते यमदूतैश्च (ब्र) | २८.११४ |
| यत् पुण्यन्तु व्यतीपाते (प्रे) | ३४.१०२ | यथा प्रसन्नो वंदनादेवदेव (ब्र) | २०.६ | यदा पते यमदूतैश्च (ब्र) | २८.११७ |
| यत्र जिह्वाद्दिधाभूता (आ) | २४१.२८ | यथा प्राप्तवन्नो वहिर्दं (आ) | २३०.५१ | यदा पाप्नोति मानुष्यं (प्रे) | २४.२४ |
| यत्र तत्र गृहेऽनातिं (प्रे) | २४.१२ | यथा मम शुभावाप्ति (प्रे) | ९.५१ | यदा पुष्पं प्रनष्टं हि क्व (प्रे) | २.७ |
| यत्र तत्र विधातव्यं (आ) | ४७.३३ | यथा मयोच्यतेवीन्द्र तथा (ब्र) | २८.१६ | यदा पुष्पं पुनष्टं हि (प्रे) | ३४.३० |
| यत्र ते पृथिवीपाला (आ) | १४.२९ | यथामृतेन तृप्तस्य (प्रे) | ४९.८६ | यदा प्रकाशते ह्यात्मा (आ) | २३७.६ |
| यत्र त्रिरात्रमाशौचं (प्रे) | ३४.४६ | यथा यथा कृतं कर्म (प्रे) | १९.१६ | यदा मासो न विज्ञातो (प्रे) | ४५.१५ |
| यत्र पीडास्त्विमा (प्रे) | ३२.११ | यथा हि पुरुषः कस्याणे (आ) | ११५.४३ | यदा रामो वैष्णवाशेन (ब्र) | २८.५ |
| यत्र माहेश्वरी धारा (आ) | ८३.५६ | यथा यथा हि पुरुषः (आ) | ११५.४३ | यदा लोभस्त्वसन्तोषो (आ) | २२३.२६ |
| यत्र लोभस्तथा क्रोधो (प्रे) | २२.६० | यथायथा हि पुरुषशाला (आ) | ११५.४३ | यदा विजानाति हरे मुरारे (ब्र) | १२.२३ |
| यत्र स्नेहो मयं तत्र (आ) | ११३.२९ | यथा रामो नयेच्छीघ्रं (आ) | १४३.३४ | यदावेशो बलवान्स्याद्रमायां (ब्र) | १३.२ |
| यत्राविरोधो दम्पत्यो (आ) | ९५.२२ | यथा रुद्राद्या लक्ष्मणै (ब्र) | २२.३ | यदा सदानृतं तन्द्रा (आ) | २२३.२७ |
| यत्रासौ जायते प्राणी (प्रे) | ३४.१०५ | यथा लक्षं तु जपुष्यं (आ) | ३७.८ | यदा सर्व्वे विमुच्यन्ते (आ) | २२६.१२ |
| यत्रास्ते मुक्तिदः साक्षाद्रामो (प्रे) | ६.६३ | यथा लक्ष्मीर्लक्ष्मणैः चैव (ब्र) | २२.२ | यदाहारा भवन्त्येते (प्रे) | १०.१९ |
| यत्रैतत्पदयते श्राद्धे स्तोत्र (आ) | ८९.७७ | यथालाभोपपन्नेषु रोप्तेषु (आ) | ९९.१८ | यदा हि कारणं चास्ति (ब्र) | ११.३१ |
| यत्संधिशोषितं सत्त्वमन्यन् (आ) | ७१.१९ | यथावत्कथयिष्यामि (प्रे) | २६.६ | यदा हि शेते प्रलयार्णवे (ब्र) | २.२९ |
| यथा कथञ्चित् कर्त्तव्य (प्रे) | ६.१५ | यथा वायुर्जलधरान् (प्रे) | २.३६ | यदाहीशो विपुलामुद्धरेच्च (ब्र) | २८.७ |
| यथा कथञ्चिगुणः (आ) | १०५.६५ | यथाविमर्षं कुर्वीत (प्रे) | ४४.२९ | यदि गर्भो विपद्येत (प्रे) | २४.३६ |
| यथा कथञ्चित्पिण्डानां (आ) | १०५.७० | यथाविष्णुस्तथा (आ) | २४१.१५ | यदि गर्भो विपद्येत (आ) | १०७.१६ |
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| यथाक्रमेणपुष्पेभ्यश्चिनुते (आ) | ११३.६ | यथासुखं वाग्यता (आ) | २१८.१० | यदिदं परमं गोप्यं हृदि (ब्र) | १.८३ |
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| यथागोषु प्रनष्टासु (प्रे) | १०.२० | यथा स्वलिङ्गं संसर्गो (आ) | १४७.९ | यदि लोभात्र यच्छन्ति (प्रे) | ३६.३२ |
| यथागिनयोगात्कनक- (आ) | २३०.१७ | नथाहं कीर्त्तनीयोऽथ तथा (आ) | २.५७ | यदि षोडशाभिर्मवेदनूं (आ) | ६९.३० |
| यथागिनरनौसंक्षिप्रस्त- (आ) | २२६.२३ | यथाहं देवदेवानां श्री (आ) | २.५६ | यदि स्थान्तर्पणादर्जाग्रहा (आ) | ५०.७० |
| यथागिनरूढशिखः कर्क्षं (आ) | २३०.१६ | यथैकहेममणिना सर्व्वं (आ) | २३६.२४ | यदि वज्रमपेत सर्व्वं दोषं (आ) | ६८.३४ |
| यथा चतुर्भिः कनकं (आ) | ११२.३ | यथैव मूलं च तथावतारे (ब्र) | ६.३९ | यदि विभवं विहीनः (आ) | ११०.१८ |
| यथा च पद्मरागाणां (आ) | ७२.९ | यथैव सूर्याद्विगुणक्षेत्रो (ब्र) | १९.१३ | यदीच्छेच्छरवर्त्ती प्रीतिं (आ) | ११४.५ |
| यथाच्युतः त्वं परतः (आ) | १३७.११ | यथोक्तकारिणः सर्व्वं (आ) | २१३.३३ | यदीच्छेत्पुनरागन्धुं (आ) | ११५.६१ |

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| यदुक्तं मत्स्वरूपं च तव (आ) | २.५५ | यमदूतो दितं वाक्यं (प्रे) | १६.९ | यवास्तिलाः सैन्धवं (आ) | १७६.१७ |
| यदुक्तं ब्राह्मणा पूर्वमनृतं (प्रे) | २४.२ | यमद्वारो महाघोरे श्रुत्वा (प्रे) | ४७.३० | यवीनरो द्विमीढस्य (आ) | १४०.१४ |
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| यद्गतं तदतिक्रान्त (आ) | ११३.६३ | यमला वेगिनी हिवका (आ) | १५.१८ | यशोदायै ततो दद्यादर्घ्यं (आ) | १३१.१० |
| यद्दीयते हु पात्रेभ्यस्तद्दानं (आ) | ५१.४ | यमलोकः कियन्मात्र- (प्रे) | ३१.१ | यः शोक्षो बहिरन्तश्च (आ) | १६०.३ |
| यद्गृहे शर्करा जप्ता (आ) | १९.१८ | यमलोके न पश्यन्ति (प्रे) | १४.३२ | यश्चेदं श्रृणुयान्मर्त्यो (प्रे) | ४९.१३६ |
| यद्दलंग परं प्राप्यं (आ) | २३०.१२ | यमलोके वसन्त्येते (प्रे) | ३२.१२४ | यश्चैव देहं प्रविशेद्भक्ति (ब्र) | २४.७९ |
| यद्देवेभ्यो यत्प्रितृभ्यः (प्रे) | २६.६० | यमश्च नियमः पार्थ (आ) | २३८.१ | यष्टीमधुकयुक्तेन (आ) | १७०.७३ |
| यद् ब्रह्मा च न जानी- (ब्र) | ११.४२ | यमसूक्तं किमर्थं च (प्रे) | १.३४ | यष्टी यष्टायाद्द्वयं प्रोक्तं (आ) | २०४.२७ |
| यद्भर्तारो हरि भक्ता (ब्र) | १९.३६ | यमसूक्तं किमर्थं च (प्रे) | २८.१४ | यः संसारं सदा द्वन्द्वैः (आ) | २३२.२ |
| यद्यज्ञानं तस्य सत्यं न (ब्र) | ११.३६ | यमस्य कारणं चैव (आ) | १५.५५ | यः सर्वपाप युक्तोऽपि (आ) | ५२.२३ |
| यद्यत्करोत्येव सदैव (ब्र) | ६.३७ | यमस्य देवस्य च वाम (ब्र) | २४.९३ | यस्तत्र भुक्ते पक्वान्नं (आ) | २२२.८ |
| यद्यत्पृथुशतिहस्तेन यच्च (आ) | ३५.११ | यमस्यान्तरं चद्रं (ब्र) | १.३१ | यस्ताम्भसूत्रं कलशे (ब्र) | २८.१३६ |
| यद्यद्यस्यापजीज्यं (प्रे) | २५.१४ | यमस्यां कुशहस्तौ वै (प्रे) | ५.८९ | यस्तीर्थं सम्मुखो मृत्वा (प्रे) | ३६.१४ |
| यद्यपि पाप्नुयां भक्ष्यं (प्रे) | ७.६० | यमस्यैवानुजः सौरिर्यत्त (प्रे) | १६.२२ | यस्तु दुर्भिक्षवेलायामन्ना (आ) | ५१.३४ |
| यद्यपि विशीर्णं कोटिः (आ) | ६८.५१ | यमानुसागुलिस्थेन (प्रे) | ३.२४ | यस्तु पुच्छति तत्रस्थः (आ) | ६७.३८ |
| यद्यप्य श्रोत्रियं श्राद्धं (आ) | ८९.७४ | यमाय त्वाष्टमे ज्ञेयं (प्रे) | ४०.२९ | यस्तु प्रव्रजितज्जातो (प्रे) | २५.४२ |
| यद्यस्य यादृशं पात्रं (प्रे) | ३३.९ | यमाय धर्मराजाय मृत्यवे (आ) | ५२.२ | यस्तु विश्वमनाद्यन्त (आ) | २३२.११ |
| यद्योग्यतानुसारेण (ब्र) | १६.५० | यमुद्दिश्य ददात्यन्नं (प्रे) | ३१.४ | यस्त्वहं कारवान्पापी (प्रे) | ४७.२० |
| यद्रब्रवीत्पुरा व्यासः (आ) | २४१.७ | यमुद्दिश्य निमज्जेत (आ) | २१३.१२५ | यस्त्वात्परतिरेव स्यान्नि (आ) | ४९.१५ |
| यद्वा तद्वापि पारक्यं (प्रे) | ४६.२६ | यमुनां च महादेवी शंख- (आ) | ३४.१८ | यः स्मरेत्पुण्डरीकाक्षं स (आ) | २१७.२ |
| यद्वा यस्मिन्दिने दानं (प्रे) | ५.२२ | यमेन प्रेषितास्तै वै (प्रे) | १८.३५ | यस्मादन्नरसाः सर्वे (प्रे) | २.३१ |
| यद्वीर्यमाधत्त हरिः स्वयं (ब्र) | ३.१३ | यमेन यमदूतैश्च (प्रे) | २५.२५ | यस्मादस्य गिरेः पुण्यं (ब्र) | २६.३६ |
| यने दत्तेन दानेन सर्व्वं (प्रे) | २.३० | यमोऽपि तं नत्र उलूखले (ब्र) | २०.८ | यसमादुत्कृष्टो हरिरत्र (ब्र) | २८.४९ |
| यन्नामधेय श्रवणानु- (ब्र) | ७.३३ | यमोऽपि विजयामाह (आ) | १३२.१९ | यस्मादेकान्तिनः (आ) | २२७.१४ |
| यन्नामार्थविचारणेपि (ब्र) | ७.४१ | यमोऽहं नियमो रूद्रा (आ) | २.४८ | यस्माद्दुदं चोर्वरितं वै (ब्र) | १८.५६ |
| यन्निशायां तथा प्रातर्त्यन (प्रे) | ३०.५० | यमोद्देशे लिलाल्लौहं (प्रे) | ४.१३१ | यस्मिञ्जनाः कामिनः (आ) | २२३.२८ |
| यन्मयाद्य कर्तुं पुण्यं (आ) | १२४.१८ | यया विष्णुमयं सर्व्व- (प्रे) | ६.८९ | यस्मिन्नकरे शंखचक्रादि (ब्र) | २२.१० |
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| यः पठेच्छृणुया द्वापि (आ) | २३२.२३ | य लक्ष्मणा पूर्वसर्गे खगेन्द्र (ब्र) | २२.१ | यस्मिन् गेहे च लिखित (आ) | ८९.८२ |
| यः पठेतत्परया भक्त्या (आ) | ३३.१६ | यवकोलकुलत्थानां (आ) | १६९.६० | यस्मिन् ग्रामे आगवतं न (ब्र) | २०.२९ |
| यः पितृगोरो सेवे त (आ) | १६१.१६ | यवधान्यानि संहत्य (आ) | २२५.१८ | यस्मिन्दिने न सेव्यन्ते (प्रे) | २४.१८ |
| यः पिबत्यन्नपानानि (आ) | १६०.३५ | यवपिष्टं तथा मांसे मधु (प्रे) | ४.१४३ | यस्मिन् दिने मृतो (प्रे) | ३४.६३ |
| यः पुमान्मैथुनं गच्छेन्ना- (आ) | १८०.६ | यवभस्म विजगंश्च (आ) | १८८.६ | यस्मिन्दिने श्रवणं (ब्र) | २०.२५ |
| यः प्रार्थयत्यर्थमशेष (आ) | २३४.६५ | यवश्यामाकभोजी (आ) | १७०.६० | यस्मिन्देसे न समानं (आ) | १०९.२० |
| यमकं च गजच्छाया- (प्रे) | ३४.१३६ | यवसर्षपदूर्वाश्च (प्रे) | २८.१५ | यस्मिन्देसे मृगः कृष्णस्त- (आ) | ९३.३ |
| यमश्च यमदूताश्च (प्रे) | ६.९ | यवसर्षपदूर्वास्तु पाषाणे (प्रे) | १.३५ | यस्मिन्नखाः संति रक्ताः (ब्र) | २२.९ |
| यमदूता महाशैद्राः (प्रे) | ४.२३ | यवानी चित्रकं धान्यं (आ) | १९२.२४ | यस्मिन्नृक्षे वसेद्भानुस्त- (आ) | ६०.१८ |
| यमदूता महाशैद्राः (प्रे) | ३१.२१ | यवानीन्यकाजान्यः (आ) | १६९.३२ | यस्मिन्भक्तिद्विजश्रेष्ठ (आ) | २२७.२४ |
| यमदूता महारौद्राः (प्रे) | १८.२२ | यवार्थस्तु तिलैः कारयः (आ) | ९९.१५ | यस्मिन्न्यस्तमतिर्न (आ) | २३०.४४ |
| यमदूतैर्महापाशै- (प्रे) | ३३.३४ | यवासितलाश्चगन्था च (आ) | १८२.५ | यस्मिंल्लोकाः स्फुरन्तीमे (आ) | २.२१ |

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| यस्मिन्वयसि यत्काले (आ) | ११३.२२ | याति देहश्च नाशेषं (आ) | १४७.६५ | यावद्व्रजाम्यहं वेश्म (प्रे) | ६.५८ |
| यस्मि शंकु समाख्याता (आ) | १३८.२८ | यातुधानाः पिशाचाश्च (प्रे) | २.११ | यावन्तं च क्रमेदिनिं (आ) | ७२.११ |
| यस्य कस्य तु पुष्पस्य (आ) | ११४.३८ | यादक् चित्तप्रतीतिः (प्रे) | ३८.१५ | यावन्तो ज्ञातयः पित्र्या (आ) | ८३.७० |
| यस्य कालेन नो यायाद्वि- (प्रे) | २.३५ | यान शरयाण्डो भारयाम् (आ) | ५२.२५ | यावत्पुत्रहानि जीवेत (प्रे) | ३६.६ |
| यस्य त्रिवर्गशून्यानि (आ) | ११५.३६ | यानि कानि न दानानि (प्रे) | १३.१९ | यावन्नाश्रयते दुर्खं (प्रे) | ४९.२५ |
| यस्य पाणितलेरेखा (आ) | ६३.१९ | यानि चान्यानि भूतानि (प्रे) | १.५४ | यावन्नोत्पादितो (प्रे) | ३४.३३ |
| यस्य पुताश्च मृत्याश्च (आ) | ११०.२० | यानि यानि च दानानि (प्रे) | ३३.१२ | यावन्नोमनसः स्थैर्यं (प्रे) | ४९.९७ |
| यस्य पुंसश्च मर्त्ये (प्रे) | ३५.१३ | यानि यानि च भूतानि (प्रे) | ३४.७ | या वापे निर्जल्ले देशे (प्रे) | ३८.३७ |
| यस्य बालस्य तिलकः (आ) | २०२.१७ | यान्यूर्वसर्गेण वृणोति (ब्र) | २०.२२ | या वै तवेश भगवन्न (ब्र) | ६.४८ |
| यस्य ब्रह्माणि संलीनं (आ) | २३५.३४ | या पूर्वकाले यज्ञालिगस्य (ब्र) | २९.६ | या सा वैतरणी नाम (प्रे) | ४७.२ |
| यस्य भार्या गुणज्ञ च (आ) | १०८.२४ | या पूर्वसर्गे दक्ष पुत्री सती (ब्र) | २८.१ | मासोपवासैर्न विशोषितं (प्रे) | १५.९४ |
| यस्य भार्या विरूपाक्षी (आ) | १०८.२२ | या पूर्वसर्गे नलसंज्ञस्य वीद्र (ब्र) | २०.१ | या स्त्री सवर्णा संशुद्धा (प्रे) | ३९.२९ |
| यस्य भार्या श्रितान्य- (आ) | १०८.२३ | या पूर्वसर्गे सोमपुत्री बभूव (ब्र) | २३.६ | यास्यन्ति ते परोलोक्का- (प्रे) | १४.५८ |
| यस्य यस्य हि यो भाव- (आ) | १०९.१३ | याः फलिनीति मंत्रेण (आ) | ४८.४६ | यातं राज्ञा पुरा दृष्टा (प्रे) | १०.४८ |
| यस्य यावांश्च विश्वास (आ) | २३०.५३ | यामस्यानंतरं चान्नं (ब्र) | १४.१५ | युक्तं प्रक्षालनं कर्तुमा- (आ) | ८८.१४ |
| यस्य लज्जालुका मूलं (आ) | १८९.८ | यामार्द्धसन्धिसंस्थां च (आ) | १९.९ | युष्माकं स्याद्धारिवहा (आ) | ८२.१३ |
| यस्य वर्णस्य भूयस्त्वा- (आ) | ७२.१८ | या मौक्तिकानामिह (आ) | ६९.४ | युक्तं लोघ्रभवैनीरैश्च (आ) | १९०.२४ |
| यस्य विष्णोच्छदा भक्तिः (आ) | २३४.४९ | याम्यनैर्ऋत्योर्मध्ये (प्रे) | ३३.१५ | युक्तं संस्थानगुणै (आ) | १७१.१३ |
| यस्य सत्यश्च शौचश्च (आ) | ११३.३९ | याम्यं सौरिपुरं नगेन्द्रभवनं (प्रे) | ५.६५ | युक्तोऽहि गुरुवाक्येन (प्रे) | २२.२५ |
| यस्य संयतान्येतानि (आ) | २३५.१० | याम्यं सौरिपुरं (प्रे) | १५.८२ | युक्त्वा सर्वात्मनात्मानं (आ) | २.१६ |
| यस्य सर्वार्थदे विष्णौ (आ) | २३४.५८ | याम्यां रक्षस्व मां विष्णोः (आ) | १३.३ | युगमीनांकितनरो भवेत् (आ) | ६५.४८ |
| यस्य हस्तौ च पादौ (आ) | ११३.४१ | याम्यां वै कृष्णरूपा तु (आ) | ४८.१५ | युग्मानियुग भूतानि (आ) | १२८.१६ |
| यस्या अनामिकाङ्गुष्ठौ (आ) | ६४.११ | यां यां योपिमवाप्नोति (प्रे) | ४६.६ | युग्मानदेवे तथा पित्ये (आ) | ९९.९ |
| यस्या गमनमात्रेण भूमि (आ) | ६४.१२ | या रेवती रै व तस्यैव (ब्र) | २८.८ | युग्मासु पुत्रा जायन्ते (प्रे) | ३२.१२ |
| यस्याग्रतस्तथा पृष्ठे (आ) | २३०.२४ | या लक्ष्मी सर्वभूतानां (प्रे) | ३०.५३ | युज्यते वेष्टन वायोरा (प्रे) | ४९.३७ |
| यस्याधरे रक्तिमा त्वस्ति (ब्र) | २२.८ | यावच्च पौरुषं सुक्तं (ब्र) | २७.१२ | युद्धाद्यैः साहसैस्तैस्तैः (आ) | १४९.१० |
| यस्याः पाणितले रेखा (आ) | ६४.९ | यावच्छुभ्रोदकं नै व ताव- (ब्र) | २७.१२ | यूथी च बृहती जाती (आ) | २१३.४९ |
| यस्याथास्तस्य मित्रिणि (आ) | १११.१७ | यावच्चाग्नौ मृते पत्यौ (प्रे) | ४.९६ | युधिष्ठिरः समाश्वास्य (आ) | १४५.३६ |
| यस्यास्तु कुञ्चितः केशा (आ) | ६४.१ | यावज्जीवं कृतं पापं (आ) | ५१.१४ | युधिष्ठिरस्यैव बभूव पत्नी (ब्र) | २९.२५ |
| यस्यातु रोमशो पादौ (आ) | ६४.८ | यावज्ज्ञानं वासुदेवस्य (ब्र) | १२.३४ | युधिष्ठिरोऽपि धर्मात्मा (आ) | १४५.१९ |
| यस्याः स्वभर्तु संयोगकाले (ब्र) | १७.३५ | यावतः कुरुते जन्तुः (प्रे) | ४९.४९ | युधिष्ठिरो भीमपार्थो (आ) | १३९.५५ |
| यस्यैकदेशः क्षतजावभा- (आ) | ६८.२९ | यावत्कर्माणि दीप्यन्ते (प्रे) | ४९.६५ | युधिष्ठिरो भीमसेनो (आ) | १४५.९ |
| यस्यैतानि न दत्तानि (प्रे) | ३४.१३१ | यावत्काम्यसपर्यां वैन (ब्र) | १६.३७ | युवनाश्चाच्च मात्थाता (आ) | १३८.२४ |
| यस्यैतानि न दीयन्ते (प्रे) | २७.३१ | यावत्कालं तीर्थयात्रां (ब्र) | २३.२० | युवनाश्चोऽभवच्चाद्रा (आ) | १३८.२१ |
| यस्योच्छ्वासश्च पवनः (आ) | २.२४ | यावत्तिष्ठित दे होऽयं (प्रे) | ४९.२६ | युवांश्च सर्षपान् दूर्वाः (प्रे) | ३४.२४ |
| या ओषधीति मंत्रेण (आ) | ४८.५२ | यावत्पृष्ठी तु पृच्छयां (आ) | ६७.२९ | युष्माभिर्नोपदिष्टो (प्रे) | ५.११४ |
| यागान्ते कपिलादद्यादा- (आ) | ४८.१०० | यावत्स्नेहं मयि मातः (ब्र) | २६.१० | येऽर्था धमेण ते सत्या (आ) | ११३.३५ |
| या गृह्णाति नरः सा (प्रे) | १०.८९ | यावत्स्वस्थं शरीरं हि (प्रे) | १३.२२ | ये कम्बवः शार्गा मुखा- (आ) | ६९.६ |
| या च काञ्चनवर्णाभा (आ) | ६४.२ | यावत्स्वस्थमिदं (प्रे) | १३.१५ | ये कर्करच्छिद्रमलो (आ) | ७०.१८ |
| याचते यः परं स्वप्ने (प्रे) | २३.११ | यावदायाति सदनं (प्रे) | ६.५४ | ये कुर्वति हरेस्तत्त्वविचारं (ब्र) | ३.९ |
| याजन कुरुते नित्यमतोसी (ब्र) | १६.३३ | यावद्देहाभिमानश्च (प्रे) | ४९.९६ | ये केचित्प्रतरूपा (प्रे) | २०.४७ |
| याजनाध्ययने शुद्धे (आ) | २१३.११ | यावद्रजः प्रमाणशब्दं (प्रे) | ३१.२ | ये केचित्प्रतरूपेण (प्रे) | १०.१ |
| याज्ञवल्क्यं नमस्कृत्य (आ) | ९३.२ | यावद्दत्तस्य द्वौ पादौ (आ) | ९८.९ | ये केचित्प्रेतरूपेण वर्तन्ते (आ) | ८५.१७ |
| याज्ञवाल्क्येन यत्पूर्वं धर्म (आ) | ९३.१ | यावद्द्वर्षसहस्राणि न (प्रे) | ३.२९ | ये खड्गमांसेन सुरैर्भीष्टै (आ) | ८९.३३ |

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| ये गतब्रह्मणः स्थानं (आ) | २२४.८ | यै ननुतानि चौकानि (प्रे) | २.४८ | यो वा भक्त्या स्मरणं (ब्र) | २६.१८ |
| ये च ते जसि ये चैते (आ) | ८९.५९ | योऽधीत्य विधिवद्वेदान् (आ) | ४९.७ | यो वासुदेवस्तु स एवं (ब्र) | १५.३ |
| ये च होमजपस्नान (आ) | २२१.७ | योऽन्तास्तिराठन्नशे (आ) | २२८.३ | यो वाहने तुरंगे चोप (ब्र) | २३.२४ |
| ये चाप्यकृतचुडास्तु (आ) | २२१.७ | योऽवं नावं गजं चापि (प्रे) | ३१.१६ | यो वा हरिस्तु भगवान् (ब्र) | ७.५७ |
| ये चास्माकं कुले जाना (आ) | २१५.८ | योऽश्च ददाति विप्राय (प्रे) | ४.२८ | योषितः पुरुषस्यापि (प्रे) | ५.७८ |
| ये जीवा भुवि जीवन्ति (प्रे) | २२.५१ | योगाभ्यासं प्रकुर्वन्तः (आ) | २३५.४९ | यौ गोद्वेष्टि स्वकं वत्सं (आ) | २०३.१ |
| ये त पुण्यकृतस्तत्र (प्रे) | ५.१५१ | योगाभ्यासरतो निप्य (आ) | ४९.१४ | यौधेयी च हिडिम्बा (आ) | १०४.३९ |
| ये तु रावणगंगाया जाय (आ) | ७०.१४ | योगाभ्यासे सदा युक्तः (प्रे) | २२.२६ | यौवने तिमिरान्धश्च (प्रे) | २४.२८ |
| ये तो लोके सुस्त्रियः (ब्र) | १९.३१ | योगाय योगपतये योगेश्च (आ) | १३१.५ | र | |
| ये दग्धा ये त्वदग्धाश्च (प्रे) | २८.३१ | योगारम्भे हरि मूर्तम (आ) | २३८.१४ | रं राहु कं यजेत्केतुं (आ) | २३.१३ |
| ये देव पूर्वाण्य भितृप्ति- (आ) | ८९.३८ | योगिनाममुत स्थानं (आ) | ९.२९ | रं विद्यु तां च पूर्वादो (आ) | २३.१० |
| ये देवयात्रा परमात्मा- (ब्र) | २४.३६ | योगिना कथिता दोषा (आ) | २३५.३६ | रक्त चन्दन मंजिष्ठा (आ) | १७७.३८ |
| ये देवासश्चतुर्थे तु समुद्रं (प्रे) | ४०.२८ | योगिना हृदये स्थित्वा (ब्र) | १६.४९ | रक्ताभ्रामितः पिशात्र (आ) | १६०.८ |
| ये नमन्ति जगद्योर्नि (आ) | २३०.४७ | योगी च त्रिविधो शे यो (आ) | ४९.१८ | रक्तपित करास्तीक्ष्णा (आ) | १६९.५४ |
| ये नमस्यन्ति गोविन्दं (प्रे) | १४.५७ | यो गृह्णातीन्द्रि यैर (आ) | १६८.५२ | रक्तपित ज्वरोत्माथो (आ) | १६९.७ |
| येन येन यथा यद्वत्पुरा (आ) | ११३.१८ | योगेन त्वव्यर्पितया च (ब्र) | ८.८ | रक्तपितहरा वृष्या (आ) | १६९.५३ |
| ये नराः पाप संयुक्तास्ते (प्रे) | ३१.१ | योगेनमिनतिक्रम्य (ब्र) | ११.४३ | रक्तमंगारकं चैव (आ) | ३९.१२ |
| येन वैध्रियमाणेन इहा- (प्रे) | ६.९० | योजनक्यविस्तारदेहो (प्रे) | १५.२१ | रक्तमंगे निहन्याशु (आ) | १६७.१८ |
| ये नामका ज्ञानवतः सुम (ब्र) | २४.४३ | योजनानां तु तस्याक्षस्त (आ) | ५८.३ | रक्तं पलशत ताक्ष्यं (प्रे) | ३२.५४ |
| ये नार्चनेन वै लोको (आ) | १२६.१ | योजनानां प्रमाणेन (आ) | ५४.४ | रक्तवाहिशिखास्थान (आ) | १६५.९ |
| येनार्जितास्त्रायोऽप्येते (आ) | १११.२१ | योजनानां सहस्रं यो (प्रे) | ३.३२ | रक्त वृद्धिमाध्येऽयं (आ) | १६०.३२ |
| ये नृशंसा दुरात्मानः (आ) | १२७.२० | योजनानां सहस्रं वै (प्रे) | ३३.१७ | रक्तस्यं दर्शने दण्टे आतुरा (प्रे) | ४३.४ |
| ये नैव जायते प्रेतोयनै व (प्रे) | २२.२० | योजनानां सहस्राणि (आ) | ५६.१९ | रक्त स्रावस्य नाशः (आ) | २०२.१२ |
| ये पदस्थष्य मित्राणि (आ) | ११५.७२ | योज्यानि च पृथग्दोष (आ) | १५६.१० | रक्ताधर रक्ततालु (ब्र) | २२.४७ |
| ये बान्धवत्ऽबान्धवा वा (आ) | ८५.१६ | योजनानां सहस्राणि (प्रे) | ३.११ | रक्त पित्तं हरेत्योतो (आ) | १९०.२७ |
| ये बालभावान्न पठन्ति (आ) | १०९.५० | योजनानां सहस्रे द्वे (प्रे) | ३.५ | रक्तः शुक्लस्तथा रक्तः (आ) | १०१.४ |
| ये भक्त्या विवशा विष्णो (ब्र) | ७.६४ | यो देवानामद्य आकार (ब्र) | २१.२५ | रक्ता भवति गायत्री (आ) | ३६.११ |
| ये मध्वतीर्थे स्नातुमिच्छं (ब्र) | २६.४७ | यो धर्मशीलोतिजमान (प्रे) | ४८.४० | रक्तवृते सदाहातिस्वं (आ) | १६०.३३ |
| ये मत्यलोके निसन्ति (प्रे) | ४८.१ | यो ध्रुवाणि परित्यज्य (आ) | ११०.१ | रक्तासिक्तास्फोट्यिता (आ) | १५९.३० |
| ये मे कुले लृप्तपिण्डाः (आ) | ८५.१८ | यो न कामान् संरंभान् (प्रे) | २.४९ | रक्तेक्षणवं सततं (आ) | १५४.१४ |
| ये मे पितृकुले जाताः (आ) | ८५.१८ | यो न सर्वेश्वरे भक्तस्तं (आ) | २२७.१७ | रक्ते शोथोऽतिरुक्तो (आ) | १६७.१४ |
| ये यं प्रेतशिलाः ख्याता (आ) | ८६.१ | योनि प्रवेशमायाति नात्र (आ) | २०२.५ | रक्तोत्पलस्य वै कन्दं (अ) | २०२.११ |
| ये ये देवा विषयेषु (ब्र) | १२.२५ | योन्यतरेषु जागेत (प्रे) | ३५.१४ | रक्तो हरिनरैः पूज्यो (आ) | २२३.९ |
| ये ये श्युः पुत्रमित्रादिकैश्च (ब्र) | २१.१९ | यो बीजाभूतः पुरुषाख्य (ब्र) | १५.२ | रक्षाणायार्जुनादेश्च (आ) | १४४.५ |
| ये वायुतीर्थे विसृजति (ब्र) | २६.४८ | यो मूत्रयेत् तन्मेह (आ) | १५९.३६ | रक्षाविधानं सुमहद्विधाय (आ) | ६९.१३ |
| ये विजनति ते सर्वे (ब्र) | ४.२५ | यो मूलरूपी भगवनन्तो (ब्र) | १४.२ | रक्षांसि भूतान्य सुरां (आ) | ८९.३९ |
| ये वैष्णवा वैष्णवदास (ब्र) | ३.३६ | योयं वदति लोकेस्मि (प्रे) | १७.१४ | रक्षेच्चसर्वदात्मान (प्रे) | ४९.१८ |
| ये वैष्णवा वैष्णवदास (ब्र) | २६.४६ | यो येन संवत्येषा (प्रे) | २.६४ | रक्षो भूतपिशाचेभ्यः (आ) | ८९.४२ |
| येषां जिह्वायं हरिनामैव (ब्र) | २०.१२ | यो यो हि निर्मितः पूर्व (प्रे) | १७.१० | रक्षा राज्ये च संस्थाप्य (आ) | १४२.१४ |
| येषां तु नरके धोरे (प्रे) | १८.३४ | यो रामभ्राता भरतः (ब्र) | २८.३० | रघोरजस्ततो जातो (आ) | १४३.३ |
| येषां प्रवर्त्तने नास्ति (आ) | २३४.५७ | यो वसिष्ठानंतरजो नरीचि (ब्र) | ७.४८ | रजश्चम्भं कारश्च (प्रे) | १२.६ |
| येषां वै जायते जिह् (प्रे) | २०.३९ | यो वा तीर्थ बाहं संज्ञे (ब्र) | २६.१०२ | रजकानाञ्चशैलूष (आ) | २२२.९ |
| येषां हुतेऽग्नौ हविषा च (आ) | ८९.३२ | यो वात्मनीह न गुरौ (आ) | ११५.३५ | रजनी कदली क्षार (आ) | १८४.१ |
| यैनं श्रुतं भागवतं पुराणं (ब्र) | २०.२७ | यो वा त्वणीयन्मपरमस्य (ब्र) | ३.४७ | रजनी द्वे विषञ्चैव (आ) | १८३.१९ |

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| रज प्रधानं यत्तत्त्वं (ब्र) | ४.१३ | रसवीर्यविपाकानामा (आ) | १६८.२२ | राजां युद्धेषु यज्ञादौ (आ) | २२२.३४ |
| रजः प्राचर्याद्वाजसानीती (ब्र) | १.५४ | रसश्चैरण्डतैलेन (आ) | २०२.२७ | राज्ञां वंशान् प्रवक्ष्यामि (आ) | १३८.१ |
| रजसा तमसो वृत्ति (आ) | २२६.१८ | रसाञ्जनं भृंगराज (आ) | १७१.६३ | राज्ञीं गत्वा भवेद्दंष्ट्री (प्रे) | ४६.६२ |
| रजसात्र समुत्पन्नो (ब्र) | १६.१८ | रसाञ्जनं हरीतक्याः (आ) | १८६.६ | राज्ञो दत्त्वा तू षड्भागं (आ) | १०७.९ |
| रजस्तमः स्वमीहोत (आ) | ३६.६ | रसात्मक उदानश्च (ब्र) | ५.४४ | शरयाः स्निग्धौ समौ (आ) | ६५.९२ |
| रजस्यप्येकभागेन प्रविष्ट (ब्र) | ४.५१ | रसादि शोषणाच्छेषो (आ) | १५२.४ | रात्रौ च दक्षिणे कुर्याद (आ) | २१३.२७ |
| रजस्वलामुखस्वादः (आ) | १०५.८ | रसान्नोपस्कारयुतं गुहं (प्रे) | ४.३३ | रात्रौ च सार्षपं तैलं (आ) | १८४.२३ |
| रजा रक्षा रति पाल्या (आ) | २१.४ | रसास्वभावो भक्षणे (ब्र) | २८.८० | रात्रौ जागरण कुवन् (आ) | १२५.७ |
| रजो भागात्मको देहोः (ब्र) | ४.६४ | रसैः शुष्कैश्च संस्पर्श (आ) | १६२.३६ | रात्रौ जागरण कृत्वां (आ) | ४३.३० |
| रजो मात्रां तनु गृह्य (आ) | ४.२८ | रसो गन्धरसो बोलेसर्ज (आ) | २०४.७६ | रात्रौ दिवा सुरगुरोर्भागे (आ) | १९.८ |
| रजोः राशिस्थिरत्वेयं (ब्र) | ४.२९ | रसोदधि रसे विद्या (प्रे) | ३२.११६ | रामकृष्णादिपेषु अंतरस्य (ब्र) | १२.६४ |
| रजो वि वर्जितश्चैव (आ) | १५.१०४ | नसोनमधुनासाज्य (आ) | १७१.११ | रामचक्रो दक्षरेवश्यामो (आ) | ४५.२५ |
| रजो वृद्धि स्थापनञ्च (आ) | १६७.४३ | रसोनं सैन्धव वापि (आ) | २०१.१० | रामतीर्थं नरः स्नात्वा (आ) | ८३.७१ |
| रजोसोपेक्षया सत्त्वं शांश (ब्र) | ४.६८ | रसो ह्यस्य न रक्ताय (आ) | १५२.२२ | रामतीर्थं नराः स्नात्वा (आ) | ८३.३७ |
| रज्जुच्छेदाश्रुपातंच (प्रे) | ४.१६० | रहस्यं परमं गुह्यं (आ) | ३१.३२ | रामदूतोऽस्मि हनुमान् (आ) | १४३.३६ |
| रज्ज्वेत्येत्कुंकुमाद्यैस्तु (आ) | ४२.१० | रहितं रजसा नित्यं (आ) | ६१.६ | रामस्य तु बियोगेन (आ) | १४३.१२ |
| रणत्कोटि महादृष्टान (प्रे) | ७.१८ | राक्षसांश्च महाकायान् (आ) | १४३.४३ | रामस्य सेवां कर्तुं सा (ब्र) | १८.१० |
| रतिनार ऋतेयोश्च (आ) | १४०.४ | राक्षसेषुपिशाचेषु (आ) | १९४.२५ | रामज्ञायान्मादाय (प्रे) | १०.३७ |
| रतिप्रीतिकामदेवान् (आ) | १९८.६ | राग द्वेष समाकार्णे (प्रे) | ३१.३९ | रामात्कुशलवौ जातौ (आ) | १३८.३९ |
| रतिमुक्तमनं ग च (आ) | ११७.१३ | रागद्वेषादि युक्तानां (आ) | ११३.५८ | रामन्मृतेवासिसंज्ञेपतो (ब्र) | २८.५२ |
| रत्नदो रत्नहर्ता च (आ) | १५.४३ | रागद्वेषानुतक्रोधलोभ (आ) | २२१.१२ | रामोयणेमतो वक्ष्ये श्रुतं (आ) | १४३.१ |
| रत्नांगद समुकुट हेम (आ) | २३१.७ | रागद्वेषी तथा लज्जां (प्रे) | ३२.३९ | रामेणं रंतु सर्वदावारुणी (ब्र) | २८.९ |
| रत्यनुतरजो दक्षः स्तोतुं (ब्र) | ७.१३ | रागेण विगतश्चैव (आ) | १५.१०३ | रामेश्वरं गदालोलं (आ) | ८३.१७ |
| रथमार्ग गयातीर्थे दृष्ट्वा (आ) | ८३.७ | राजहनं को पदं पूर्वं (आ) | ४६.३६ | रामेश्वरं नरोत्तत्वा (आ) | ८६.३२ |
| रथं द्विजातया दत्त्वा (प्रे) | ४.३० | राजपुत्री चाश्वयुज (आ) | १२०.९ | रामेश्वरं परं तीर्थं (आ) | ८१.९ |
| रथीनरश्च तत्पुत्रो (आ) | १३८.१८ | राजप्रसादाप्तमहाशत (प्रे) | ७.७३ | रामोऽपिचित्रकूटञ्च (आ) | १४३.१५ |
| रनसैः स्याद्वलमुखी नौ (आ) | २०९.५ | राजयक्ष्मा क्षयः शोथो (आ) | १५२.२ | रामोऽपि प्रेषयामास (आ) | १४३.१८ |
| रनो भसौ चन्द्रवर्त्म (आ) | २०९.१३ | राजभ्यो विंशति दत्त्वा (आ) | २१३.९८ | रामोभक्तः पितृभानु (आ) | १४३.५ |
| रमणं चक्रतुः सम्यक (ब्र) | १७.४६ | राज्यक्षम्भदिसम्भतिः (प्रे) | ९.६० | रावणस्य गृहे सीता (आ) | १४२.१७ |
| रमणं चक्रुरेवंता अतो (ब्र) | १७.४५ | राजर्षि ब्राह्मणैः कार्य्यं (आ) | १०८.११ | रावणिं लक्ष्मणोऽच्छिन्त (आ) | १४३.४६ |
| रमायाः संति विप्रेदं (ब्र) | १६.१४ | राजवृद्धात्सुधतिश्च (आ) | १३८.१० | राशिभूत गुणानां तु (ब्र) | ४.१७ |
| रमाश्रयात्वात्नितरां (ब्र) | २४.४९ | राजसूयन्तरैवक् (आ) | १४५.१५ | राशीभूतगुणानां तु (ब्र) | ४.४८ |
| रमेश मा पहि चतुर्मुखेस (ब्र) | २५.१२ | राजसूयाश्वमेध्याभ्यां (आ) | ८४.१८ | राशीभूतं तथा सत्त्वं (ब्र) | ४.१९ |
| रमेश लोकेश जगन्निवास (ब्र) | १२.१५ | राजादनफलं मोच (आ) | १६९.२८ | राशीभूतं रजे शे यं (३) | ४.१८ |
| रम्भातृतीयां वक्ष्ये च (आ) | १२०.१ | राजाधिदेवो शूराच्च (आ) | १३९.५४ | राशिभूतेपि तमसिमिश्रितं (ब्र) | ४.३२ |
| रवि पादे पिण्डदानात् (आ) | ८३.५८ | राजाधिदेव्यां जज्ञाते (आ) | १३९.५७ | राशिभूतेषि तमसि मिश्रितं (ब्र) | ४.३३ |
| रविसंक्रमनात्सौरो (आ) | १२८.१५ | राजा न तप्तो धन (आ) | १०९.४२ | राष्ट्रस्य शरपराजा (आ) | २३०.४६ |
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| रसरक्ताश्रयः साध्यो (आ) | १४७.८४ | राज्यं श्रीब्रह्मशापान् (आ) | ११५.५९ | रिपूनास्कंदते नित्यमतः (ब्र) | २८.३३ |
| रसरुद्रैः शिखरिणी (आ) | २०९.२९ | राज्ये परीक्षितं स्थाप्य (आ) | १४४.३८ | रिपून्धान्यप्रदानाद्यैः (आ) | १०५.४० |
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| रुक्पादविषमन्यस्ते (आ) | १६६.५० | रूक्षः सवेदनः कृष्णः (आ) | १६६.३६ | लग्नद्विचको रक्ताभः (आ) | ४५.१५ |
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| रुक्मिणी सत्यभामा च (आ) | २८.११ | रूढिपक्षो ममाध्रीष्टो (प्रे) | ५.७३ | लक्षणैरं कुणाद्यैश्च (आ) | ६५.१०६ |
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| रुक्मिण्याञ्चैव प्रद्युम्नो (आ) | १४४.८ | रूपद्रष्टा च चक्षु स्थो (आ) | १५.१३५ | लक्षण्यं जनयेदेव पुत्र (आ) | ९५.२६ |
| रुक्मिण्यद्याः षण्महिष्यो (ब्र) | १९.२७ | रूपं देहि यशोदेहिभगं (आ) | १००.१६ | लक्षयेत्लक्षणोत्कर्षाद् (आ) | १५५.२४ |
| रुग्बस्तिसंधौ सततं (आ) | १६१.८ | रूपं स जगृहे मात्स्यं (आ) | १.२३ | लक्ष्मणायां पंचदोषाः (ब्र) | २२.३२ |
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| रुदकेतरुणैर्वाक्ये (प्रे) | १६.५ | रेखाभिर्वहुभिः क्लेशं (आ) | ६४.५ | लक्ष्मणो लक्षणश्चैव (आ) | १५.४१ |
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| रुद्रचण्डाप्रचण्डा च (आ) | १३३.१२ | रेवन्तं पूजायित्वाथ (आ) | ८६.२३ | लक्ष्मीं श्वेतद्वीपाख्यं (ब्र) | २४.९० |
| रुद्रजापीधर्मरतो (प्रे) | २०.१६ | रैवतश्चाचुषश्चैव तथा (ब्र) | ५.४७ | लक्ष्मीयुतान परित्यज्य (प्रे) | २६.५३ |
| रुद्रपादं नरं स्पृष्ट्वा न (आ) | ८४.२६ | रैवतोरैवतस्यापिरैवता (आ) | १३८.१६ | लक्ष्मीस्तुष्टाव च हरिं (ब्र) | ११.४ |
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| रुद्र तुत्रायभूवुहि (आ) | ५.७ | रोगर्जं पुष्टिदं चापि (आ) | २०१.२८ | लक्ष्मयाश्चैव ज्ञानवैराग्य (ब्र) | ६.७ |
| रुद्र पुरुषं सूक्तं च (आ) | ४८.६१ | रोगः पाष्माज्वरो व्याधि (आ) | १४६.२ | लङ्कैश्चर्येष्वभयपि (आ) | १४३.४० |
| रुद्रं मूर्ध्नासमालभ्य (आ) | २१३.४४ | रोगाद्विमुच्यते रोगी (आ) | २३४.५४ | लंघनायासरूक्षोष्ण (आ) | १६७.३२ |
| रुद्ररूपी च कल्पान्ते (आ) | ४.१२ | रोचनाकुं कुमेनैव (आ) | ४३.२१ | लंघयेच्छस्त्रयुक्तानि (आ) | १११.२२ |
| रुद्र लांगलिकामूलं (आ) | १८८.२ | रोचनागन्धपुष्पाणि (आ) | १७८.१९ | लज्जा मे जायते तात (प्रे) | २२.६२ |
| रुद्रस्याप्यपरोक्षस्यात्तथा (ब्र) | १०.३३ | रोणीं धृत्वा रोहति (ब्र) | २९.२६ | लज्जालोः शरपुंखाया (आ) | १८४.८ |
| रुद्रहे तुस्त्रिसद्धतास्त्रि (आ) | २३.४५ | रोदनं कुरुते कस्मादुरु (ब्र) | १८.३० | लडीरितो वर्तमानो (आ) | २०५.२२ |
| रुद्रांतःस्यो हरिश्चैव वरं (ब्र) | १७.२८ | रोदितव्यं ततो गाढमेवं (प्रे) | ४.६८ | लब्धलाभः पितृनदेवान् (आ) | २१३.९६ |
| रुदामलकचूर्णवै मधु (आ) | २०२.२२ | रोदितव्यं ततो गाढ मेवं (प्रे) | १५.१ | लब्धब्यान्त्येव लभते (आ) | ११३.५० |
| रुद्रावतारान्ध्रक्ष्येहं (ब्र) | १८.१३ | रोधो वेगस्य वल्लूराभ (आ) | १६२.२७ | लब्धायामानदेवतोपमा (प्रे) | ४८.३० |
| रुद्रेह वारुणी मूल लेयात् (आ) | २०२.३ | रोम्पां कोट्यस्तथा (प्रे) | ३२.४२ | लब्धै नैव च देहेन (प्रे) | ३४.२७ |
| रुद्रेस्थितो रुद्र संज्ञो न (ब्र) | ४.७ | रोमकं वातलं स्वादु (आ) | १६९.३४ | लभित्यनेन बीजेन (आ) | ११.३ |
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| रुद्रो विष्णुस्तथा धर्मः (प्रे) | १७.११ | रोमैकैक कूपके स्याद्भ पार्ना (आ) | ६३.५ | ललाटे कर्णयोरक्ष्णो (आ) | १००.९ |
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| रुप्यादि कुप्याद्विद्यातु (आ) | ५३.४ | रोहिणीशङ्खचूर्णं च (आ) | १७३.१६ | ललाटे त्रीणि दीर्घं तु (ब्र) | २२.४० |
| रुदोद रुद्रो भयकंपितांगः (ब्र) | १८.३५ | रोहितेभिश्चुके ग्रामे (आ) | १०३.४ | लवंगसार शर्करायाश्च (ब्र) | १४.१४ |
| रुदोद रुद्रो भयकंपितांगो (ब्र) | १८.४५ | रौच्यमग्निकरं रूक्षं (आ) | १६९.३७ | लवंगसार शर्करायाश्च (ब्र) | १४.१४ |
| रुद्रकृष्णत्वगादित्वं (आ) | १६०.४३ | रौद्रे तु पुष्करद्वीपे (आ) | ५७.४ | लवंगाशं तथाषाढे (आ) | ११७.८ |
| रूक्षक्लेशक्षयात्याग्नि (आ) | १७३.२९ | रौरवं नाम नरकं मुखं (प्रे) | ३.४ | लवणजलान्ता नद्यः स्त्रीः (आ) | ११५.५८ |
| रूक्षतीक्ष्णखरा शान्तैवर्तं (आ) | १५१.३ | रौरवस्तेसमाख्यात (प्रे) | ३.१० | लवणं च तदा देयं (प्रे) | ४.१६ |
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| रूक्षश्यामारुणतनुर्मध्ये (आ) | १५५.२१ | लग संख्या वृत्त संख्या (आ) | २१२.५ | लवणं त्रिफला कल्कै (आ) | १७०.५७ |

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| लवणं सुरदारुश्च (आ) | १९२.४४ | लोभात् क्रोधः प्रभवति (आ) | २२१.११ | वक्ष्ये साङ्ग महायोगं (आ) | २२६.१ |
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| लाभस्तेषां जयस्तेषां (आ) | २३०.२९ | लोहदारुमयैः पार्शैः (प्रे) | १२.२० | वज्रं चक्रं तथान्यच्च (आ) | ४७.३१ |
| लालने बह्वो दोषास्ताऽने (आ) | ११५.९ | लोहदारुमयैः पार्शैः पुमा (प्रे) | ४९.४८ | वज्रं मुक्तामणयः सपद्म (आ) | ६८.९ |
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| वर्चः पित्तकफान्बद्धान् (आ) | १६१.३० | वसेत्सनरके धीरे दिनानि (आ) | ९६.७३ | वाणीति सज्ञकांवीदृ (ब्र) | १६.८२ |
| वर्जयत् क्षुद्रसंवादमदुष्ट (आ) | १०८.३ | वस्तु तैजसकं प्राज्ञे (आं) | २३६.१६ | वाणी विजानाति हरे (ब्र) | १९.२१ |
| वर्जयेत्परशयादि न (आ) | ९६.६० | वस्त्र प्रावरणै श्रेष्ठो (आ) | ५९.१७ | वात इत्यभिषिच्याथ (आ) | ४८.१८ |
| वर्जयेद्यन्ताकाष्ठतु (आ) | २१३.४२ | वस्त्र यज्ञोपवीतानि (प्रे) | ४०.३७ | वातकुण्डलिकेत्येवमूत्रं (आ) | १५८.२७ |
| वर्णं दीप्युपपन्नं हिमणि (आ) | ७०.३४ | वस्त्र युग्मं च दातव्यं (प्रे) | १५.११ | वातपित्तहरो रुक्षो (आ) | १६९.५२ |
| वर्णं स्याति विभुत्वाद्य (आ) | ७१.१६ | वस्त्राणि मुकुटं घंटा (आ) | ८६.१५ | वातपित्ताज्ज्वरच्छदि (आ) | १३३.८ |
| वर्णाधिक्यं गुरुत्वं च (आ) | ७०.१७ | वस्त्राणि लोहखंडानि (प्रे) | ८.२२ | वातपित्ते व्रणे व्याधौ (आ) | २०१.२६ |
| वर्णान्वाचैव सर्वेषां (प्रे) | ९.५० | वस्त्राद्या प्रणियन्त्येवनरं (आ) | ९९.४४ | वातरक्तं निदान ते वक्ष्ये (आ) | १६७.१ |
| वर्णानुयायिनस्तेषा (आ) | ७०.१५ | वस्त्रान्तराकृतिं कृत्वा (प्रे) | ४.१७५ | वातरक्तान्तकं काला (आ) | १७०.४० |
| वर्णाश्च चत्वार इह (प्रे) | ४८.२० | वस्त्रेणाच्छादयित्वा तु (आ) | ४८.५७ | वात व्याधि निदानं ते (आ) | १६६.१ |
| वर्णाश्रमविरुद्धानि (प्रे) | ३.७३ | वस्त्रेणाच्छादयेत् तान्तु (प्रे) | ३७.१४ | वातव्याध्यश्मरीकुष्ठः (आ) | १५७.२९ |
| वर्णाश्रमाचारवता पुरुषेण (आ) | २२९.७ | वस्त्रेणाच्छाद्य तत्रस्थमर्गं (प्रे) | १४.४० | वातशूलक्षयं चैव (आ) | १७७.४० |

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| वातशोणितसंशोधो (आ) | १६६.४९ | वायुभूतः क्षुधाविष्ट (प्रे) | १९.१ | वासुदेवात्समुत्पन्नौ (ब्र) | १६.१६ |
| वातश्लेष्मोद्भवाः श्लेष्म (आ) | १६४.९ | वायुभूतः प्रवाञ्छन्ति (प्रे) | १०.५२ | वासुदेवे मनोयस्य जप (आ) | २३०.२५ |
| वातात्पित्ताक्तफात्तृष्णा (आ) | १५४.८ | वायुश्चक्षुस्तथा श्रोत्रं (आ) | १५.८४ | वासुदेवो जगद्धाता ध्येयो (आ) | ९२.१६ |
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| वातानुलोभ दीप्ताग्ने (आ) | १७३.३२ | वायुः शातो लघुः (आ) | १६८.१६ | वासोदश्चन्द्र सालोक्य (आ) | ५१.२४ |
| वातानुमोलनीलध्वीपेया (आ) | १६९.५५ | वायुश्चात्र सरुकच्छब्दं (आ) | १६१.१६ | वास्तवं ये विज्ञानाति (ब्र) | ११.३० |
| वाताभिभूत कोष्ठांना (आ) | १५६.५३ | वायुः सर्वगतः सुष्टः (प्रे) | १७.८ | वास्तु संक्षेपतो वक्ष्ये (आ) | ४६.१ |
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| वातोऽध्यापृथग्दौषैः (आ) | १६०.३३ | वायोरनन्तरं वाणीह्यभूत (ब्र) | २.४९ | विकर्म्म कुरुते यस्तु (प्रे) | १३.१४ |
| बातोल्बणास्तस्य (आ) | १६०.३७ | वायोरावरणं बातो (आ) | १६७.३० | विकर्मणः प्रभावेण (प्रे) | १८.२८ |
| वाद्यं गीतं च नृत्यं च (आ) | १८.१० | वायौ पञ्चात्मके प्राणे (आ) | १६७.१९ | विकर्म्मा जायते प्रेतो (प्रे) | २०.४२ |
| वानप्रस्थ्याश्रमंवक्ष्ये (आ) | १०२.१ | वायौ वायुश्च वियतित्व (आ) | १४१.१४ | विकलेऽपि कृते श्राद्धे (आ) | ८९.८० |
| वानप्रस्थो ब्रह्मचारी (आ) | १०२.२ | वाय्यग्रसारि वद्रूपं (प्रे) | ५.८३ | विकारे भोजने दुग्धं (आ) | २०१.२१ |
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| वापीकूपतडागांश्च (प्रे) | २२.४ | वाराही चैव माहेन्दी (आ) | १३४.५ | विकाशिविशदं मद्यं (आ) | १५५.२ |
| वाप्यां कूपे गवां गोष्ठं (प्रे) | ४१.३ | वारिदस्तुप्तिमाप्नोति (आ) | ५१.२२ | विक्रमो दण्ड हस्तश्च (आ) | १५.११७ |
| वाप्वादीनां त्रयाणां च (ब्र) | १.८७ | वारिपिदैर्वक्त्रलेयः (आ) | १७७.३७ | विक्रियारहितं चैव (आ) | ९१.१४ |
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| वामदक्षिणसंस्थाश्च (आ) | २००.२ | वारुणं चावनाहं च (आ) | ५०.१२ | विचारणेन विभजेत् (आ) | १६७.५० |
| वामनासापुटेनैव (आ) | ३४.२८ | वारुणं श्रवणं चैव नव (आ) | ५९.२४ | विचरन्ति कथं लोके (प्रे) | २०.३ |
| वामपार्श्वस्थितः प्लीहा (आ) | १६१.२४ | वारुणेर्दक्षसावर्णेनवमस्य (आ) | ८७.३८ | विचार्येवमुमाद्या भारत्याः (ब्र) | १७.१७ |
| वामपार्श्वेन स्वपिति (आ) | ४६.३० | वार्द्धक्ये रक्षते पुत्री (आ) | ९५.३१ | विचित्रांगरे तत्रविचित्रो (प्रे) | ५.१२० |
| वामाक्षिमज्जनं जिह्वा (आ) | १६८.५४ | वार्षिककं पिण्डदानादि (प्रे) | ५.१४३ | विचित्रां रक्षयेत् पूजा (आ) | १३३.१६ |
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| वामांगे दक्षिणांगेच (आ) | १७८.१८ | वाल्मीकि ऋषिणा (ब्र) | २८.२७ | विच्छित्तिदै च दंशस्य (आ) | ६५.५ |
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| वामादेवी प्रतिष्ठा च (आ) | २३.४१ | वासनारहित शुद्धं सर्वदोष (आ) | ९१.७ | विधिवत्कालिकालीति (आ) | १३३.१७ |
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| शकलैरण्डय मूलेन (आ) | १७७.१६ | शुष्कं मासं स्त्रियो (आ) | ११४.३० | शृणुरुद्रं हरेर्ध्यानं सं (आ) | १६.२ |
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| शैलागमंचतुर्थे स (प्रे) | १.१६७ | श्राद्धी कुमार धारायामः (आ) | ८३.७५ | श्री स्वमितीर्थे सम्यगा (ब्र) | २४.८० |
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| श्मशानवासिभूतेभ्यः (प्रे) | ३५.३४ | श्रीधरोऽव्यादद्वैरात्रे (आ) | १९६.१३ | श्रुत्वा तत्त्वानां निर्णयं (ब्र) | २०.४४ |
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| श्यामाकः शोषणेरूक्षो (आ) | १६९.३ | श्री निवासस्य तीर्थस्य (ब्र) | २६.९१ | श्रुत्वा वणिगगयाशीर्षे (आ) | ८४.३६ |
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| श्रुत्वा विपश्चिद्वाक्यं (प्रे) | ६.१२८ | श्वेतपराजितामूलं (आ) | १८५.२७ | षाट्कौशिको ह्ययं कायः (प्रे) | ३.९७ |
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| श्लक्ष्णा दीर्घा च विज्ञेया (आ) | ६५.५६ | षट्त्रिंशन्मात्रकः श्रेष्ठ (आं) | २३५.२४ | संन्यास कुरुते यस्तु (प्रे) | ३६.३ |
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| स्वप्रश्नोत्तराद्भान्तमेवं (प्रे) | ४९.११७ | स्वस्थानाच्चलितश्चासौ (प्रे) | ३०.२१ | ह | |
| स्ववीजंमूक्रिरूपन्तु (आ) | १९७.३९ | स्वस्थावस्थे शरीरेऽत्र (प्रे) | १६.३० | हंसं एषाञ्च विष्मूत्रं (आ) | १९३.१५ |
| स्वभक्तवयं प्रविहाय (ब्र) | २८.१३२ | स्वस्मिन्प्रेरयते यस्मात् (ब्र) | २५.४० | हंसं तीर्थेनरः स्नात्वा (आ) | ८३.२६ |
| स्वभोगभार्यासत्य (ब्र) | १२.२९ | स्वस्वर्णाश्रमाचार (प्रे) | ४९.५८ | हंसाभं लाहितोदं च (आ) | १०५.५ |
| स्ववंशम पुनरागत्य (प्रे) | २०.८ | स्वाती च वायुदेवत्या (आ) | ५९.५ | हत्वाक्षं राक्षसांश्चन्यान् (आ) | १४३.३५ |
| स्वयमेव तु यो दत्त्वा (प्रे) | ४२.११ | स्वात्मस्वरूपं प्रविजा (आ) | १९.१८ | हत्वा स राक्षसं सीता (आ) | १४२.१३ |
| स्वयं च शून्य हृदयः (प्रे) | १६.३८ | स्वादूदकेनोदधिना (आ) | ५६.२० | हनस्तम्भः स तेन (आ) | १६६.२९ |
| स्वयं चान्यमना भूत्वा (आ) | २.५९ | स्वाद्वम्ललवणस्निग्ध (आ) | १४६.१८ | हनुमांश्च तदा जज्ञे (ब्र) | १६.९२ |
| स्वयं ज्योतिरनाद्यन्तो (प्रे) | ४९.७ | स्वाद्वम्ललवणास्निग्ध (आ) | १६८.६ | हनुयस्यानुन्तं चास्ति (ब्र) | २२.७ |
| स्वयं वरे मित्रविंदा राज्ञां (ब्र) | २०.५० | स्वाधीनवृत्ते साफल्यं (आ) | ११५.३७ | हन्तिश्चित्रम साध्यं च (आ) | १७१.२९ |
| स्वयं स्वस्येन यदुत्तं (प्रे) | १८.१४ | स्वाध्यायमन्वहं कुर्यान् (आ) | ९६.१५ | हन्तीयं सुकृता पेया (आ) | १६९.५६ |
| स्वयं हरिद्रा हारिद्रं (आ) | १६२.४ | स्वाध्याययुक्तो होमेन (प्रे) | २२.२३ | हयगन्धा च मज्जिष्ठा (आ) | १८५.१८ |
| स्वयोनिमध्यस्थवितुल्य- (आ) | ६९.५ | स्वाध्यायवान्ध्यानशीलः (आ) | १०२.४ | हयग्रावस्य देवस्य पूजनं (आ) | ३४.२ |
| स्वरसेन च द्वयायाः (आ) | १७१.३१ | स्वाध्यायः स्यान्मंत्रजाय (आ) | ४९.३३ | हयग्रीवो देवताभ्यः (आ) | १९६.९ |
| स्वरात्खं वृषमगज (आ) | २०९.२८ | स्वाध्यायाग्निसुतत्यागो (आ) | १०५.१७ | हयगुर्वेष्टमाख्यासे हयं (आ) | २०१.१ |
| स्वरूपादधमा ज्ञेया (ब्र) | २९.४ | स्वान्ते मे दुर्धरापीडा (प्रे) | १.५९ | हरन्तमपि लोभेन (प्रे) | ४२.७ |
| स्वरूपा ह्यस्वरूपाश्च (ब्र) | ११.२३ | स्वाभिज्ञानञ्च मेदेहि (आ) | १४३.३३ | हरन्वस्वं भवेद्गोधा (प्रे) | ४६.१९ |
| स्वरूपेयममाणं तमीश्वरं (प्रे) | १.२१ | स्वामाहुतिमथाच्येषु (आ) | ४८.७८ | हरयोदेवतानां च चत्वार (आ) | ८७.१६ |
| स्वरेवं जुहुयादग्नौ (आ) | ३७.६ | स्वामिद्रोहकरा मित्र (प्रे) | २७.४० | हरश्च बहुरूपश्च (आ) | ६.३८ |
| स्वर्गं गतौ च पितरौव्रतं (आ) | १३२.१८ | समिन्कस्याधिकारेऽत्र (प्रे) | ८.१ | हरादशगुणैरेवं समंतात् (ब्र) | १०.१० |
| स्वर्गं जीवा सुखं याति (प्रे) | ३०.३८ | स्वामिन्केनापि ते दृष्टा (प्रे) | १०.३१ | हरिक्षेत्रे कुरुक्षेत्रे भृगुक्षेत्रे (ब्र) | ३८.२१ |
| स्वर्गस्थं नरकस्थं (प्रे) | ३०.३६ | स्वामिन् परावर रमेश (ब्र) | १९.५८ | हरिणा कूर्मरूपेणहतो (आ) | ८७.१७ |
| स्वर्गाच्च नरकात्यक्तः (आ) | २२५.६ | स्वामिपुष्करिणी चैव (ब्र) | २५.५५ | हरितश्यामपित्तत्वे (आ) | १६२.१९ |
| स्वर्गादीनां च कर्ताहं (आ) | २.४३ | स्वामीपुष्करिणीं प्राप्य (ब्र) | २७.२७ | हरितसितपीपिंग (आ) | ६८.२१ |
| स्वर्गेऽपि दुःखमनुले (प्रे) | ३२.७५ | स्वामी पुष्करिणी स्नानं (ब्र) | २६.१३१ | हरितस्य सुतश्च (आ) | १३८.२९ |
| स्वर्गचारेः कुमिः कीयुः (आ) | १०४.२ | स्वामी पुष्करिणी स्नानं (ब्र) | २६.१३५ | हरितालं शंख चूर्णं (आ) | १८१.७ |
| स्वर्णरिखा समायुक्तः (ब्र) | २६.९७ | स्वामी भूराधिपतिभिः (आ) | २०५.१५ | हरितालं यवशरं पत्रांग (आ) | १७९.१ |
| स्वर्णशृंगीरौथ्यकुश (प्रे) | ४७.२६ | स्वायभुवमनोभार्याशतरूपा (ब्र) | ५.१९ | हरिद्राऽनेकवारश्चस्नुही (आ) | १८६.१० |
| स्वर्णपिप्पल पात्रेणवत्सो (आ) | ९८.७ | स्वायम्भुवाद्या मुनयोहरिं (आ) | ११.१ | हरिद्राकृष्टलवणं (आ) | १७४.२१ |
| स्वर्णहारीद्विजोराज्ञे (आ) | १०५.२७ | स्वायम्भुवो मनुर्देवः (आ) | ५.२३ | हरिद्राभेदवर्णाभ्रस्त (आ) | १४७.७९ |
| स्वर्धन्याः परमाप्नोति (आ) | ४४.९ | स्वाहाकारो मंत्ररूपभि (ब्र) | २९.३० | हरिद्रा मलयं रास्ना (आ) | १७१.१७ |
| स्वल्पायुषो बहु (लघु) (आ) | ६५.१११ | स्वाहानंतरजो ज्ञेयो (ब्र) | ५.५४ | हरिद्रादारुसिन्धु (आ) | १७१.५५ |
| स्वल्पेनापि हि वितेन (प्रे) | १४.१० | स्वाहां विनिर्ममे ब्रह्मा (ब्र) | १३.३९ | हरिद्रा हरितालश्च (आ) | १९०.१३ |
| स्वल्पाद्रपुषि बस्त्राच्च (प्रे) | २५.१३ | स्वाहोच्चारणतो देवान् (आ) | ८८.६ | हरिनामत्रिहीनं तु मुखं (ब्र) | १४.३७ |
| स्वाचा वदतेयस्तु (प्रे) | २३.९ | स्वेच्छया ताक्ष्यमरणं (प्रे) | ४४.१ | हरिप्रसादज्ज्ञानमनुत्तमं (ब्र) | २४.२७ |
| स्ववामहस्ते वेणुमात्र (ब्र) | २८.९५ | स्वेदतापश्चयवः (आ) | १६४.३३ | हरिप्रापतौ साधना संति (ब्र) | २०.२३ |
| स्ववामहस्ते वेणुमात्रं (ब्र) | २८.११२ | स्वेदस्तम्भं यदा तस्य (आ) | १६६.२१ | हरिप्रीतिकरान्धर्मावस्थे (ब्र) | २९.३८ |

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| हरिप्रीतिकरो नित्यंपुष्केर (ब्र) | २९.३७ | हर्याज्ञया सदालोकान् (ब्र) | १८.१७ | हिवकारोगनि दानञ्च (आ) | १५१.१ |
| हरिं गायति दोलास्थं (प्रे) | १.१६ | हलन्तश्चाश्वयुक्क्ष्मा (आ) | २०६.१५ | हिवकाश्वास कृमिच्छ- (आ) | १६९.५० |
| हरिं गुरुं हान्युसृत्यैव (ब्र) | २८.१४७ | हरीतकीविडंगश्च हरि (आ) | १९०.१० | हिवकाश्वासी यथा तो(आ) | १५१.१५ |
| हरिं दर्शयने वापि अपरो (ब्र) | १६.४६ | हविर्दुष्ट कुलदग्नाह्वां (आ) | ११०.७ | हिङ्गु तुम्बुरुशुण्ठीभिः (आ) | १९२.१२ |
| हरिं नारायणं सम्यक् (ब्र) | ६.२ | हविष्यान् शुभं मुद्रां (प्रे) | ४.१२२ | हिङ्गु सैन्धवसंयुक्त- (आ) | २०२.१३ |
| हरिं यजेत्त्रिषण्स्नायी (आ) | १२२.५ | हविष्यान् शुभं मुद्रां (प्रे) | ४०.२२ | हिङ्गु सौ वचलं शुण्ठी (आ) | १८२.६ |
| हरिं विनान्यं न भजस्व (ब्र) | २८.१०७ | हविष्यान्नेन वैमासं (आ) | ९९.३७ | हिङ्गु सौ वर्चलं (आ) | १८५.२२ |
| हरिं विना श्रारपि देशकाले (ब्र) | ३.२५ | हव्येन तर्पिता देवाः (प्रे) | २७.२६ | हितनामु पदेष्टा हि (प्रे) | २१.२९ |
| हरिं संस्थाप्य देहाब्जे (आ) | २३५.४४ | हस्तबद्धं पलाशस्य (आ) | १८९.५ | हिताय तव राजेन्द्र (प्रे) | ६.११५ |
| हरिरेव एतोव्यासो (ब्र) | १.८० | हस्तांगुल्य एव स्युवायु (आ) | ६५.३८ | हिताहितं न जानन्तो (प्रे) | ४९.५२ |
| हरिर्भागीरथी विप्राविप्रा (प्रे) | ४७.४९ | हस्तादनतरोयोन तु (ब्र) | ५.१८ | हिताहितविवेकाय (आ) | १६९.१ |
| हरिर्मन्वन्तराण्याह (आ) | ८८.१ | हस्तादि पंच ऋक्षाणि (आ) | ५९.१६ | हिताहितोपदेष्टत्वाद्- (ब्र) | १६.४८ |
| हरिर्व्यासस्तेवेक एव (ब्र) | १०८६ | हस्ताभ्यामुदधृष्टैर्दर्भै (प्रे) | २९.२६ | हित्वा च हरितं भावं (आ) | ७१.१४ |
| हरिवंश प्रवक्ष्यामि (आ) | १४४.१ | हस्ताष्टकं तत्प्रमाणं (ब्र) | २६.७६ | हिमाखण्डवहो वायुभि- (प्रे) | ३.२० |
| हरिशंकरयोर्यत्र महायुद्धं (आ) | १४४.९ | हस्तिकर्णपालशस्य (आ) | १७०.६९ | हिमं यथोष्ण माह्न्याद्- (आ) | १२७.६ |
| हरिः स प्रथमं देवः (आ) | १.१४ | हस्तिकर्णपलाशस्य (आ) | १८७.१ | हिमवत्युत्तरदेशे वोय्यै (आ) | ७६.१ |
| हरीतकीकणा शुण्ठी (आ) | १७०.१९ | हस्तिनः पुरुमीदृश (आ) | १४०.९ | हिरण्यय शरीराश्च (आ) | ९२.८ |
| हरीतकीकषायेण मृष्ट्वा (आ) | १७९.२ | हस्तीमत्रः इवाजस्रमूत्रं (आ) | १५९.५ | हिरण्य कशिपोर्हन्ता (आ) | १५.७९ |
| हरीकी कुष्ठचूर्णं (आ) | १८३.१० | हस्तेऽक्षंश गुरुः पुष्ये (आ) | ५९.४४ | हिरण्य गर्भो भगवान् (आ) | १९४.११ |
| हरीतकी गवां मूत्रैस्तै (आ) | २०१.३२ | हस्ते तु वहुरेखाः स्युन्तोम (ब्र) | २२.४३ | हरण्यं सर्पिरादित्य (आ) | २१३.७५ |
| हरीतकी भक्ष्यमाणा (आ) | १७०.२२ | हस्तेन परिमार्ज्याय (आ) | २१३.१५७ | हिरण्याक्षः स्वयं दैत्यो (ब्र) | २६.५ |
| हरीतकीय वक्षारपिप्प (आ) | १७०.५० | हस्तेन्द्रियविहीनश्च (आ) | १५.९८ | हिरण्याक्षो मारतं प्राह (ब्र) | २६.९ |
| हरीतकी वचा कुष्ठंज्योषं (आ) | १८१.२ | हस्ते पादे उदरे कर्णयोश्च (ब्र) | २२.५२ | हीनकल्पं न कुर्वीत सति (आ) | ९६.३३ |
| हरीरकी शृंगवेरं (आ) | १८३.६ | हस्ते बद्धं काऽयुक्तं (आ) | १८९.१५ | हीन जातौ प्रजायेत (प्रे) | २.६७ |
| हरीतकी समगुडा मधुना (आ) | १८३.४ | हस्ते बध्वा नाशयेच्चे (आ) | १८४.१० | हीनजात्या च सम्बन्धो (प्रे) | २०.३८ |
| हरे कथयदेवेशः देव देवः (आ) | २.३३ | हस्ते लांगलिकाकन्द (आ) | १७७.८१ | हीनतृट् शिशिरद्वेषी (आ) | १६२.७ |
| हरेः कथा दुलभामर्त्यं (ब्र) | १९.३९ | हस्तौ च मे सार्धकावद्य (ब्र) | २५.३१ | हीन दुर्जन संसर्ग (आ) | १०९.१६ |
| हरेः प्रणामंतिवितिकर्तव्य (ब्र) | २०.५ | हस्तौ च विष्णोर्गृह (ब्र) | १३.१३ | हीनवर्णं बलोत्साहो (आ) | १५६.४६ |
| हरे त्युक्त्वाजंगमान्यूज (ब्र) | २८.१०१ | हां नमः सर्वं मात्स्थस्ततः (आ) | २३.५ | हुंकारेभुकुटी नैव (आ) | १११.३० |
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